

The Spiritualist.

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

No. 8.—Vol. I.

LONDON: FRIDAY, APRIL 15, 1870.

Published on the 15th of every Month; Price Threepence.

SPIRIT-RAPPING IN JOHN WESLEY'S FAMILY.

IN TEN PARTS.—PART FIVE.

LETTER V.—From Miss SUSANNAH WESLEY to her brother SAMUEL.

“Epworth, Jan. 24.

“DEAR BROTHER,—About the first of December a most terrible and astonishing noise was heard by a maid-servant, as at the dining-room door, which caused the up-starting of her hair, and made her ears prick forth at an unusual rate. She said it was like the groans of one expiring. These so frightened her, that for a great while she durst not go out of one room into another after it began to be dark, without company. But, to lay aside jesting, which should not be done in serious matters, I assure you that from the first to the last of a lunar month the groans, squeaks, tinglings and knockings were frightful enough.

“Though it is needless for me to send you any account of what we all heard my father himself having a larger account of the matter than I am able to give, which he designs to send you; yet, in compliance with your desire, I will tell you, as briefly as I can, what I heard of it. The first night I ever heard it my sister Nancy and I were sitting in the dining-room. We heard something rush on the outside of the doors that opened into the garden; then three loud knocks, immediately after other three, and in half a minute the same number over our heads. We inquired whether anybody had been in the garden, or in the room above us; but there was nobody. Soon after, my sister Molly and I were up after all the family were a-bed, except my sister Nancy, about some business. We heard three bouncing thumps under our feet, which soon made us throw away our work and tumble into bed; afterwards, the tingling of the latch and warming pan; and so it took its leave that night.

“Soon after the above-mentioned we heard a noise as if a great piece of sounding metal was thrown down on the outside of our chamber. We, lying in the quietest part of the house, heard less than the rest for a pretty while; but the latter end of the night that Mr. Hoole sat up on, I lay in the nursery, where it was very violent. I then heard frequent knocks over and under the room where I lay, and at the children's bed-head, which was made of boards. It seemed to rap against it very hard and loud, so that the bed shook under them. I heard something walk by my bedside, like a man in a long nightgown. The knocks were so loud that Mr. Hoole came out of his chamber to us. It still continued. My father spoke, but nothing answered. It ended that night with my father's particular knock, very fierce.

“It is now pretty quiet; only at our repeating prayers for the king and prince, when it usually begins, especially when my father says, ‘Our most gracious Sovereign Lord,’ &c. This my father is angry at, and designs to say *three* instead of *two* for the royal family. We all heard the same noise, and at the same time, and as coming from the same place. To conclude this, it now makes its personal appearance: but of this more hereafter. Do not say one word of this to our folks, nor give the least hint.—I am, your sincere friend and affectionate sister,
“SUSANNAH WESLEY.”

LETTER VI.—Mr. S. WESLEY in answer.

“Dean's-yard, Feb. 9, 1716-17.

“DEAR SISTER SUKEY,—Your telling me the spirit has made its personal appearance, without saying how, or to whom, or when, or how long, has excited my curiosity very much. I long mightily for a farther account of every circumstance by your next letter. Do not keep me any longer in the dark. Why need you write the less, because my father is to send me the whole story? Has the disturbance continued since the 28th of December? I understand my father did not hear it all; but a fortnight after the rest. What did he say remarkable to any of you when he did hear it? As to the devil's being an enemy to King George, were I the king myself, I should rather Old Nick should be my enemy than my friend. I do not like the noise of the nightgown sweeping along the ground, nor its knocking like my father. Write when you receive this, though nobody else should, to your loving brother,
“S. W.”

LETTER VII.—Mr. S. WESLEY to his MOTHER.

“DEAR MOTHER,—You say you could multiply particular instances of the spirit's noises; but I want to know whether nothing was ever seen by any. For though it is hard to conceive, nay, morally impossible, that the hearing of so many people could be deceived, yet the truth will be still more manifest and undeniable if it is grounded on the testimony of two senses. Has it never at all disturbed you since the 28th of December? Did no circumstance give any light into the design of the whole?—Your obedient and loving son,
“S. WESLEY.”

“Have you dug in the place where the money seemed poured at your feet?”

LETTER VIII.—Mr. S. WESLEY to his FATHER.

“HONOURED SIR,—I have not yet received any answer to the letter I wrote some time ago; and my mother in her last seems to say that as yet I know but a very small part of the whole story of strange noises in our house. I shall be exceedingly glad to have the entire account from you. Whatever may be the main design of such wonders, I cannot think they were ever meant to be kept secret. If they bode anything remarkable to our family I am sure I am a party concerned.—Your dutiful son,
“Feb. 12.

“S. WESLEY.”

LETTER IX.—From Mr. S. WESLEY to his Sister EMILY.

“DEAR SISTER EMILY,—I wish you would let me have a letter from you about the spirit, as indeed from every one of my sisters. I cannot think any of you very superstitious, unless you are much changed since I saw you. My sister Hetty, I find, was more particularly troubled. Let me know all. Did anything appear to her? I am, your affectionate brother,
“Feb. 12.

“S. WESLEY.”

LETTER X.—From old Mr. WESLEY to his son SAMUEL.

“Feb. 11, 1716-7.

“DEAR SAM,—As for the noises, &c., in our family, I thank God we are now all quiet. There were some surprising circumstances in that affair. Your mother has not written you a third part of it. When I see you here you shall see the whole account, which I wrote down. It would make a glorious penny book for Jack Dunton; but while I live I am not ambitious for anything of that nature. I think that's all, but blessings from your loving father,
“SAM. WESLEY.”

THE RELATIVE VALUE OF SPIRITUAL MANIFESTATIONS.

The following communication, received through a test medium, Mrs. French, 22, West Ninth-street, New York, was given to Mr. George Willets, of 224, South Third-street, Jersey City, U.S. It purports to come from Benjamin Franklin, and was published in the *Banner of Light* of the 19th of February:—

My Friend in Earth-Life—I do not forget our mutual efforts to establish a plainer and more direct method of communication between the spheres. I thought twenty years ago, as you thought at that time, that it was necessary to have some startling and wonderful manifestation of spirit-power, in order to compel a belief in our existence. I have changed my views since then. It is not positive, tangible, material proof that we need most to give. I truly believe that the best work of Spiritualism has not been done through its mediums—certainly not through its professed mediums—but in the general awakening of thought and liberalising of religious views; in the silent influence which we mingle with your everyday thoughts. Therefore our object is now, as we learn more and more in regard to our relative positions, to do away with distinctive mediumship, and especially with all forms of mechanical phenomena. This may seem strange to you, but I assure you, if we encouraged physical demonstrations as we might do, the whole thing would degenerate into a species of spiritual gymnastics, and a rivalry would grow up among media, as to which had most power, and a low class of spirits would be kept constantly at work about every medium, trying new experiments and practising new freaks and tricks, until there is no telling where the impulse would lead to at last; but it is easy to see in what direction it would tend. That is why I stopped all experiments with the little girls, and

joined their good grandfather and guardian in bidding you educate them, and cultivate their intellects, and develop their souls, that they might not degenerate into mere puppets for the amusement of their friends, but might rise to the dignity of true spiritual communion. I want to say a good deal to you on this subject, to let you understand that we are not disappointed by the failure of those plans in which we believed so earnestly then. I know it does not seem best to you that our power and influence should continue in its present uncertain state. But consider: any instrument, however accurate in its construction, if sensitive enough to be controlled by our influence, would also be affected by the spirit embodied in flesh which might be nearest to it. And as will-power is hard to control by distance, or by any material substance, how could we guard our electrical or magnetic mechanism from the currents ever ebbing and flowing about it? We have considered all these things.

The planchette was of our planning and guiding, yet marvellous as were its actions, you see how unsatisfactory they were. No person ever was truly convinced of the truth of spirit life and immortality merely by the planchette. Yet the planchette interested many people, and was the indirect means to securing to many doubting hearts such a faith and belief. Any machine we might plan, with its positive and negative conditions, its combination of polarity and subtle answering to our dictation, would, of course, be looked upon as a marvel—almost a miracle, and would be held as absolute Spiritual authority. But how soon we should fail to accomplish what we wished then—the spiritual standard would fall! No—no, my friend; each sphere is sufficient unto itself, and yours is the material sphere. We will only mingle enough with that materiality to draw you one step higher, to show you that without any especial manifestation, there is a divinity and a Spirituality shining through all forms of matter, and to that divinity we respond with whatever power we are able to control. I do not say that there will not come a time when we shall be able to communicate without mortal contact. I only mean that while you are in that sphere of uncertainty, of early growth and late development, you must be patient to watch the natural unfolding, strong in the spiritual consciousness that all tends to the ultimate good. It would be folly for you to allow a child to live seven years without the faintest knowledge of reading, and then to say to that child, you are old enough now to learn to read. Go into the library and study until you have mastered the language. And so lock him up there among the books, supply him with food, and leave him to learn to read.

In twenty years he would know no more than when you closed the door upon him. He wants teachers. Step by step his work must be attained. So the world of spirits, far above and all about you, is that library now. You are the children, who know only the alphabet as yet; and without the power of transposing that alphabet to words, or of using the words to express ideas, the alphabet within itself is useless.

But, if you study patiently, you shall yet become like the learned man, who sits down in his library, where every book is like a friend or companion to him, and he needs no teacher.

So shall you mortals in time to come be able to enter our sphere, and comprehend each for himself so much as he is able to understand or desires to know of spirit-life and spirit-power. I do not say that you in your earth-life will do this, though you come very much nearer to it than many men; but in the future we shall reach that.

I have been trying some experiments as to how much, and how far, we can influence mere metal or wood. I find it depends almost entirely upon the force we can throw upon or through the medium we influence, and is reliable or unreliable as the natural tendency of that mind is truthful or prevaricating. Though we seem to use some mediums mechanically, yet it is simply impossible to separate the spirit from the frame it dwells in, while it is going through that material sphere.

Having given you a brief and broken outline of what I think of past manifestations, let me tell you, my good friend, that, in the future, the best work of Spiritualism is not to be done by its regular and professed media, but by the general uplifting, unfolding, and spiritual

growth of our people. The manifestations are like the painted blocks by which children are amused and coaxed to learn their letters, that they may thereby become able to read; and all tangible demonstrations bear exactly the same relation to true spiritual life that the coloured blocks do to literature. Therefore be glad that you have the real food, while so many have but the husks to feed upon.

In closing, I will only say, try to accept me as I present myself—a co-labourer with all good intentions, and deeply interested in all progressive science.

B. FRANKLIN.

Reports of Meetings.

[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.]

ST. JOHN'S ASSOCIATION OF SPIRITUALISTS.

THE BEST WAY TO SPREAD SPIRITUALISM.

At a social conversational meeting of the St. John's Association of Spiritualists, held on Thursday evening, March 17th, at St. John's Hall, Clerkenwell, Mr. John Jones, of Enmore Park, South Norwood, presided. There was a large attendance.

The PRESIDENT said that he had been a Spiritualist now for fifteen years, and that he was an advocate of Spiritualism at the time when the subject was tabooed on all sides; now it is getting a little more fashionable younger supporters are coming forward, whilst older ones are getting a little in the background, and it is right that it should be so. Within the last twelve or eighteen months the victories of Spiritualism have been numerous. The Dialectical Society, for instance, a body of Materialists, was at the outset strongly opposed to Spiritualism, but now he understood that the report which they are about to bring out will admit the phenomena to be true; but some of the members will not give in that the manifestations are produced by spirits. The business of the evening was to consider the best methods of promoting unity among Spiritualists, and of spreading Spiritualism in all directions.

Mr. T. SHORTER said that Spiritualism is a life to be lived, and not a doctrine to be taught; it is a matter which has to do with the daily life of every one of us. The best and truest happiness comes from the exercise of the highest faculties of our nature, and he knew of no nobler and better work than that association was formed to promote. (Applause.) Spiritualism lets us know that our life in the future will not depend upon any arbitrary fiat, but shows us how the life that now is, influences the life that is to be, shows us how we make our own heaven or our own hell, for we make our own spiritual state, which is ever with us. Spiritualism makes us feel that the present is not the whole of life, and that we cannot escape the inevitable law of consequences. Wherever we find a people immersed only in the race for wealth or the gratification of personal ambition it is certain that the decay of that nation is beginning; but wherever the people are raised above this, and draw their happiness from spiritual sources, they lead a higher and nobler life, strengthening their own nation and influencing for good the nations around.

Mr. T. WEEKS said that one method of promoting Spiritualism which had worked very well in Huddersfield was a plan adopted there by many leaders of semi-public spirit circles, of learning the name and address of every person who visited the circle, and issuing tickets or cards to those who would become permanent members. In this way many new members were obtained, and the names and addresses of other persons more or less interested in Spiritualism were recorded.

Mr. C. CHANT said that he had seen how a spiritual society could be strengthened by all the members taking a strong interest in the welfare of each other, and consulting how to restore any one of the members who chanced to be out of health, bodily or spiritually. He had seen the good effects springing from this line of action, and knew that individuals had been improved by it; so it was no mere theory of his own, but a positive certainty.

Mr. R. STEELE said that eight years ago the St. John's Association of Spiritualists mustered eleven persons, and these dwindled down to three. Still they kept on. The society broke up at Mr. Blackwell's, where it first met, but he invited the members to his house, where sances had been held every Sunday evening for the last seven years. Circles should sit regularly, and outsiders should be invited to attend, in order to spread Spiritualism with more rapidity.

The PRESIDENT said that he had a few words to say about spreading Spiritualism. There is one leading truth demonstrated by Spiritualism, namely, that the human spirit is to live after the death of the body, but the greatest scientific and intellectual minds in London at the present day do not believe that fact, as his hearers knew. These leading minds inculcate their thoughts upon their students, and both together act somewhat powerfully upon the public press, so that many intelligent, energetic men of considerable influence are arrayed—quite honestly, he admitted—against Spiritualism. We, on the other hand, know with certainty that our fathers, mothers, sisters, brothers, and loved ones still live, and that although in the spirit world, they are frequently very near to us. Spiritual human beings are, under God's laws, permitted to be guardian angels to their relatives and other persons still in the flesh. This knowledge unravels many difficulties presented by religion, so that when the storms of life burst over us, and there is no earthly friend near, it enables us to better bear our evil lot, and to look forward with patience to the time when the storm shall clear away and the sun come out once more. Well, now, we live in a city containing three millions of inhabitants, who, in the course of thirty years, upon an average, will all die and pass away. If Spiritualism could only act upon this living mass of human beings it would create quite a revolution of thought, cause happiness to replace sorrow in many a home, and induce many bad people to change the whole tenor of their

lives. He thought that the best way to spread Spiritualism effectually was to keep silence about religious dogmas, especially on public platforms. He held his own religious opinions, as those present knew very well; but doubtless, early education had much to do with those opinions, as well as the shape of his head. He knew all that very well, but he found that the expression of those opinions put many at variance with him while talking upon the subject of Spiritualism. Therefore he resolved to keep silence upon those points, and to advance only the one cardinal truth, "Life after Death." It had given him great pain to see creedism introduced upon public platforms; he had heard his faith traduced till his blood boiled, yet he kept silence. Let us sink these creeds, and keep silence about them upon the platform; let us keep to the one text of "spirit"—a theme which is an ample one to dwell upon. Let Trinitarians, Unitarians, and other denominational men keep their dogmas in their pockets; he would follow their example, and when everybody follows this plan, Unitarians, Trinitarians, Roman Catholics, and followers of all the faiths of the world may unite upon the one question of "life after physical death." Then, instead of having one meeting like the present, they would have hundreds. He thought that Spiritualists should hold meetings in every postal district, and when they thus band together outsiders will soon join the communities, until at last Spiritualism will become a power in the State. The same course might be adopted in every county. When the newspapers find out that Spiritualism is a great power it will pay them to make it more public than they do at present. (Laughter.) And when once the press sets to work the good news will spread rapidly all over the world. At present it does not pay the newspapers to make the facts public. When Spiritualism has found its way all over the globe then Hindoo, Christian, Mussulman, and people of all religions whatsoever may shake hands together.

Mr. JAMES BURNS said that he advocated free expression of opinion from public platforms, and he thought that people should not get angry with each other while listening to such freedom of expression. Until man's nature and destiny are properly known it is impossible to legislate, educate, or to do anything else properly. All those things taught by men who get up "Sunday Evening Meetings for the People" are all moonshine as compared with the importance of the knowledge imparted by Spiritualism that "man is a spirit." Spirits tell us how they live, and that does away with all dogmas respecting a future life. The facts of Spiritualism have existed from all time, and Spiritualists are now collecting them to enlighten man; very little Spiritualism has been handed down from past generations, because our forefathers did not methodically investigate the facts, and have bequeathed to us little else but weeds in the shape of dogmas, and those who have gardens full of weeds cannot grow cabbages therein. We know that around every man is "the Divine," and what more does he want? The present low state of the world is chiefly due to the fact that hitherto man has always had his heel on the neck of his brother. How would a field of corn grow if every blade in it was continually telling every other blade how to grow? Let us grow how we like, and help each other to grow in our own way. (Applause.) Spiritualism tends to set man free, and to bring him into the presence of God.

Mr. T. SHORTER said that it was only a dictate of common sense to be as careful as possible about subjects which we are not associated to promote. All people should express opinions freely, but in time and in order, and not in such a way as to cause mental pain; we should also put a guard upon ourselves, and not bring our own doctrinal opinions too forward. Spiritualism was very suggestive upon such subjects, he admitted, but a controversial spirit was much to be deprecated. He thought that the work of spreading Spiritualism from the platform might be supplemented by the distribution of tracts judiciously selected. As to the word "dogma," which had been used by previous speakers, it is but a name for an "abstract truth;" to say that "we will have no dogmas" amounts simply to saying that "we will have no truths."

Mr. W. BARBER advocated great charity one towards another in matters of opinion. He had been much mixed up with the religious world, and knew that many a man holds what is truth to him, and truth which he considers to be very sacred, so that it gives him pain to hear hard expressions about his faith. The dogmas impressed upon us in youth stick very hard, in spite of better knowledge. He then called attention to a tract written by a Mr. Rotherham, saying that Spiritualists have too much to do with "familiar spirits," and he (Mr. Barber) thought that this question should be fairly investigated and not shirked. He was surprised at the moderation of tone of orthodox people towards Spiritualism, and thought that most of them have a lurking idea at the bottom of their own hearts that Spiritualists are not so far wrong as they at first supposed them to be.

Mr. W. CRESSWELL said that he had seen Mr. Rotherham's tract, and considered it to be a most unfair thing. The author had to resort to an American version of the Scriptures to get texts to quote against Spiritualism.

The PRESIDENT then said a few words, and closed by remarking: The spirits once gave me this motto—"Convert the Churches,"—and, God giving me help, I'll try.

The proceedings then closed. In the course of the evening other subjects than that of spreading Spiritualism were introduced. Mr. GEORGE CHILDS, of Offord-road, Islington, told how he had had a likeness of his little boy, who died several years ago, drawn for him by the spirits, without the intervention of human hands. Another drawing, purporting to be executed by John Leech, given in the same way, had all the characteristics of the ordinary work of that artist. Another speaker told how the spirit of a friend appeared in his bedroom, and said that he had something to tell him; he at once jumped up, and the apparition vanished. He then made inquiries about that friend, of whose death he had not heard, and he learnt that he had been dead about a month before the appearance of his spirit in his bedroom; he also found out that some property left him by the deceased had been appropriated by other persons, with whom an action at law was now pending for the recovery of the same. He gave the names and addresses of all parties concerned, but did not wish them to be published.

PRIVATE SEANCES.

MR. BEATTIE'S CIRCLE—MOVEMENTS OF OBJECTS WITHOUT CONTACT WITH HUMAN BEINGS—A TABLE SWIMMING IN THE AIR—MR. HOME IN BRISTOL.

MR. JOHN BEATTIE, of 2, Westbourne-place, Clifton, Bristol, has favoured us with the following account of manifestations recently observed at Clifton, in his presence, through the mediumship of Mr. D. D. Home:—

The first sance I have to describe took place on March 27th, 1870. There were present, one lady, Mr. Home, and myself.

We were not expecting manifestations, although all seemed as if a few spirit friends were near and desired to have communication with us. Mr. Home was reclining at length upon a double-headed sofa at the back of the room, right opposite the window; the lady was sitting beside the fire, next to the window; I was seated, with my elbow on the corner of a large dining-table, next to Mr. Home. We were talking gently, while day was gradually closing into night. "The last streaks of day" had disappeared, the room had a dull quiet light in it from the street lamp, and a subdued fire—just sufficient for us to dimly see each other. All was still; for the churches were full of worshippers, and the streets empty; our room had the quiet air of a true Sabbath evening. The conversation was on spiritual subjects. The lady was speaking of having been conscious of a spirit "brushing" past her while sitting in the room alone about two months past. Just then we heard raps, such as are usually given as the signal of spirits being present, and by the alphabet the communication was given—"It was I who did it, and will do it again, SACHA HOME." Rappings were heard, and a figure was seen beside me by Mr. Home, who said, "It is now putting its hand on the table." At that moment the table was violently and suddenly shaken, proving positively that a being, and one of considerable power, too, was in the place mentioned by Mr. Home. Here another communication was given to the lady, "I love you, and like to be near you; you love truth." Mr. Home, who had never changed from his position on the sofa, said he saw something like a dark cloud floating above me; then he exclaimed, "It is falling!" About two seconds afterwards the whole room was shaken as with a great power, not a tremor, but shaken with large waves.

I must give a line of comment here. The reader must observe that the movement followed in each case, proving that what Mr. Home saw was some most substantial force, under the control of intelligence, and not an illusion, as might have been supposed had the vision only taken place.

After this we could hear individuals, as it were, "trotting" about the room; the lady saw stars of light playing about Mr. Home's breast. These I could not see. Shortly we saw most distinctly a well-defined hand and arm gently lift the anti-macassar from the opposite end of the sofa to that on which Mr. Home was reclining, raise it up about three feet, slowly carry it along, and lay it down upon his breast. Then we heard some one moving his watch chain. The lady and Mr. Home both said they saw the hand that was doing so; I could not then see it.* Next Mr. Home said that a hand was laid upon his lips; I then could see so distinctly the profile of a hand doing so, that I went and took hold of Mr. Home's hands at the time, and found them lying down on his body; we further could see the spirit hand remove the watch from his pocket and place it in his own hand.

I took my seat, remarking that I wondered how such manifestations occurred, when the communication was given by the alphabet, "We too wonder why we can do so little, and yet so much." Here the fire was stirred, and the room was well lighted. I now put an accordion into Mr. Home's hand, which he held fully in our view, holding it by the negative end, while the other end hung over his knee; in a short time it gave forth harmonious sounds, and questions were likewise answered through it. We asked if a hymn tune could be played, when one was at once given, and Mr. Home sang the hymn to the beautiful accompaniment. On expressing our approval and making a request it was repeated. By the alphabet it was signalled that my mother and father were present. Here a most pleasing conversation took place upon the states of existence in the other world, the replies being in each case eminently in favour of the Christian philosophy, after which the dear friends left us.

The above narrative I send you not as useful against unbelief, but as a description of a quite unsought-for interview between a lady, Mr. Home, myself, and a few of our nearest friends from the other and the better side of the grave. I have a strong desire to comment on the words, "How little, yet how much," but want of room prevents it.

Allow me to preface my further statement of facts with a few remarks. A few months ago I was present at a sance along with a remarkable old lady, one who, although she saw the end of a century of her life not far off, was still as full of mental vigour as when in the May-day of youth. Yet there was this difference: in her younger days she looked upon time to come with the eye of hope, and saw all aglow with high possibilities; now her mind seemed to live in the past, and many of those possibilities had been realised. Children and children's children with her had lived, been nursed, seen manhood, age, and passed away, leaving only in her heart their empty places. Although positive evidence was given her by Spiritualism that those who had gone still lived, and were waiting to welcome her to their home, yet all seemed to fail in removing her mind from the rails of a highly refined scepticism. At the time the manifestations seemed to puzzle and bewilder her; and when the finest chords of the heart were touched her emotional part would say, "It must be true," but her splendid intellect would not assent. She would exclaim, "What is it?" Mr. Home said—"Ask who are they, not what is it?"

When Mr. Home left she hoped to see him again, and seemed highly attached to him. It was not to be, at least on this plane of being. A few weeks after he left us she fell asleep to awake with her dear friends who had gone before. About one month after she had passed away I was present at a sance with her grandson, Captain Campbell, one lady, and Mr. Home. After many physical manifestations which would have been most difficult for the material philosopher with his bundle of correlated forces to account for, the communication was rapped out.

"I retract all I said; Spiritualism is true." (Here she made known who she was.) In answer to a question as to her employment, she answered, "I am happy with the present waiting for the absent; I still think it undignified for spirits to communicate through tables and furniture, but we must do the best we can, spirit or mortal."

These statements are nothing in themselves, but as coming from an individual newly introduced into a state that was previously but vaguely hoped for, against the deductions of a fine keen intellect, speak much for the identity of the spirit, much more so, in my opinion, than if some fifty questions had been answered relative to her family.

The next sance was on the 30th of March last, myself, Captain Campbell, Captain Jebb, one lady, and Mr. Home being present. Much took place which I have not the power to report. The manifestations were strong, but intermittent.

*There are two ways of seeing hands and other objects formed by spirits. In the one case the spirits form objects which can be felt and handled as well as seen; in the other case one or more of the observers is spiritually elevated for the time, so as to be able to see spiritual things. In the above instance the change manifestly took place in the observers, since the objects did not appear to all of them to be equally distinct.—ED.

and the last he distinctly remembers was being hurriedly forced over the fence. Proceeding towards the south side, then back and near the north end of the field, he moved more cautiously, as though tracing some lode or vein. On reaching a certain locality he was thrown heavily upon the ground, and making a mark with his finger he thrust a penny some inches into the earth. He then fell upon the bosom of the earth, stiff, and apparently lifeless. His eyes were closed, the face pale, the pulse feeble, and the limbs were as rigid as in death. Messrs. Porter and McBride, unaccustomed to witness this superior condition or trance-state, were frightened, till assured by Mr. Eaton, a gentleman long familiar with the spiritual phenomena, that there was not the least danger to be apprehended. As Peter "fell into a trance," as Paul, the Apostles, and primitive Christians were frequently entranced, so trance is common in the ranks of Spiritualists. After lying upon the surface of the earth, calm and pale, apparently at death's door for some little time, he was partially raised up by these unseen influences; and then, controlled by highly intelligent spirits, addressed those present. The intelligences gave them to understand in language at once pointed and positive, that they were then upon a superior oil-producing territory, extending many miles in a certain direction. That directly under their feet were flowing exceedingly rich veins of petroleum. The spot was marked, though the land was considered altogether too high for oil purposes.

Mr. James and the others announced, both in public and private, that he had singled out oil territory under spirit influence. On September 4th, while in Cleveland, Ohio, attending the Fourth National Convention of Spiritualists, he published 10,000 circulars, distributing a portion of them there, and forwarded the remainder by mail to the most prominent Spiritualists of the country from Maine to California. The gist of the circular was that, controlled by a band of spirits still interested in geological pursuits, he had located oil wells on territory considered utterly worthless for this object. They specified about the depth that the oil would be found, and made other remarkable prophecies. A company was organized, the boring commenced, and the whole was crowned with complete success, precisely as the spirits had foretold.

The discovery of oil wells under these remarkable circumstances made a great sensation. The *New York Tribune* and many other newspapers had much to say on the subject, but the *Pleasantville Morning Herald* of February 1st, 1867, gives all the additional particulars to those already stated. Its correspondent says:—

"This morning, soon after breakfast, news spread like wild-fire among the staid denizens of this pleasant village that a new well had just commenced producing oil. With many others, we repaired to the scene, where, indeed, the so-called Spiritual well, in the south part of the borough, was astonishing the throng with its production of oil. On inquiry, I learned the oil was first produced from the well about nine o'clock this morning, and near noon, when we saw it, was more than fulfilling the expectations of its immediate friends. It is claimed that this well was spiritually located by a celebrated 'medium,' Mr. James. We were informed by Mr. Farwell, of the firm of Farwell and Potter, who has put down the well, that its depth is 835ft., that the last and fourth sand rock was 18ft. thick, of which 15ft. was white sand, and the last 3ft. was coarse and dark coloured. While many of the more enthusiastic place a very high estimate upon its prospective yield we think it prudent to say, having witnessed the Nettleton wells here in their beginning (and now producing in their third year), that it will give a daily product of fifteen barrels of oil, and may be more. With this well as an additional fact, there is no longer a doubt that this locality is, and is to be in future, permanent producing oil territory."

HALIFAX PSYCHOLOGICAL SOCIETY.

The Psychological Society at Halifax, Yorkshire, was formed about six months ago for the purpose of seeking and advancing spiritual truths. The president of the society is Mr. Henry Ambler, Glen Berk's Hall, near Halifax; the vice-president is Mr. John Culpar, Union-street, Halifax; treasurer, Mr. John Longbottom, Sowerby Bridge, near Halifax; secretary, Mr. Henry Lord, New Bond-street, Halifax. The committee of management numbers twelve persons. The district comprises Halifax, Sowerby Bridge, and Brearley; the society is now in a flourishing condition, and has fifty members. The meeting-room is at the Stanary, and will seat about two hundred persons. Services are held every Sunday afternoon and evening. On Wednesday evenings there are readings, discussions, and spiritual manifestations; and these weekly meetings are open to the public.

Private meetings for development of mediums are numerous; there are six in Halifax, two in Sowerby Bridge, and one at Brearley, all belonging to the society. Services in connection with the society are held at Brearley and Sowerby Bridge upon one or two Sundays in the month, and Spiritualism is making great progress in Halifax and the neighbouring towns. The funds of the society are not large, but are in a satisfactory state. They are employed to help in sickness, and distress, wherever such aid is needed, and much good has been done in this way. Several persons who have been left to die, and who have been given up by the doctors, have been restored to health by the aid of spirit power through the instrumentality of one of the mediums (Mr. E. Wood).

Mr. Henry Lord, secretary to the Halifax Psychological Society, who favoured us with the foregoing particulars, gives also the following information about the mediums connected with the society:—

"Mr. Edward Wood, of Warley Clough, near Halifax, has been a medium for nearly ten years; he has a very great speaking power when influenced by the spirits of reformers and others who have worked hard for the good of the nation in their day and generation. They speak fluently through him, although he is not an educated man; he is a stone mason by trade. The places at which he lectures are Halifax, Sowerby-bridge, and Brearley.

"Another medium connected with the society is Mr. John Blackburn (who is blind). Bottom Salterhebble, near Halifax; he has been a medium for more than ten years. The intelligences who speak through him explain the teachings of the Bible, and it is surprising what good sermons come from him. He has physical power also. Two splendid paintings were given about a week ago through his mediumship, the time occupied in doing them being seven minutes only. One represents fruit, and the other a nosegay or bouquet of flowers. The pictures have been scrutinized by many, and they are now at the house of Mr. James Nutton, Shaw-hill, Halifax, who will be glad to show them to anyone interested. This medium attends circles at Halifax, Bowling, and Shelf.

"Mrs. Elizabeth A. Sagar, 48, Frederick-street, Wakefield-road, Bradford, Yorkshire, has been a medium for about twenty years. She has suffered much persecution, as her

friends and relations disown her because of her being a Spiritualist. She has great healing and physical power, and through her gifts she has been the means of winning a great many over to the cause. Mr. Lord says, 'I have myself seen a man with a gathering on the cheek, swelled as large as a moderate-sized apple, and with her healing power the swelling was reduced in twenty minutes level with the cheek. The man was asked how he felt, and he said 'Go on; it is like being in Heaven.' He had had no rest for the previous week. Greater physical manifestations have been performed through the mediumship of Mrs. Sagar than any I have read about up to the present time, but sickness has now begun, and her mortal frame is weak. She has been carried round her bedroom in mid air, and instruments have played in her presence without contact with mortal hands. A violin has been carried round the room in like manner, and her friends tell me that if one half were printed that they have seen and heard under the influence of her mediumship it would not be credited. The following spirits who were doctors when in the flesh, are nearly her constant companions:—Herbert H. Hanson, Randle, Spark, E. Smart, Buchanan, and others. She has also the gift of seeing and conversing with the spirits. I have heard them speak to her with audible voices without the aid of a mortal body, and a great many besides myself have heard the same. The words could be distinctly heard and understood. "Another medium and member of the society is Mr. Thomas Tate, of Bradford, Yorkshire, joiner by trade. The manifestations through this medium are all produced by the spirits of foreigners. He has very great healing power. Sometimes Indian, African, and Italian languages are spoken through him, and some hours elapse after he has come out of the trance state before he can speak the English language properly."

Some more mediums in connection with the Society are in course of development. There are a few other mediums in Halifax who do not belong to the Society, and who have their social gatherings at home.

In the middle of last month Mr. J. M. Peebles delivered six or seven lectures in all, at Halifax, on behalf of the Psychological Society. The attendance was thin at first, but before he left he had crowded audiences, several hundreds of persons being present.

THE ROYAL INSTITUTION.

THE ORDNANCE SURVEY OF SINAI—PROTOPLASM—PROFESSOR HUXLEY ON THE EVOLUTION THEORY.

ON Friday evening, February 25th, Captain Wilson, R.E., gave a lecture at the Royal Institution on the "Ordnance Survey of Mount Sinai," made by himself and Captain Palmer, R.E. The result of this survey is, that Jebel Serbal, which was thought to be Mount Sinai, does not answer to the description of Sinai given in the Old Testament. If Jebel Serbal were the mountain, the children of Israel must have assembled in two separate bodies, in two great valleys in the neighbourhood, from neither of which valleys could most of them have seen the top of the mountain. But Jebel Musa answers the description of Sinai, if it be assumed that the Israelites were encamped in separate valleys, and were summoned in separate detachments to the foot of the mountain; the words in the Old Testament will bear this interpretation of their movements. There is no mountain there, with a plain in front sufficiently large to accommodate the whole body of the Israelites, and at the same time meet the other requirements of the ancient record. The local traditions of the Bedouins throw no light upon the subject, and are much coloured by the legends of the monks, who at one time must have numbered more than four thousand in the peninsula.

In a course of lectures on "Plant Life," recently delivered at the Royal Institution by Dr. Masters, F. L. S., he said that all animals and vegetables are built up of cells, and that these cells are filled with a colourless gummy substance called "protoplasm." There is no difference whatever, such as the chemist can detect, between the protoplasm of plants and animals. It is also in some cases very difficult to distinguish whether certain low organisms are animals or vegetables; some vegetables have within certain limits the power of locomotion. The amoeba, a little jelly-like lump which moves about in water, is considered to be an animal because it has the power of making a temporary stomach for itself, and of assimilating solid food. No vegetable has a stomach, or can assimilate solid food.

Last Friday night Professor Huxley delivered a lecture at the Royal Institution, before a very large audience, upon "The Pedigree of the Horse." Sir Henry Holland, Bart., F.R.S. presided. Mr. J. M. Peebles, Mr. and Mrs. C. F. Varley, as well as many other Spiritualists were present at this lecture.

Professor Huxley began by saying that it is now ten years since he had the honour of addressing a public audience on the origin of species and the theory of evolution due to the genius of Charles Darwin. At that time the theory was passing through the trial, through the struggle for existence, which all youthful organisms in nature have to undergo. On that occasion he succeeded so far in overcoming his natural love for peace and quietness—(laughter)—as to advocate what was then a repressed doctrine. Now all is changed. The doctrine which then was regularly refuted and overthrown once in every six weeks has since grown to such an extent that it is now the leading doctrine of most of the first scientific men in Europe, and he thought it would be well to get up a little constitutional opposition to its tenets, for now it entered even into the considerations of its adversaries. The rocks reveal to us transitional forms between animals now existing and those long gone, and yield to the philosopher fossils transitional between groups of animals now far apart. He had one particular case to bring before them, which he thought would stand any amount of worrying, and tearing, and pulling about. The case in question was of particular interest, because it concerned an animal of which Englishmen were exceedingly proud, that is to say—the horse. He was told that some among his listeners were on the look-out for what are called "tips" in his lecture—(laughter)—but on this occasion he was going to treat the subject in a thoroughly scientific way, and none other. All animals and things which were very accurately and delicately balanced were apt to be very beautiful. On the same principle the beauty of the body of the horse probably has much to do with its being one of the best possible pieces of apparatus for running swiftly along the land. In many respects the organisation of the horse departed in an extraordinary way from what may be called "the average quadruped," and the peculiarities to which he desired to call special attention were those of the fore limbs, the hind limbs, and the teeth. What was called the "knee" of the horse was in reality the wrist of the animal. Human beings had two bones in the fore-arm, and this was also the case with most quadrupeds but in the horse these two bones were completely fused and

bound together into one. In most horses and asses the two bones were soldered together, and the shaft of the ulna nearly disappeared. The horse's hoof answered to the fingers of the human hand, only in the hoof some of the bones and fingers of the hand were missing, and the horse in reality rests upon the end of the nail of the middle finger. What has become of the other fingers? Two of them were taken away, and two of the other bones were reduced to little splints, which could not be seen from the outside of the horse's hoof. This peculiarity was found only in these animals. In the hind-legs of the horse the small bone was reduced as in the fore-legs, and the middle toe was there with its nail made into a hoof. The horse had also a peculiar construction of the grinding teeth of the upper and lower jaw, some portions of these teeth being harder than other portions, so that each tooth wore unequally in different parts, whereby it always had a rough surface for grinding purposes, something like the face of a millstone. The tooth was composed of ridges and pillars, bone and cement, very curiously arranged with respect to each other, and a set of such teeth made a very efficient mill for the use of the horse. In a very young horse, that is to say, in a horse a foot long, before it was born, there were the remains of the ulna much more complete than in the grown animal, and in the young horse the rudiments of the toes were larger in proportion than in the adult. Sometimes horses were born with extra toes, and there was a specimen of this kind in the museum of the College of Surgeons. At the present time also there was a South American pony in the Victoria Docks with an extra toe to each hoof, and the toes could be felt by the finger. If these facts were interpreted by the doctrine of evolution, what did it say? It said that the missing toes of the horse must have vanished from some animal preceding the horse, which had the normal number of toes, and that the ancestors of the horse must at one time have had the leg and foot bones complete, although these were blotted out before the horse was turned into a perfect running machine. It also said that at one time the teeth of the horse must have resembled those of other herbivorous animals. It also said that the young or embryonic form often resembled the common form, more than the adult animal did. The extra toe in some cases was probably but a reversion to the type of some remote ancestor, nevertheless, he did not lay much stress upon this point himself. Now what did palæontology say to all this? The remains of the horse were found in profusion all over Europe and Asia, and they existed in geological strata of enormous antiquity. They could be traced back to periods long before any indications of the existence of man had as yet been found, yet the horses and asses of that remote period resembled in nearly every respect the horses and asses which now ran wild in many parts of Asia and Africa. On going still further back to the upper miocene period, a time when the world altogether differed from its present condition as regarded its geographical features, the horse was still found with all its present peculiarities, and the two differ from each other only in minute details. But side by side with the remains of the horse in this deposit were the remains of another horse-like creature, called the "hipparion" or "little horse." As much was known about the hipparion as about the horse. There was no break in the series of time, for both are found in the same deposit. In the fore limb of the hipparion, the leg bones were united, but the extra one was traceable, and the leg bones were nearer to the average type; the animal also had two little hoofs or fingers, one on each side of the main hoof, but they appeared to have been of no use whatever. The tooth was still very horsey, but it was changed nearer to the ordinary type. There was, therefore, in the upper miocene an animal which resembles the horse in some particulars, and departs from it in others. Professor Huxley continued—Did the horse succeed the hipparion? Was it conceivable that the one animal was struck out of existence altogether, and that the other was then created afresh out of nothing? Was it thinkable? If so, he might as well give up his theory altogether. Having proceeded thus far, the investigator turns with considerable confidence to his geological remains to look for the hypothetical ancestor of the hipparion. This ancestor was found in the anchitherium, and its remains were found in the lower miocene, but not in the upper as yet, so that there is a greater gap between the anchitherium and the hipparion than between the latter and the horse. In the anchitherium the leg bones are still more separated; it has three toes in the fore limb, the two outside ones being half as big as the middle toe, so that the foot somewhat resembles that of the tapir. This animal, therefore, has the fore foot which theory requires that it should have. In the hind leg the bones are more divided than in the case of the hipparion, the hinder feet have three toes, and the teeth have not the plasticity of those of the horse, but approach more nearly to those of the ordinary type. Thus in these three animals there are proofs of gradual progression in teeth, hind legs, and fore legs, all the rest of the organisation of each being horse-like. He submitted then that it was impossible to obtain evidence more complete in kind than this of the pedigree and origin of the horse. But he wished to go a little farther, and look a "over the edge of certainty," to get some idea of what is lying on the other side. He then pointed out that in the eocene period there are remains of animals which are probably remote ancestors of the horse; the plagiolophus minor to wit. This animal more approaches the rodents in type, but it differs from the horse only in degree, and not in kind. He concluded by remarking that if Darwin's doctrine is made out in this one case of the horse, it is strong evidence that similar modifications have taken place in all cases.

MRS. HARDINGE'S MEDIUMSHIP.—Mrs. Hardinge is now lecturing in Boston, United States, and she will be there for the next three weeks. At Washington she drew very crowded and fashionable audiences, and was besieged with visitors, including a great many members of Congress. She has accepted engagements in different parts of the States which will detain her there all through the autumn, so she cannot visit England again till next winter at the earliest.

MR. D. D. HOME.—Mr. Home has during the past month visited both Glasgow and Edinburgh, where his public readings and private *séances* all passed off with much popularity and success. Mr. Home is a capital reader, and has the power of keeping up the interest of the audience; a hall of large size, however, tells somewhat against his style of speaking, which in such cases should be rather slower and louder to be clearly heard by all. These remarks are not applicable to his mode of delivery in rooms of ordinary size. Mr. Home, after leaving Scotland, visited Bristol and Malvern. He is now in London, and last Monday took part with Mrs. Dauncey Maskell in some dramatic readings at the Milton Hall, Camden Town. There was a very good attendance. He will give public readings at Hanover-square Rooms on April 27, May 4, and May 11.

CHARGES FOR ADVERTISEMENTS.

1. Advertisements of Public Companies, Half-a-guinea per sixth of a column, or every portion of sixth of a column.
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To Correspondents.

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

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

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

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

To Subscribers.

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

The Spiritualist.

FRIDAY, APRIL 15, 1870.

THE PRINCIPLES OF SPIRITUALISM.

THE great question "What do spirits teach?" is one which, perhaps, no two Spiritualists will answer alike. The fact is that the next world, like this, is a wide and busy one, with little uniformity in it, and each medium is in communication with those spirits who in some respects are allied to him in thought. Dissimilar natures, with no one predilection in common, do not attach themselves to each other from the simple circumstance that they would derive no pleasure or profit from such an unnatural union. It is just the same with spirits in the body, for people utterly at variance with each other do not generally associate together. If an inhabitant of the Moon came for the first time to the earth, and asked "What do the inhabitants of this world teach?" he would not find much uniformity in the replies, whether his questions related to politics, religion, habits of life, customs, dress, or any other subject. But if he questioned only those spirits who were allied to himself in opinion, because he was not sufficiently developed to wish for truth from all sources, then he would receive replies which would give him the most pleasure. Because of these variations of thought among spirits the literature of Spiritualism will be found to teem with an infinite variety of spirit teachings, abounding, of course, in discrepancies.

In this world there is no uniformity, and there never will be, for a most tame and miserable place would it

be did everybody think alike; therefore that straining after uniformity which has ever been a leading feature of the theological world, is at variance with the laws of nature and must fortunately be an utter failure, soon to be numbered by men among the errors of the past.

But the hypothetical Man from the Moon, on questioning people living upon different parts of the earth, would soon find that they had a few things in common, namely, two legs each, one nose, a head, language, sensitiveness to pain, and so on. In like manner there are a few general facts clearly established by Spiritualism about the world beyond the grave. For instance, as regards intelligence and goodness, no change is made in the nature of a man when he parts with his earthly body for ever. The ignorant and imperfect man is ignorant and imperfect still. What an enormous benefit Spiritualism will confer upon the world when this one fact becomes a matter of absolute knowledge to every human being! Such knowledge will give a great impetus to educational movements, and tend to overturn those evils which now retard progress in this plane of existence. Men will learn the necessity of perfecting the physical body, by means of proper food, clothing, and training, in order to facilitate the earlier development of a perfect mind and spirit; they will, therefore, abolish those evils which necessitate poorhouses and prisons. In a child the physical body has first to be developed, then the mental faculties enter more prominently into the life of the individual, and lastly the spiritual faculties put forth their buds and blossoms, just like the growth of a flower. Just so far as man does anything to check the perfect development of body, mind, or spirit will he break the laws of nature and cause unhappiness, for the breaking of such laws necessarily entails punishment. Another broad fact respecting which all Spiritualists are tolerably well agreed is that the state of man is one of eternal progression, and that the popular doctrine of eternal punishment is untenable; even those who are strongly tied to popular English orthodoxy for the most part concede the latter point. Spirits also teach widely the necessity of cultivating the faculties of affection and love, and point out that the best of introductions to the spirit world is the power of looking back upon a well-spent life upon earth. In the next world, as here, the true measure of the value of an individual to the community is his "use." Swedenborg told how the angels are happier in proportion to the increase in their usefulness. Very many years of research and experience will have to pass away before we see the full fruit of the teachings of Spiritualism. Doubtless Spiritualism resembles rain, sunlight, and all other blessings coming from the Almighty, in that it will do good alike to all the dwellers upon earth, and not to one man to the exclusion of some thousands of his neighbours.

FREEDOM OF EXPRESSION OF THOUGHT.

AT a public meeting, a report of which is published in another column, Mr. John Jones, of Enmore Park, raised the question whether it is not the wisest plan to keep entire silence on the subject of theological creeds at public meetings in connection with Spiritualism, in order to promote the rapid spreading of the movement. Spiritualists hold all kind of theological views, so do some of their spirit friends; hence there is a tendency on the part of speakers to promulgate their own opinions as the teachings of Spiritualism. Listeners who hold theological opinions different from those of the speakers are often not pleased with what they hear, and are deterred from inquiring into the subject. Hence the remedy of "silence" has been suggested.

In the first place, the plan is impracticable. Among the great mass of Spiritualists disseminated all over the United Kingdom it is impossible to bind the tongues of so many people, and to get them to agree to hide that which is in their hearts. Even if all did agree to keep silence about creeds, the public would of course rise at public meetings and put questions on that subject, and then what would the gagged speaker on the platform do? There is no such thing as uniformity in nature, and there never will be. No two blades of grass were ever made exactly alike, neither were any two individuals. In the days of old, priests and popes tried to secure uniformity by terrible persecution, and in later times by political and social oppression; Mr. Jones wishes to secure it by "agreement." It is impossible, because it is unnatural, and being unnatural, it is not good.

In the second place, concerted silence would do harm to the Spiritual cause. A year or two ago, the cholera broke out with considerable virulence at Llanely, and to abate the alarm, or for some other reason, the publication of accurate returns of the real number of deaths per week was suppressed. Consequently rumour multiplied the number of deaths by twenty, and it was popularly supposed in many parts of Wales that the chief feature of the town of Llanely was the number of coffins to be seen about the streets at all hours of the day. Supposing universal silence on one particular subject could be maintained among Spiritualists, the public

would raise rumours about our being a secret society, founded on Jesuitical principles, established for very terrible purposes, including machinations for the overthrow of the Church, the State, and the Constitution, as well as other things which result in filling the pockets of landowners, lawyers, and other useful individuals, things which are consequently sacred, and on no account to be examined by the reasoning powers of common people.

In the third place, the plan would recognise the false principle that it is right to fetter the free expression of honest thought.

Without doubt there are plenty of people who get angry when they have to listen to opinions at variance with their own; but this is entirely due to defective education. If they were properly educated, they would know that difference of opinion adds to the general happiness of a community just as difference of colour adds to the beauty of a garden of flowers. When people quarrel with each other because they do not think alike, it is a proof that they are not of a very high type, and when one man tries to fetter the freedom of speech of his neighbour, it is the mark of a tyrannical disposition, which may perhaps be hereditary as containing too much of the savage element, but which nevertheless may be eradicated by proper education.

Why not tell the public that Spiritualism teaches affection and love, that spirits are of different creeds and of no creed at all, so that Spiritualists have agreed to be friendly and not to quarrel with each other about theological notions, consequently that arrangements have been made for Mr. Peables, to lecture one evening, Mr. Shorter the next, Mr. John Jones the next, to the same audience from the same platform, notwithstanding theological differences? A practical example like this would be very refreshing to the public, who are getting sick of creedal quarrels, and it would show them that there is something unusually good in Spiritualism to produce such fruit.

Though many may for the moment think this plan a wise one, we have not the slightest faith that it will be practically carried out to any great extent. In the present state of national education, divisions and sects must spring up among Spiritualists, in obedience to the same great unseen mental and psychological laws which create divisions in all other large bodies of people, and we are not prepared to say that this separation will not do good. Each sect will drive its own branch of Spiritual Theology with more force and rapidity among outsiders harmonising somewhat with itself, than would be the case if the whole body of Spiritualists worked together under an agreement to wash all colour out of the platform oratory. Spiritualism should train up individuals who are not afraid to speak their opinions freely, and should train up listeners who can hear honest opinions at variance with their own without experiencing any increase in the temperature of the blood. Whence arises that anger so often felt by individuals when principles believed in by themselves are attacked? It arises from an innate dread that the said principles are not strong enough in themselves to bear rigid examination. Supposing every mortal man at a public meeting denounced as impossible the fact that the earth is a globe, would that raise anger in the breast of the Astronomer Royal? Not a bit of it. Professor Airy would let them all shout till they were hoarse and remain quite cool, because of his knowledge that the truth must in time bring them to their senses. Supposing, on the other hand, they attacked some pet theory of his own, respecting the truth of which he himself had a lurking doubt, then he might feel his blood beginning to boil, because, in effect, the meeting would be publicly questioning the value of his own judgment. Angry advocates are usually allied to unsafe causes.

Of course the same principles of action at public meetings which promote the interests of Spiritualism will have equal or more force if adopted in Spiritualistic publications, yet, as a matter of fact, none of the periodicals have been at all neutral. The scientific tone of this journal pushes Spiritualism with more force into scientific and learned circles than would be the case were no such engine at work. When, after years of hard work, expense, and study, philology digs a little absolute unquestionable knowledge out of the mist and myths of past ages, demonstrating a little about the creeds of pre-historic times, it does not create a favourable impression among thinking people to know that the creedal papers will altogether suppress or garble such discoveries. Very few, if any, newspapers connected with the spiritual interests of man would dare to let their readers know the absolute evidence given at the Royal Institution by Professor Max Müller, that the pre-historic Semites, from whom the Jews, Babylonians, Arabs, and Ethiopians branched off, worshipped a plurality of gods and goddesses. Now, when the scientific world knows perfectly well that the majority of the theological journals will most certainly hide such established facts from their readers, of course it is a pleasing novelty to them to find that some of the journals connected with Spiritualism do not fear the publication of truth. This illustrates what has already been stated, that want of uniformity tends to push Spiritualism more rapidly in particular directions than would be the case were it possible to wash all theological colour out of Spiritualism as presented to the public.

Probably all are agreed that Spiritualism teaches the cultivation of the perfection of the body, the mind, and the spirit, and the adoption of practical methods to surround each of them with the most favourable conditions for perfect growth. In such case those who publicly aid Spiritualism should give attention to subjects relating to food, clothing, housing, means of subsistence, education, science, reason, affection, and that love which at present does not abound to the extent it should do upon this earth.

These ideas are not put forward dictatorially, for there is no doubt that the questions raised at the recent public meeting by a Spiritualist much respected by all of us, require very careful consideration from all points of view. The fettering of liberty, unless some very great and sure advantage is to be gained, is a very serious thing. To some extent also Mr. Jones will gain his point, for there is no doubt that the knowledge that some few earnest Spiritualists think it best to abstain from speaking about the relations of Spiritualism to creeds of words, will tend to make those who do speak on the relationship more temperate in their language than would otherwise be the case. While correspondence about this relationship appears in this journal we will take care not to give too much space to those who write in an angry or sarcastic spirit; but we do not feel justified at present in stopping a reasonable amount of expression of freedom of thought.

MRS. MARSHALL'S MEDIUMSHIP.—On inquiry at the residence of Mrs. Mary Marshall we have been informed that the rumour that she has given up paid mediumship is not true, but that she is out of town for a week or two.

THE PSYCHOLOGY OF "REVIVALS."

ACCOUNTS of what are called "revivals" are too numerous and too well attested to be destitute of any real foundation, and these abnormal psychological outbreaks may be explained without much difficulty.

When a professional mesmeriser, or biologist, wishes to bring the susceptible persons in a public audience under his control, he first of all has great strength of will, which qualifies him for the work. He tells the audience imperatively that he has the power of obtaining control over some of them; next the lights are somewhat lowered, slow music of some kind is introduced; then he makes "passes" with an outward movement of his hands and arms, followed by an inward movement of those members, as if drawing the observers towards him by invisible cords. Soon, a glassy stare is visible in the eyes of those in the audience who have the most "negative" dispositions; he fixes his own eagle eyes more especially upon these, and the sensitives, after making one or two incipient starts, rush through all obstacles to the platform. In fifteen or twenty minutes he may thus bring a dozen or two persons upon the platform, and he has the "wills" of all these sensitives more or less under his control. Then he makes them perform various antics, if the taste of the spectators be not of a high order, or he makes rational experiments if those present appreciate such a course; in fact, the auditory is usually the great governing power influencing the character of the "entertainment." When he has finished with his sensitives he flaps them over the face with a handkerchief, adds a little stamping with the feet, if the subject be difficult to arouse, and orders him to "wake up," which is equivalent to saying, "I give you your will back again."

How or why he is able to exercise such powers over another, neither he nor anybody else knows at present. The facts stand, and that is enough for our present purpose.

The Revivalist preacher is always a very earnest man, with strong will-power. The people who are present at his ministrations, having heard of the results of his previous labours, attend under the impression that a mysterious power is working upon them, and the earnest words of the speaker, supported at intervals by the solemn music of the hymns, furnish nearly all the conditions necessary to bring the most negative minds present under his control. A newspaper reporter, a matter-of-fact individual not likely to be led astray by imagination, tells us that he once out of curiosity attended one of the revival meetings which broke out several years ago, at the Wesleyan Chapel, Merthyr. Not only did he find at work all the conditions we have stated, but, to use his own words, "the gas was half-mast high, and the scene was very impressive." Here, then, was the favourable condition of subdued light superadded. The glassy stare, as well as tears, came into the eyes of some of the sensitives, whilst respectable men, completely under the influence, rose from their seats and walked up and down the aisles singing or praying. One of them sang that his "feet were in the miry clay."

The Revivalist preacher is, in fact, a powerful biologist, though he may not know it himself, and if, while the subjects are under his influence, he imperiously exclaimed "See, the angels of heaven are descending through the roof!" the most sensitive of his patients would see them so descending, just as a biologist can tell his subjects that they see a flight of pigeons, whereupon they fancy that they do see them, so set up a melodious whistling.

Some of the sensitives upon the platform of the biologist are less under his control than others, and even in the scene at Merthyr, of which we have spoken, a positive mind present felt that "the scene was very impressive." We all more or less are subject to the effects of mesmeric influences, and those who blindly or implicitly follow the guidance of any political leader, preacher, or newspaper, have minds of too negative a character to perform the best work for their own present or future welfare. We take it that every living person should be an individual, and not a part of somebody else; that independence of thought and action should govern every living soul as much as possible, for those who search their own spirits will receive higher and purer teachings from the Master of Spirits than they can get from any external source. The bodily, mental, or spiritual food which best suits any one individual is not the best for any other, there being no uniformity in nature. When men look within instead of without themselves for guidance, the motive power ruling their acts will be of a higher nature than is derivable from any other source. While searching for this independence, of course the limit set up by nature will at last be reached, and, in spite of all, we shall find that as gregarious animals, we must still depend much upon each other for the perfection of the general happiness.

JUDGE EDMONDS is ill, and confined to his bed with a lingering complaint, but his mind is as active as ever, and he still writes on the subject of Spiritualism.

SPIRITUALISM IN AUSTRALIA.—A copy of *The Australasian*, an influential Melbourne newspaper, has been forwarded to us, and it contains a whole page devoted to the subject of Spiritualism. The copy is dated December 25th, 1869. The writer gives a very fair and impartial description of Spiritualism and its teachings, and among other things he says:—"As was to be expected, during the years it has been progressing Spiritualism has met in the United States with vehement opposition and criticism. Works have been published by writers of considerable repute, attempting to refute its philosophy, and occasionally travelling mediums have been detected in the practice of imposture and trickery. The fact, however, which arrests our attention is that, in spite of searching investigation and severe criticism, Spiritualism is advancing with evident rapidity, and bids fair, before the lapse of many years, to become the dominant religion of the country. . . . It ought to be recognised that Spiritualism, whatever may be thought of the marvellous hypothesis upon which its philosophy rests, is calculated to exercise on mankind an elevating and not a debasing influence. Admitting, for illustration sake, its astounding premises, that it is the mission of that modern miracle-worker—magnetism [mesmerism?]-to bridge over the gulf that has separated the mundane from the spiritual spheres, and that this junction is to be regarded as natural, not supernatural, its teachings partake of the very essence of Christian morality. Its scheme of ethics is, in fact, naked, uncreedal Christianity. It culls from all religions of the past and present their best and loveliest principles, and seeks to bring them into harmony with the latest developments of science. It is this which doubtless has caused it to fascinate so many noble intellects among our American brethren."

DR. J. R. NEWTON.—Mr. Benjamin Coleman, of 1, Bernard Villas, Upper Norwood, has favoured us with the following extract from an article of his which he states will be published in the next number of the *Spiritual Magazine*:—"In a second letter which I have just received from the eminent healer, Dr. Newton, he announces his intention of leaving America for England on the 27th of April, and he may therefore be expected in London before the middle of May. This excellent Christian philanthropist informs me that he intends to remain in England for a year, and that his powers will be devoted to healing, without fee or reward of any kind, all sufferers who may seek his aid. I am told by a correspondent that Dr. Newton has not only acted on this principle for some time past (during which period he has made many miraculous cures) but that he has also dispensed a large amount in charity amongst his afflicted brethren. Such single-minded and unselfish devotion to the cause of suffering humanity commands our highest respect. And as I am sure it will be agreeable to the feelings of a large portion of the Spiritualists of England to meet Dr. Newton as soon after his arrival as may be convenient to him, I shall make arrangements forthwith to give the worthy Doctor a public reception, to be held at the Assembly Rooms, Harley-street. For this purpose I solicit subscriptions to defray the necessary expenses, and shall give priority in the distribution of cards of admission, to the extent of the accommodation at my disposal, to those whose names I may receive, and in the order in which they may be sent to me. The surplus I propose, with the sanction of the subscribers, to contribute to the support of Mr. James Burns's Institution, Southampton-row, and, if in my power, to aid any other Spiritual movement which may require assistance."

PHOTOGRAPHING THE "DOUBLE."—A correspondent has been kind enough to send us from Glasgow some voluminous documents recording some experiments made in private a few years ago to obtain genuine spirit photographs. As permission to publish the names and addresses of the witnesses is not given us, the statements will necessarily carry less weight than would otherwise be the case. The experiments were made in 1864, and caused some discussion in the Glasgow newspapers. Instead of obtaining photographs of spirits, a photograph of the "double" of the medium was obtained. The medium, it is stated, was asked by the spirits to stand in one position in front of the camera, which he did for several minutes, and then went into the dark room to prepare the sensitive plate. The piece of glass used was new, and had never had any picture upon it before. The plate was then exposed by the medium, who stood behind the camera, and a picture was obtained with a phantom image of himself, standing halfway between the camera and the background, in the position actually occupied by him before the plate was sensitised. Afterwards, at "circle," long communications were made, trying to explain how the picture was produced. One of the spirits said that one of the necessary conditions was that the chemicals on the plate should be well saturated by the unseen emanations from the medium, which, however, are real enough to spirits, and to them seemed to produce a viscosity of the chemicals. Then, when the spirit image falls upon the surface "cohesion" takes place, and in the development silver is rapidly deposited on this superstructure. After the medium removed from before the camera it was asserted that he left emanations having his own external shape behind him, and this was the cause of his likeness in particular being photographed. Of course all this must be received with considerable caution, the chain of evidence being incomplete, and we only publish these statements for future reference, because they may be useful hereafter in tending to confirm or contradict other communications on the subject. We have the name and address of the gentleman who owns the documents, so that they will doubtless be obtainable should further information from other sources prove their contents to be of value. Within the past month we have received such well-authenticated evidence of the reality of spirit photographs that little doubt remains that such manifestations must be included among the powers developed in the mediums of modern times, and that the theory of imposture is untenable. Very much better "ghost" pictures can be produced artificially by photographers than those produced by genuine manifestations; the latter pictures differ entirely from the former in character.

NEW SPIRITUAL PERIODICALS.—An announcement has been made that *Daybreak* will in future be published weekly, under the new name of *The Medium*. There is not room for a weekly supply of news of good quality in connection with Spiritualism at present, except at a very considerable loss of labour and capital, so that the step just mentioned is of a very enterprising character. Mr. Hudson Tuttle, one of the most clear-headed, scientific Spiritualists in the United States, and the editor of the *American Spiritualist*, is, in connection with Mr. J. M. Peebles, about to publish a *Spiritualist's Annual*, which is intended to be a handbook of Spiritualism throughout the world. It is intended to contain statistical matter relating to spiritual books, periodicals, mediums, séances, lectures, trance-speakers, and organizations, together with approximate estimates of the number of Spiritualists in all parts of the world. The first number will be out in the autumn of 1870, and Mr. Peebles desires information intended

for this annual to be sent to him at once at 15, Southampton-row, High Holborn, London, W.C. A new and cheap periodical in connection with THE SPIRITUALIST will be published in a few months' time, in order to give a quicker supply of news than at present; the copyright has been secured under the name of *The Spiritual News*. The new Australian journal on Spiritualism, *The Glowworm*, already shows signs of weakness, as it contains intimations that subscriptions to support it would be acceptable. We think this line of procedure false in principle.

MR. FRANK HERNE gave up paid mediumship more than six months ago, and does not now sit for manifestations for the public.

As the 15th of May falls upon a Sunday, the next number of THE SPIRITUALIST will be published on the preceding Saturday. Most of our new subscribers buy up the back numbers of the journal, so that if the demand for them continues as at present, they will all be sold off long before the present volume is completed. It is therefore necessary to repeat the caution to present subscribers, to get the back numbers they want at once and preserve them, for in a few months they will be out of print.

BABOO KESHUB CHUNDER SEN.—This gentleman, who is leader of the "Brahmo-Somaj," or "Worshippers of one God," in India, is now working as a missionary in London, and he will preach next Sunday morning at South-place Chapel, Finsbury. The service will begin at 11.15 a.m., and will be conducted by Mr. Moncure D. Conway.

MR. MORSE'S MEDIUMSHIP.—The Friday evening séances under the trance mediumship of Mr. Morse, still take place weekly at 15, Southampton-row, Holborn, W.C., and they are well attended. There will be no meeting there to-night. Next Thursday evening Mr. Morse will deliver a lecture under inspirational influence before the St. John's Association of Spiritualists.

CONFERENCE AT THE CAVENDISH ROOMS.—Last Sunday some Spiritualists and investigators of the phenomena of Spiritualism met in these rooms at three o'clock, to canvass the merits of the following proposition: "Resolved that Spiritualism is superior to any form of religious organisation in the world." Mr. Peebles opened the conference in an address of twenty minutes' duration; others followed, and for the most part agreed with the first speaker in the general tenor of his remarks; some differed however. There were twice as many persons present at this conference as upon the previous Sunday, and although there were differences of opinion, general harmony and good feeling prevailed. These Sunday conferences are to be continued.

THE DIALECTICAL SOCIETY.—One of the best physical manifestations witnessed by five or six members of the Dialectical Society at the same time, was the free motion of a great heavy table, in a good light, with nobody touching it, and all the persons in the room kneeling on chairs, so that their feet and legs were off the ground and all their hands in sight. No professional medium was present. The medium was a highly intelligent lady, the wife of the most determined opponent of the Spiritual theory upon the investigating committee. During the past four weeks the committee of the Dialectical Society has held two or three meetings with closed doors, but the members have not yet agreed as to the contents of the report which they will issue.

MR. SHEPARD'S MEDIUMSHIP.—Mr. Jesse B. Shepard, the musical medium, whose advent in London was noticed in our last, is giving Wednesday evening concerts at 15, Southampton-row, Holborn. His playing is very fine and Mrs. C. Berry has tested the spiritual origin of his playing, to the extent of proving that it is better when he and the piano are in pitch darkness instead of in the light. Still, what he does might be done by very skilful persons, without the aid of invisible friends, so this form of his mediumship is not of a convincing character to outsiders. As he is a genuine medium, we see no reason to doubt his statement that he personally knows nothing about music. His seeing mediumship is at times largely developed, and in another column will be found a narrative of how he described half a dozen or so of the spirit relatives of a gentleman who was a stranger to him. This was done so accurately that all the spirits were recognised, so Mr. Shepard came off with flying colours. We think him to be a good medium, with powers more fitted to be brought before experienced Spiritualists than before outsiders who surround sensitive media with unfavourable conditions.

SPIRITUAL RESEARCH.—Notwithstanding the vastness of the field of inquiry there are certain facts in Spiritualism which almost anyone can with care and patience establish. 1st. That those who have died, so far as the flesh and blood body is concerned, do still exist, and can under certain conditions make known to those still in the earthly body that they live and retain their identity and individuality. 2nd. That the next stage of our existence is one of progress—rapid with those who have been kindly natured and active here, and who act up to the law promulgated by Confucius 2,300 years ago, and adopted by every great subsequent lawgiver, namely, "Do you unto another what you would that that other should do unto you." Progress is slow with those who have been brutal, slanderous, and guilty of high crimes causing great suffering, such, for instance, as that imperfectly expressed by the phrase "sharp practice." 3rd. It further seems to be beyond doubt that in man's next stage of existence he is unable to conceal his true nature, his body in that state being formed of what was his memory in this life. The whole of his acts and thoughts while on earth are constantly before himself and his neighbours so long as the consequences of those acts and thoughts remain in action.—*Varley*.

ANSWERS TO CORRESPONDENTS.

T. (Bloomsbury).—What force your letter contains is diluted over too large an area, and much of your communication would be uninteresting to new subscribers, unless the letter by Mr. Gerrans were reprinted by its side to show the points at issue.

A. B. T. (Lower Norwood).—Your letter presses as severely upon Mr. Gerrans personally as it does upon his arguments, therefore we can only publish it on condition that you add to it your name and address. People on both sides have a natural tendency to get angry over this Bible-Spiritualism controversy; hitherto, the letters have been reasonable and friendly, so we recommend you not to introduce sarcasm into the discussion. If the letters begin to assume a bitter tone, people may mistake this for a theological instead of a scientific journal. Had not you and other correspondents better turn your attention to the new question, whether it is judicious to discuss this subject publicly?

A. B. (Stoke Newington).—We are obliged to you for your unasked subscription towards the expenses of this new newspaper, but on principle cannot accept the same. The amount shall be returned to you, or papers to the value of the remittance be sent you, as you may decide.

