

The Spiritualist.

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

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THE HANDLING OF RED-HOT COALS UNDER SPIRIT INFLUENCE.

ON one occasion, in the presence of four other witnesses, we saw the remarkable manifestation, so often mentioned in the journals devoted to Spiritualism, of the handling of red-hot coals by Mr. D. D. Home while he was in the trance state. The fire was a large one. He turned over the coals quietly with his hands, and then selecting one half as big again as an egg, he resumed his seat at the circle, held the red-hot coal on the palm of his bare hand over the table, and sat talking to those present till the coal was black, and nearly cold. At a guess, the time he held the coal thus, one short interval of half a minute excepted, was about four minutes. He then dropped it into the fender, put his hand into the fire again, and selected the largest coal in it. This coal nearly covered the palm of his hand with its base, and it stood six or seven inches high, something like an irregular pyramid. As he walked about the room, with this coal on the bare palm of one hand, the coal was so brightly heated, that at first it threw a ruddy glow upon the walls of the room; and when he resumed his seat, and held it over the table as before, the heat it emitted was felt upon the faces of the members of the circle. This coal he held thus for more than five minutes, giving trance communications all the time.

The first coal, while upon Mr. Home's hand, was too hot to be laid hold of by those members of the circle who tried to take it at the request of the spirit speaking through the medium. He then remarked that one lady present had a portion of the same mediumistic power; placing the hot coal upon her hand, he allowed it to remain there about half a minute, and nothing but a sensation of gentle warmth was felt. While this coal was still red, he curved his other hand close over the top of it, and the coal could be seen glowing through the spaces between his fingers; while he held it thus enclosed, he brought his hands before the eyes of one or two witnesses in succession, that they might clearly examine it glowing between his fingers. While this was being done his hands were, of course, exposed to the full heat due to contact, radiation, and convection currents. Some other remarkable manifestations took place at this *séance*, and after it was over, when Mr. Home was in his normal state, in reply to a question, he said that the spirits tell him that while he handles red-hot coals, they send a current of some of the forces under their control down his arms and hands in such a way as to prevent injury from heat. This *séance* took place at the residence of Mr. C. F. Varley, C.E.; but Mr. Varley was on the continent at the time.

In the evidence given by Mr. H. D. Jencken, F.R.G.S., before the Dialectical Society, it will be remembered that he deposed that he had seen Mr. Home place his face on the top of a coal-fire, in such a way that the flames played between his locks of hair, but that no injury or pain resulted.

The *Banner of Light*, of the fifth of last month, contains the following statement by Lord Adare, about the facts witnessed at a *séance* held at the house of Mrs. Hennings, at Norwood:—

"He (Mr. Home) went to the fire, poked up the coals, and putting his hand in, drew out a hot burning ember, about the size of an orange; this he carried about the room as if to show it to the spirits (who, he said, were present), and then brought it to us; we all examined it. He then put it back in the fire and showed us his hands; they were not in the least blackened or scorched, neither did they smell of fire, but on the contrary of a sweet scent, which he threw off from his fingers at us across the table. Having apparently spoken to some spirits, he went back to the fire, and with his hand stirred the embers into a flame; then kneeling down, he placed his face right among the burning coals, moving it about as though bathing it in water. Then, getting up, he held his finger for some time in the flame of a candle. Presently he took the same lump of coal he had previously handled and came over to us, blowing upon it to make it brighter. He then walked slowly round the table, and said, 'I want to see which of you will be the best subject. Ah! Adare will be the easiest, because he has been the most with Dan.' Mr. Jencken held out his hand, saying, 'Put it in mine.' Home said, 'No, no; touch it and see.' He touched it with the tip of his finger and

burned himself. Home then held it within four or five inches of Mr. Saul's and Mr. Hurt's hands, and they could not endure the heat. He came to me and said, 'Now if you are not afraid, hold out your hand.' I did so, and having made two rapid passes over my hand, he placed the coal on it. I must have held it for half a minute—long enough to have burned my hand fearfully; the coal felt scarcely warm. Home then took it away, laughed, and seemed much pleased. As he was going back to the fire-place, he suddenly turned round and said, 'Why, just fancy, some of them think that only one side of the ember was hot.' He told me to make a hollow of both of my hands; I did so, and he placed the coal in them, and then put both his on top of the coal, so that it was completely covered by our four hands, and we held it there for some time. Upon this occasion scarcely any heat at all could be perceived.

Again at Ashley-house, after the measured elongation of Mr. Home's arms, Lord Adare says:—"Walking over to the fire-place Home took from thence with his hand a red-hot glowing ember about the size of a small orange. Mrs. G. [the names are given in full, but I omit those of persons unknown to me, and who might object to publicity] became nervous, fearing that he would request her to take it. He, however, went to Miss D., and said, 'Now, if you have sufficient faith, let me place this coal in your hand.' She replied, 'I have faith, but I cannot overcome the physical dread; pray do not ask me to take it.' Home then placed it on the Master of Lindsay's head, but immediately took it, crushed it in his hand, and threw it away, because it had become black. But presently he took another red-hot ember from the fire, and holding it in his hand, spoke a few words to Miss D. on the subject of faith. She held out her hand, and he placed the coal in it. Miss D. was not in the least burned, and said it felt rather cold, like marble. After allowing it to remain a few seconds, Home took the coal and requested Miss D. to touch it; she placed her fingers near it, but withdrew them immediately, saying that it burned her. He then placed it in Mr. B.'s hand." Earl Dunraven adds in a note: "I am informed by Miss D. and the Master of Lindsay, that Lord Adare has omitted to state that Mr. Home put this coal between his coat and shirt, under the arm, and that no mark of singeing or burning was visible on the shirt."

The Countess M. de Pomar writes to Lord Dunraven an account of a *séance* held at Lady ———'s, at Brighton, in which she says:—"Mr. Home went to the fire and took out a large red-hot mass of coal, which he held in his extended hands and blew upon it to keep it alight. He walked up and down the room with it; then went to Lady ——— and wanted to put it in her hands, but she drew back. He then said: 'No, you must not have it, for you have no faith; it will burn you.' Lady G. extended her hands, saying: 'I will take it without fear, for I have faith.' Mr. Home then placed the burning mass in her hands, and she did not feel it at all hot, although she held it for at least one minute. It was afterward put on a sheet of paper, which directly began to blaze, and had a great hole burned in it."

This matter, says the *Banner of Light*, is of such exceeding interest to men of science, as well as inquirers into the marvellous, that we copy entire some more testimony—a letter from the well known authoress, Mrs. S. C. Hall, to the Earl of Dunraven:—

"15, Ashley-place, July 5, 1869.

"DEAR LORD DUNRAVEN,—You have requested me to recall the circumstances of a *séance* that took place here several weeks ago. I have much pleasure in doing so; but I never take notes. I am, however, certain of the facts, though I shall not be able to place them in the order in which they occurred.

"We were nine (a greater number than Mr. Home likes); we were seated round the table, as usual, in the small drawing-room, which communicates with a much larger room; the folding-doors were pushed back into the wall, and the portiers unclosed. I think there was one lamp burning over the table, and a very large fire was blazing away in the large room. I know that there was a great deal of light. The Master of Lindsay, Rev. Mr. Y. and his wife, Mr. Hall and myself, Mr. Home, and the Misses Bertojacci were present. We sat for some little time before the tremulous motion, that so frequently indicates stronger manifestations, commenced;

but it was quickly followed by raps, not only on the table, but in different parts of the room; the table was moved up and down—lifted perfectly off the ground—made 'light' and 'heavy' at the request of one or two of the gentlemen present; and, after the lapse of, I suppose, nearly an hour, Mr. Home went into a trance. Presently he pushed his chair, or the chair was pushed, quite away from the table. He got up, walked about the room in his usual manner; went to the fire-place; half knelt on the fender stool; took up the poker and poked the fire, which was like a red-hot furnace, so as to increase the heat; held his hands over the fire for some time, and finally drew out of the fire with his hand a large lump of live burning coal, so large that he held it in both hands, as he came from the fire place in the large room into the small room, where, seated round the table, we were all watching his movements. Mr. Hall was seated nearly opposite to where I sat; and I saw Mr. Home, after standing about half a minute at the back of Mr. Hall's chair, deliberately place the lump of burning coal on his head! I have often wondered that I was not frightened, but I was not; I had perfect faith that he would not be injured. Some one said: 'Is it not hot?' Mr. Hall answered, 'warm, but not hot.' Mr. Home had moved a little way, but returned, still in a trance; he smiled, and seemed quite pleased, and then proceeded to draw up Mr. Hall's white hair over the red coal. The white hair had the appearance of silver thread over the red coal. Mr. Home drew the hair into a sort of pyramid, the coal, still red, showing beneath the hair; then, after, I think, four or five minutes, Mr. Home pushed the hair back, and, taking the coal off Mr. Hall's head, he said (in the peculiar low voice in which, when in a trance, he always speaks), addressing Mrs. Y., 'Will you have it?' She drew back, and I heard him murmur, 'Little faith, little faith.'

"Two or three attempted to touch it but it burned their fingers. I said, 'Daniel, bring it over to me; I do not fear to take it.' It was not red all over, as when Mr. Home put it on Mr. Hall's head, but it was still red in parts. Mr. Home came and knelt by my side; I put out my right hand, but he murmured, 'No, not that, the other hand.' He then placed it in my left hand, where it remained more than a minute. I felt it, as my husband had said, 'warm,' yet, when I stooped down to examine the coal, my face felt the heat so much that I was obliged to withdraw it. After that, Mrs. Y. took it, and said she felt no inconvenience. When Mr. Hall brushed his hair at night he found a quantity of cinder dust. Mr. Home was elongated, and all the manifestations that evening were very remarkable; but, I believe, your Lordship requested me to relate only what I remember of the coal test.

"Dear Lord Dunraven, sincerely yours,

"ANNA MARIA HALL."
(Mrs. S. C. Hall.)

Of course if these manifestations were the only ones obtainable through Mr. Home's mediumship, they would be more severely criticised than now may be deemed necessary. A wet hand may be momentarily dipped with impunity into melted iron or copper; the sudden transformation of the liquid into vapour tends to chill the skin, and during the instant the chill lasts, a thin layer of vapour lies like a cushion, between the metal and the skin. This is why blacksmiths can for an instant lick a white hot poker. Conjurors, who handle hot things, are said to previously toughen the skin of the hand, by repeated washings with diluted sulphuric acid. In Mr. Home's case, the question resolves into one of length of contact, and temperature at the point of contact, carbon not being a very good conductor of heat. The first coal which we saw lying steadily on his hand, was so hot at first, that its reflected light made the skin of his hand appear to be incandescent for a little distance all round the edge of the plane of contact. The second and larger coal he carried about the room at first, so that it was not so minutely examined at the point of contact; it was not shifted from its one place on the hand until he threw it in the fender.

THE Rev. Charles White, of the Free Christian Church, Notting Hill, recently delivered a lecture on Spiritualism, in the Shire Hall, Haverfordwest. The tenor of his remarks was to the effect that modern Spiritualism consists of a little truth and much falsehood.

CHARGES FOR ADVERTISEMENTS.

1. Advertisements of Public Companies, Half-a-guinea per sixth of a column, or every portion of sixth of a column.
 2. General Advertisements, Five Shillings per twelfth of a column, or portion of twelfth of a column.
Note.—Advertisements at the foregoing rates will be "displayed" so as to occupy the full space paid for, but advertisements at the following rates will be in closely set type.
 3. General Advertisements, Half-a-crown per first five lines or portion of five lines, and Fourpence for every line in addition.
 4. Situations Wanted, or Apartments to Let, One Shilling per first four lines, or portion of four lines; Threepence for every line in addition.
- Ten words are allowed to the line, and six figures or initial letters count as one word.
- When five or more insertions of the same advertisement are paid for, twenty per cent. reduction will be made in the above rates.
- The power is reserved of refusing to insert any advertisement.
- Advertisements and remittances should be sent to the Publisher, Mr. E. W. ALLEN, Ave Maria-lane, St. Paul's Church-yard, London, E.C., or to Mr. J. BURNS, 15, Southampton-row, High Holborn, London, W. C.

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 crotchets 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" IS PUBLISHED ON THE FIFTEENTH DAY OF EVERY MONTH; THE OTHER JOURNALS DEVOTED TO SPIRITUALISM ARE PUBLISHED ON THE FIRST OF EVERY MONTH. THERE IS THEREFORE A FORTNIGHTLY SUPPLY OF NEWS.

The Spiritualist.

TUESDAY, MARCH 15, 1870.

THE PHENOMENAL PHASE OF SPIRITUALISM.

MANY Americans who visit this country have remarked that Spiritualism here is as yet in its phenomenal phase only, and that Great Britain is now in exactly the same position with regard to Spiritualism as America was fifteen years ago. Admitting that we are fifteen years behind the Americans in Spiritualism, as well as in some other movements which are essential to national happiness, there are very good reasons for thoroughly investigating spiritual phenomena, before attaching much credit or discredit to the alleged teachings of Spiritualism. If telegraphic instruments, instead of being machines, had each the faculty of colouring and altering the messages they transmit, it is evident that we ought to know what amount of error is introduced by each machine, and what machines transmit messages with most accuracy. Until this is done we should not be justified in attributing to the sender of the message all the ideas contained in the message as delivered to us. In the early stages of mediumship, very much of the thoughts of the medium are often mixed up with the communications, though the names, and dates, and localities, unknown to the medium, and given in the messages, as well as many other facts, prove the presence of a communicating intelligence, other than that of the medium. Hence it is a wise course to thoroughly investigate the

lower phenomena of Spiritualism before attaching implicit credence to messages coming even from truthful spirits. The messages from spirits given publicly through Mr. Morse, for instance, are by some sceptical outsiders, who have never tested physical manifestations, assumed to be impostures, whilst a few very credulous Spiritualists consider them to be absolutely true. Investigation, however, has proved that the majority, if not all, of the original messages are truthful, but that errors get into a portion of them because of the difficulty of transmitting them through the organisation of the medium. When any medium has intensely biased opinions upon one particular subject, whether it be politics, sectarianism, teetotalism, or any other "ism," communications through him on those subjects are very likely to be coloured. A strict Buddhist, for instance, not being open to receive truth in all directions, may refuse to hold communication with any spirits who do not believe in Buddha and his teachings. Such a medium may be surrounded by good spirits, who, to some extent, humour him in his views, and try to gradually enlarge the narrow mind of the warped instrument they use; or he may be surrounded by the undeveloped spirits of Buddhists who have just left the world; or again, there is the alternative that he may be surrounded by low and idle spirits, who amuse themselves by hoaxing him. Until we understand more about the amount of error likely to be introduced into messages passing through any given mediumistic instrument, we need not haste to quit the investigation of the phenomenal phase of Spiritualism, and in the meantime should accept all the communications with a reasonable amount of caution.

SPIRITUALISM AND POLITICS AT NAPLES.

THE Anti-Ecumenical Council met in St. Ferdinand's Theatre, Naples, on the 9th of December last, under the presidency of the convener of the meeting, Count Ricciardo, a Spiritualist, and a member of the Italian Parliament.

THE PRESIDENT, at the close of his opening address to the vast audience present, submitted the following questions to the congress for discussion:—I. Religious liberty, and the best means for rendering it full and permanent. II. The complete separation of Church and State. III. The necessity of a code of morals, independent of religious belief. IV. The establishment of an international association to promote the principles of freedom, and the general good, intellectual and moral.

The secretaries read letters of adhesion and approval from Garibaldi, Victor Hugo, and many other distinguished patriots, authors, thinkers, in Europe, Mexico, United States, Brazil, Chili, West Indies, the Grecian Isles, and some of the cities of Asia and Africa. Signor Damiani and Mr. J. M. Peebles were present among the audience.

MR. PEEBLES, in course of a speech, gave the following as his definition of the principles of Spiritualism, and we quote his words from a New York paper called *The Universe*:—

"As a general definition of Spiritualism, the following is submitted: Its fundamental idea of God—the infinite spirit-presence, imminent in all things. Its fundamental thought is joyous communion with spirits and angels, and the practical demonstration of the same through the instrumentality of media. Its fundamental purpose is to rightly generate, educate, and spiritualise all the races and nations of the earth. Spiritualism, considered from its philosophical side, is rationalism, from its scientific side, naturalism, and from its religious side, the embodiment of love to God and man, a present inspiration and a heavenly minister. In the year 1900, it will be the religion of the enlightened world. It underlies all genuine reform movements, physiological, educational, social, philanthropic, and religious, and spanning all human interests with holy aim, it seeks to reconstruct society upon the principles of a universal brotherhood, and the strict equality of the sexes. Desirous of greater knowledge touching the relations of spirit with matter, and of men with God and the intelligences of the surrounding world of spirits, Spiritualists study and reverently interrogate the laws and principles that govern the phenomena and occult forces of the universe, the histories of the past, and the experiences of the present, anxious to solve those psychological and spiritual problems of the ages—man's origin, capacity, duty, and final destiny. Interrelated with spirit and matter in their varied evolutions, and with the highest interests connecting all worlds, Spiritualism is neither supernatural in philosophy, nor sectarian in tendency; but broad, catholic, and progressive—the voiced truth of God through nature to the rational soul—a science, a philosophy, and a religion. Contemplated from the mount of vision, it may be compared to a temple whose outer foundations are upon earth, and whose golden dome is in heaven. Its facts, its workmanship, are embellished by the fingers of angels, and its principles are upheld by the hand of God. Thanking you for your patience in listening to a stranger in a language that few of you understand, I close with the sentiments:—May Italians speedily possess all Italian territory; may proud historic Rome be its capital; may capital and country constitute one united Republic, and may that Republic be sustained by the enlightened influences of education, justice, universal suffrage, the equality of the sexes, and the beautiful peace principles of love and wisdom."

On the second day of the session, while a fiery Frenchman was speaking eloquently of the value of republican institutions and of freedom in religion, and hundreds of listeners were applauding, up rose an officer scarfed and ribboned, and said, "In the name of the laws I pronounce this meeting dissolved!" An intense feeling of indignation, which broke into murmurs, pervaded the meeting; it seemed as though a storm were about to burst, when President Ricciardo rose and said,—"I beg of you to disperse quietly—quietly and in order." In this manner the meeting was brought to an unexpectedly prompt conclusion.

SIR DAVID BREWSTER AND SPIRITUALISM.

A BOOK has just been published, entitled *The Home Life of Sir David Brewster*, and is written by his daughter, Mrs. Gordon.* In that part of the book relating to his experiences in Spiritualism, extracts from his own letters and diary are given, from which we quote the most interesting portions:—

"London, May, 1851.—I have been at two mesmeric sances, one with Dr. Macdonald and the Duke of Argyll, at a Mrs. Holmes', who utterly failed in her clairvoyant pretensions. A Count Possenti mesmerised her. The other was at Dr. Ashburner's, where I saw things that confounded me."

In a letter, dated London, April 25th, 1851, he tells of a breakfast party at the house of Chevalier Bunsen, and says that the great subject of talk was spirit-rapping and the moving of tables. He adds:—

"Just as we were discussing the subject, Mr. Bunsen received a letter from the King of Prussia, saying that the experiment was made at the palace by the royal party, who were alone, and no conjuror present. Three of the young ladies had each letters from Berlin, mentioning these experiments, which sometimes fail. One letter stated that it succeeded three times out of seven. . . . Of course it is nonsense, and there must be some trick in it. . . . Mr. Monckton Milnes asked us to breakfast with him to-morrow, to meet Mr. Galla, the African traveller, who assured him that Mrs. Hayden told him the names of persons and places [in Africa which nobody but himself knew. The world is obviously going mad. . . . An American whom I met at Rogers' the other day, told me that hundreds had been sent to lunatic asylums in consequence of the communications made to them by the spirit rappers. . . . The spirit-rapping is exciting great interest in London, but very few believe in it, and there are many facts which tend to prove that it is done by some machinery or apparatus by which the hands and feet of the medium may produce the observed phenomena."

The following is the most important note of all:—

"London, June, 1855.—Last of all I went with Lord Brougham to a sance of the new spirit-rapper, Mr. Home, a lad of twenty, the son of a brother of the late Earl of Home. He went to America at the age of seven, and, though a naturalised American, is actually a Scotchman. Mr. Home lives in Cox's Hotel, Jernyn-street; and Mr. Cox, who knows Lord Brougham, invited me to accompany him in order to assist in finding out the trick. We four sat down at a moderately-sized table, the structure of which we were invited to examine. In a short time the table shuddered, and a tremulous motion ran up all our arms; at our bidding these motions ceased and returned.

"The most unaccountable rappings were produced in various parts of the table, and the table actually rose from the ground when no hand was upon it. A larger table was produced, and exhibited similar movements.

"An accordion was held in Lord Brougham's hand, and gave out a single note, but the experiment was a failure; it would not play either in his hand or mine.

"A small hand-bell was then laid down with its mouth on the carpet, and, after lying for some time, it actually rang when nothing could have touched it. The bell was then placed on the other side, still upon the carpet, and it came over to me and placed itself in my hand. It did the same to Lord Brougham.

"These were the principal experiments; we could give no explanation of them, and could not conjecture how they could be produced by any kind of mechanism. Hands are sometimes seen and felt; the hand often grasps another, and melts away, as it were, under the grasp.

"The object of asking Lord Brougham and me seems to have been to get our favourable opinion of the exhibition, but though neither of us can explain what we saw, we do not believe that it was the work of idle spirits."

Whatever Sir David Brewster may assert to the contrary, Lord Brougham died a believer in Spiritualism: he has also placed his opinion on record in writing, as will be seen upon reference to the last number of this journal.

In the book now under notice, Mrs. Gordon attempts no explanation of the phenomena, beyond simply quoting a letter of an advertising character, from a philosophical instrument maker named Faulkner, published in the *Standard* a few months ago. Faulkner asserted that he had fitted up the houses of several persons with electrical apparatus to make spirit rapping noises. On being asked for references to persons whose houses he has thus fitted up, he has admitted in writing that he has never fitted up anybody's house with such apparatus, except that of Mr. Addison, a man who is not a Spiritualist, and who asserts all Spiritualists to be impostors. Genuine Spiritual manifestations take place in any house, and are not confined to the home of the medium; the raps also, do not sound like noises mechanically produced, for they are phenomena of "life," and are full of expression.

* Edinburgh: Edmonston and Douglas. 1869.

† This is a pure and very modest assumption on the part of the writer. The facts of nature are quite independent of the sayings, doings, and opinions of men. Mr. Home never invited them to the sance at all.—Ed.

Poetry.

OURS.

It chanced on a beautiful summer night,
When the moon was young, when the stars were bright,
And the blossom slept in the tender light,
And dreamed of the zephyr's sighs,
That a wondrous spell in our home was wrought,
Of hopes and fears and bewildering thought,
By a fairy flower that an angel brought,
From the gardens of paradise.

The south wind fluttered its perfumed wings,
And essayed the song that the bulbul sings;
And the firefly sparkled in mystic rings,
Like lamps at a fairy ball;
The young leaves whispering sweet and low,
In a tongue that only Dryads know,
Made love to the waves that danced below,
To the chant of the waterfall.

The cloud-ships lay in the far-off west,
With their masts and spars and sails at rest,
Or floated along in an idle quest,
Of some bright Elysian Isle;
And fairy gondolas here and there,
Moved down the streams of the upper air,
And moved their prows to the shadow stair,
Of some Gothic palace-pile.

So the hours of that summer-night were told,
The starlight faded from river and wold,
And morning, in garments of purple and gold,
Awakened the sleeping earth;
But the cherub form with its face so fair,
Crowned with a glory of golden hair—
Like the morning and sunshine gleaming there—
Still nestled beside our hearth.

The Universe.

Correspondence.

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

THE BIBLE-SPIRITUALISM CONTROVERSY.

SIR,—I read my friend Mr. Pearce's letter in your last with great regret, and I know that some excellent Christian men, who had begun to be interested in Spiritualism, have been much shocked by it. And no wonder! Our Christian friends, though some of their views may be erroneous and illogical, hold their creeds, naturally enough very sacred; and it savours to them very much of blasphemy when they see the Bible treated with no more respect, and as of little more authority, than other books. I sympathise to some extent with Mr. Pearce in his complaint that W. H. evinced in his letter a little want of charity towards those who have ventured to express sentiments at variance with his own; but I do not think it is a sufficient answer to W. H. to attempt to prove that the biblical narratives are incredible, for that is only supporting, instead of confuting W. H.'s position—that there is a class of Spiritualists who seem only too glad of an opportunity of making attacks upon "Moses, Jesus, and the Bible." Would it not rather be wiser for W. H. and Mr. Pearce, and every other Spiritualist, to avoid altogether the discussion of theological tenets in Spiritualistic publications? For what has Spiritualism to do with the questions that have been raised—the Divinity of the Lord Jesus and the inspiration of the first chapter of Genesis? As a Swedenborgian I hold both most completely, even though I am a Spiritualist also. And what is more, notwithstanding Mr. Pearce's attempt to disprove them, I think I could show—if I regarded a Spiritualistic publication as the proper place for it—that in so believing them I violate neither reason nor common sense. I am, in fact, rationally convinced of their truth, and I do not for a moment anticipate that any spirit will ever expect me to abjure them on his authority alone! If I ever meet with such a one I shall suspect him to be a departed Pope, and shall refuse to have anything to say to him.

But I will say no more, for I write this with the simple view of inducing you to discourage theological controversies in your columns, and in order to assure inquirers that a belief in Spiritualism and a belief also in the inspiration of the written Word of God are by no means incompatible.

Old Palace-road, Norwich. EDMUND D. ROGERS.
March 4, 1870.

SIR,—In the last number of the SPIRITUALIST I read a letter from Mr. C. W. Pearce, of South Stockwell, in reply to one by W. H. The purpose of Mr. Pearce appears to be to condemn certain propositions advanced by W. H., one of which is the divinity of our Saviour. Alluding to the statements set forth in the first chapters of Matthew and Luke, Mr. Pearce demurs to this dogma, submitting the same to the "test of reason." Arguing from the analysis of natural law as it exhibits itself in the generation of the human race, he comes to the conclusion that Jesus being a man, He must necessarily have had a human father. Speaking of the perfection of the Creator's laws, he says, "One of these laws is that before a child can be conceived, there must be a union between man and woman." Of course there must, in the fulfilment of the natural law of propagation, and there needs no dogmatism to prove a fact known to the most ignorant savage. But the observation cannot apply to the conception of Jesus of Nazareth, for that was supernatural. It is a subject of such great delicacy, that in its very nature it is scarcely proper, however carefully treated, to be placed before the eye of the general reader, but were it not for this consideration, Mr. Editor, I could by a little anatomical and physiological detail, place the matter in such a plain and simple point of view, that the immaculate conception of Jesus Christ could be no longer considered such a great mystery and improbability. I will conclude by putting the question to any sceptic who may read this letter,—"Do you believe in a God the Creator of the universe?" None but an atheist, we know, will deny it. Well, then, surely the Being who could create the universe could perform such a trifling operation as the impregnation of the germ of a human being, and for the stupendous purpose of rescuing a sinful world from its lost condition. It was a miracle indeed, and great was its object. But there are persons who make this fact a great stumbling-block, because it is contrary to natural law. Yet such is the caprice of human nature, that they will go to a *séance*, impelled by curiosity, and witness certain facts which in the present condition of scientific knowledge can only be accounted for on the presumption that what takes place is through spiritual agency, fully believing the same, and are thoroughly satisfied with the genuineness of the manifestations, yet demur to the immaculate conception of Christ. Now, if a spirit, often no doubt an ungodly one, can enter into, or in some manner physically influence dead, inert matter in the form of chairs and tables, causing these articles of furniture to eut extraordinary capers round a room, and often for no good practical purpose, surely the Father of

spirits could for a special mighty purpose cause the immaculate conception of a human being. Verily, this is straining at a gnat and swallowing a camel.

J. G. GERRANS, Surgeon, &c.

7a, Wyndham-place, Bryanston-square.

P.S.—I could say much more on the above subject, but fear occupying too much of your space. I will by your permission recur to it on a future occasion.

SIR,—I am very much pleased with Mr. Pearee's letter printed in your last issue, especially with his want of reverence for Tertullian. Who on earth was Tertullian, that his opinions should bind mine? The man is dead and buried; I cannot become personally acquainted with him or his friends, or know much that is reliable about this antiquated individual. The evidence of one or two respectable intelligent men, living now—in civilised times—in London, is worth more than the evidence of a hundred dead and buried worthies, who lived when the world was only half-way out of its state of primitive savagery, and whose sayings have come down to us through the hands of priestly and political mountebanks. History, books, and the press, have almost always as yet been under the thumbs of the powers that be, and it is only within the last forty years that absolutely reliable history, giving all sides of disputed subjects, has risen into being. Let those Englishmen who worship antiquity carry their precepts into practice, paint their bodies as their forefathers, the ancient Britons, did, divest themselves of superfluous clothing, and make beastly savages of themselves generally. Modern civilisation would then pronounce its verdict upon the worshippers of tradition, barbarism, superstition, and antiquity, by lodging them in the nearest police-station.

March 12th, 1870.

A. P.

Book Notices.

THE GLOWWORM: The First Australian Newspaper on Spiritualism. Melbourne, December 31st, 1869.

A close examination of this newspaper, with its superfluity of words printed in italics and small capitals, with its trenchant style, and its many words which would appear to be ill-spelt to any but a good philologist, revealed that somebody was at the helm of the new journal, whose writings are not unknown in one section of Great Britain. Long before seeing the name in the imprint, we were perfectly certain that Mr. B. S. Naylor, late of Milford, South Wales, has full control of *The Glowworm*.

This new newspaper deals principally with the religious aspects of Spiritualism. As the writer is well versed in the literature and early history of the Bible, and has a forcible and convincing method of expressing his ideas, many good answers to sectarian attacks upon Spiritualism may be drawn from the columns of the little Australian journal. *The Glowworm* reveals very clearly that the phenomena of Spiritualism which are witnessed in Melbourne bear the same characteristics as in every other part of the globe, and that the burden of the first messages given by the spirits is "Love—Love—nothing but Love." Among the spiritual communications of interest in the journal, is one from the mother of Mr. Naylor, dated April 15th, 1869, in which she says:—

"There are many millions of spirits who do not know of such a method of communicating, and others to whom such a process is new; therefore they have to learn the *modus operandi*. You must wait with patience the unfolding of the law. It is only a very short time since I understood this way of holding communion with you. Previous to it my only way of influencing you was by impression, which mode I always exercise as well, though you are not cognizant of the fact."

In another message, dated March 25th, 1869, his mother said:—

"My dear son, blissful beyond comparison with aught on earth, is this my home. The language we speak is of the soul. We do not commune orally, but by our eyes. Everyone's condition, thoughts, and desires, are known by the aroma which surrounds them, and we do not, cannot hold communion with all—only those with whom we are in affinity, or, that their personal spheres attract us, so that we are all linked together in the bonds of love. There is no discord here in our heavenly home—truly one of many mansions prepared for all the children of the earth. Each one will find their home here; some in brighter and more glorious homes than others, but all, that place adapted to their wants and desires."

The Glowworm also contains messages from Mr. Naylor's father, and one dated December 2nd, 1869, from Dr. J. Field, who quitted the earth-life at Milford, Pembrokeshire, in May, 1864. In one portion of the paper Mr. Naylor states that John Wesley often made his home at the house of his (Mr. Naylor's) grandfather, Mr. George Merryweather, at Yarm, in Yorkshire, and that Wesley privately owned that he did not believe in eternal damnation, a doctrine which he purposely ceased to preach in public, though he said nothing openly about his belief in the universal restoration of all mankind.

In a list of eminent Spiritualists published in *The Glowworm* are the names of Lyndhurst, Bulwer Lytton, De Morgan, Robert Chambers, William Howitt, Ashburner, Elliotson, John Stuart Mill, Tennyson, Varley, Sir Charles Wheatstone, Professor Hare, Washington Irving, Abraham Lincoln, Robert Dale Owen, Judge Edmonds, Horace Greeley, Longfellow, Whittier, the Emperor of the French, Victor Hugo, Guizot, Leon Favre, and Garibaldi.

The Glowworm, from beginning to end, is filled almost entirely with the argumentative writing of the editor, and it might, with much more accuracy, be entitled, *Mr. B. S. Naylor's Opinions of Spiritualism*.

This is a mistake, because readers do not care for a continual supply of the opinions of one person, however good they may be, and the newspaper ought to contain reports of what is now taking place in connection with Spiritualism in Melbourne. There is plenty of internal evidence that *The Glowworm* is not under the control of a practical journalist, and we fear that its life is almost certain to be a short one, unless a considerable change be made in description and arrangement of the matter it publishes. However, failure in a good cause is better than success in a bad one.

The second number only of *The Glowworm* has reached us, and no statement is made in it whether it is published weekly or monthly, but probably it is intended to be a monthly journal.

THE FOOD JOURNAL. Published Monthly. London, J. M. Johnson and Sons, March 1, 1870.

THIS is a new and valuable periodical, since it gives attention to food and its adulterations, and has several medical and other gentlemen of ability among the contributors to its pages. Butter is now very largely adulterated with various kinds of grease, and with silicate of potash. Vast quantities of tea, made of dirty leaves which have been previously used, and in some cases have begun to putrefy, are regularly imported from China. A journal is greatly needed which will work hard to keep such unpleasant impurities from entering the human body. Among the articles in the number of the *Food Journal* now under notice, is one by Dr. J. Muter, from which it appears that among the many substances used to adulterate coffee are chicory, roasted roots, peas, and acorns, also saw-dust, lupin seeds, oak bark, and baked horse's liver. The raspings of loaves and stale sea biscuits are very much used to adulterate coffee. The journal also contains a good article by Mr. E. Fournier, on the disadvantages of a potato diet. Potatoes do not contain all the ingredients necessary to support life, but potatoes and ground bones, or potatoes and milk, make very nutritious diet. It is a principle in political economy, "the cheaper the food the lower the wages of the population," therefore it is to the money interest of capitalists that the bulk of the people shall be supplied with cheap rather than pure food. The practical effects of the working of this principle may well be investigated by the *Food Journal*.

MRS. EVERITT'S MEDIUMSHIP.

SOME of the remarkable Spiritual manifestations, which so often take place through the mediumship of Mrs. T. Everitt, of 26, Penton-street, Pentonville, have, from time to time, been published in the periodicals devoted to Spiritualism, so it is thought that the following brief account of the development of her powers as a medium will be of interest. The particulars are furnished by Mr. Everitt.

About thirteen or fourteen years ago, Mrs. Everitt left London for a few days on a visit to Mr. G. W. Bitten, of Saffron Walden, Essex; and in his house first saw what was then called "table-turning." At first she sat at a distance from the table, and refused to go near it; but afterwards, being pressed by her friends, she joined the circle; the table continued to move, and she could see, by the hands of the members of the circle, that the power moving the table came from below it, and not from their hands on the top. On the following Sunday some very heavy "thumps" came upon the floor of the room, while Mr. Bitten was reading a sermon; he then looked up, and said to his niece, "If you are not quiet, I shall discontinue reading." She replied, "It's not me, uncle." The noises grew louder, and he accused her a second time. The thumps then became so violent, that Mrs. Bitten said that it was "the devil," upon which tremendous blows were heard upon the floor, so that they were all frightened, and left the room. Mr. Bitten went down and searched the cellar beneath the room, but could find nothing to account for the violent blows.

Mrs. West, a friend of Mrs. Everitt's, witnessed these things also, and, on their return to London, they tried to get some "table-turning" at home, in Mr. Everitt's present house. Tiltings of the table were obtained; the name of Mr. Everitt's mother was spelt out, and she answered test questions so as to fully prove her identity; in fact, documents had to be examined afterwards to ascertain the accuracy of some of the statements she made. Other sittings took place, and it was soon noticed that the manifestations only took place while Mrs. Everitt was present; she was very nervous about it, and would not believe that these things took place through her mediumship. About three months after her return from Saffron Walden, the spirits gave her the following message:—"You have often wondered how we were able to produce that noise which you heard at Mr. Bitten's; we were able to produce it through Mrs. Everitt—she is a rapping medium. Mrs. West is a tilting medium." From that time she believed that the manifestations came through her mediumship.* During the first three months after her return

* It is often the case, that when two undeveloped media meet at a circle, the spirits can give powerful manifestations for the time, but little or none when the two persons are separated. Somebody besides Mrs. Everitt, at Saffron Walden, must have contributed to the medium power which made the first manifestations so striking.—ED.

from Saffron Walden, table-motions only were obtained through Mrs. Everitt's mediumship; but the movements were of a marked character, for once a small table moved without contact with anybody, and at another time, at supper, the table rose from the ground with all the things on it. At the end of the three months slight "ticks" or raps were heard, and these quickly grew more powerful, till before another three months had passed away, tremendous blows would come upon the floor, "as if," says Mr. Everitt, "somebody were striking the floor from the kitchen underneath with a log of timber, jarring the whole house up to the top windows." For a whole year the physical manifestations increased in power.

It was not meaningless noise, but always showed that there was an intelligence behind, or using this power, for it sometimes gave very startling information, and by her placing only one finger on a small table, it would sometimes walk along the passage, and up and down stairs. During all this time Mrs. Everitt was very timid; she could even hear the spirits walking before and after her sometimes. These things did not come by her will or wish, and she seemed to care very little about her mediumship; it was a very considerable time—perhaps two or three years—before she would let the spirits use her hand as a writing medium, although they often asked her permission. She let them write messages by means of the planchette, shortly before she allowed them to write through her hand.

Very often at the *séances* the power was so strong that the spirits would shake the whole house from cellar to garret, and the vibrations at last loosened the hold of the ends of the rafters in the brickwork of the front of the house, so that the floors of the upper bed-rooms were in danger of falling through. Mr. Everitt accordingly had to have the brickwork of the two upper storeys of the front of his house wholly rebuilt, and after this expensive operation was performed, he was told by the spirits that the damage had been done to give evidence that the manifestations were real, and not mental impressions. Since the rebuilding, the house has not been shaken so violently, although powerful vibrations are often set up.

It was in November, 1867, that the audible spirit voice was first obtained through the mediumship of Mrs. Everitt. Miss Nichols (now Mrs. Guppy) called upon Mrs. Everitt, and they had a dark *séance*. Fruit and flowers were brought by the spirits, who then changed the places of the sitters, and asked Mrs. Everitt to go to the other side of the room. A peculiar low whisper was then heard, as if somebody were trying to articulate; this frightened Mrs. Everitt and Mrs. Guppy; but the former was then thrown into a trance-sleep for the first time, and the spirit John Watt first made himself known to the mortals present. He gave an account of himself, saying that he was a native of Torquay; that he was an engineer by trade; that he left this world at the age of thirty years; he was not married in this world, but has since met with his conjugal partner, whose spirit name is Mercia. He speaks of her as a pure spirit, for she never breathed in this world, as she was still-born. During the next ten or twelve sittings, John Watt always refused to use a paper tube; but at last he took it, and then could speak very much louder. Later still, other voices were obtained through Mrs. Everitt's mediumship. John Watt often sends an assistant of his, Joseph Smith, of Torquay, to talk to the circle when his other work will not let him come himself; his assistants also often get everything ready before his arrival, so that he may then begin to speak at once. One day, about two years ago, Mrs. Hardinge came to the circle, and from that time a spirit, who gives the name of Zippy, and says that he was born on one of the South Sea Islands, has often spoken with an audible voice through Mrs. Everitt's mediumship. He says that he came over with Mrs. Hardinge in a big ship, and that he "died" in America when about fifteen years old. Now and then departed friends of persons who have casually visited Mrs. Everitt's circle, have come to talk with an audible voice, and, in some instances, have satisfactorily proved their identity.

In connection with Mrs. Everitt's mediumship, a very curious circumstance once took place, tending to show that perhaps the eastern superstition as to efficacy of charms and amulets originally had a foundation upon facts. On the 25th March, 1868, Mrs. Everitt went to a *séance* at the house of Mrs. Gregory, near Hyde-park, and a ring was taken off her finger, in the course of the sitting. When she came home she searched for it, but it could not be found. Next day, March 26th, John Watt said that the ring was in his possession, and that Mrs. Everitt's spirits were throwing their influence into the ring to strengthen her mediumship. For three or four weeks afterwards, John Watt's voice and the other manifestations were very weak, and John Watt said that the power could not be regained till she had the ring back again. Twenty-nine days after the ring was taken, Mrs. Everitt was at a dark *séance*, at the house of Mr. Childs, 21, Offord-road, Islington, and was told that the ring had been brought back. A light was

struck, but they could not see the ring on the table, or anywhere else, and a seeing medium who was present said, "Look under the Bible." There, sure enough, was the ring, returned in a house several miles distant from that at which it was taken off. The spirits said that they would put the ring on again when the light was extinguished. The ring was placed on the table, the light was put out, and *instantly* Mrs. Everitt said, "It's on!" A light was struck, and the ring was found on her finger, *behind* another ring of exactly the same size, though whether it passed over, under, or through it, or neither, nobody knows. It was done *instantaneously*, and Mrs. Everitt felt herself lifted from the chair at the instant it surrounded her finger. From the day of the return of this ring, Mrs. Everitt has been in better health than she ever was before, for up to that time she was generally ill the day after a *séance*. Often, afterwards, while narrating this story of the ring to others, Mrs. Everitt would take it off her finger to show to the listeners. John Watt said, last October, he would prevent her from doing that again, as the influence of those who took the ring marred its beneficial effects upon Mrs. Everitt. Accordingly, on awaking one morning she found the ring on another finger, and discovered that it fitted very closely, and could not be slipped over the first joint to be taken off; in fact, the only way to get it off now, is by the file, or by chemical reagents. On another occasion also, Mrs. Everitt had a ring taken away, and returned at a distant place.

Unlike most other voice mediums, Mrs. Everitt is usually, though not always, in a mesmeric sleep while the spirits speak with audible voices. Direct spirit writing is also obtained through her mediumship, and it began three years ago; they exercised full control of the pencil at first trial. Darkness, unfortunately, is required for this manifestation. Sentences are written out with enormous velocity, only one or two seconds being required to write sentences of twelve or twenty words, and then the pencil is thrown down on the table. The pencil does not make a scratching noise while writing, but a rattle, as if the point were making a rapid shower of taps upon the paper.

All mediums are usually very nervous, but Mrs. Everitt is exceptionally sensitive. The presence of strangers at her *séances* of a suspicious or antagonistic disposition, is felt by her at once, and gives her absolute physical pain. Hence it is not often that anybody is invited to her *séances*, who has not previously been present at other manifestations, so as to know the reality of spiritual phenomena beforehand, and to come to the circle in a more affable frame of mind than is usually the case with strangers. She has given the Dialectical Society no facilities for investigation, although by chance, one or two members of the Society have been present at some of her *séances*. All along, she has taken very little interest in her own mediumship, but began to value it more when, a few months ago, she saw the character of a man's life entirely changed in consequence of the manifestations made by her spirits, when nothing else could possibly have reclaimed him from drinking, swearing, and other vices. Mr. Everitt is a respectable master tailor, who has been in business in Pentonville for many years, and neither he nor Mrs. Everitt have ever accepted any payment from those whom they have permitted to witness the manifestations. Mr. Everitt is often besieged with letters, asking permission to be present; at first he answered them, till he found them too great a tax upon him, and that he must either leave them unnoticed, or keep a clerk. Mr. Everitt wishes these facts to be publicly known, that those who write may not attribute his silence to want of courtesy.

Mr. S. C. Hall, F.S.A., the Countess de Pomar, and many others, have publicly testified to the genuine character of the manifestations obtained through the mediumship of Mrs. Everitt. The following letter, which was originally published in the *Spiritual Magazine*, describes one of the most remarkable *séances* ever witnessed in her presence:—

"26, Penton-street, Pentonville, Feb. 22nd, 1868.

"SIR,—The following are a few facts in connection with our spirit circle:—In the first place, I may here state that we are now always directed by spirit intelligences as to when and where we shall hold our *séances*; sometimes we are told whom we are to invite, and it is pleasing to know that this is done with an evident knowledge of, and consideration for, my business and other engagements.

"I wish that some one who attends our meetings, and whose powers of description are more graphic than mine, would send you some account of the interesting conversations and communications that are given 'audibly' by spirits. 'John Watt' is the name of the spirit who attends our *séances*, and speaks to us more than any other spirit whose individuality and identity has, by the last three months' experience, been proved to my mind most conclusively. In more ways than it is possible for me to enumerate here, he has identified himself with the best interests of the medium, and he tells that it is his special privilege to have charge of this circle.

"He has informed us that he has been in the other world, according to our reckoning, about thirty years; that he was ill about six months, and died of consumption; that he was (when in this world) an engineer, and helped to get out the plans for the first line of railway from London-bridge to Greenwich.

"On one occasion, a medium who was a seer, described what he saw at our *séance*. He said we appeared to be sitting

under a blue dome, round the bottom of which was a gold band; and at the top was an opening with another gold band round it, and over this opening was a reddish cloud, in which appeared a beautiful, angelic face; that, we were told, of the presiding angel at our circle, and, it was added, the spirit who is speaking looks up to him when he wants any information, and sometimes hesitates in answering us till he gets permission.

"When having a *séance* at Mrs. Berry's, 'John Watt' said, 'I wish you had a seer here to describe the glorious sight over you.' We asked him if he could not tell us. 'Well,' he said, 'if your spiritual sight were opened, you would see a beautiful blue dome, like the dome of a cathedral, filled with stars, but which are angelic faces; and at the top is the presiding angel. Ah! it is a glorious sight; I wish you could see it.'

"We have asked him about the seasons in the spirit world: he says, 'that every one lives in the temperature that proceeds from himself, and which is therefore best suited to his state.' He said, 'The sun never sets, it always appears in the east; and strange as it may seem, to whichever quarter the angels are going, their faces are always turned towards it; they have no night—but morning, noon, and evening.'

"I will now give you an account of the most remarkable *séance* it has ever been my happiness to witness.

"Mrs. E—, this evening, had a most violent head-ache, and when 'John Watt' came, he said, 'Good evening, friends, I see your medium is out of condition, I shall not be able to stay long.' We asked him if he could not remove the head-ache; he said, 'I will try.' He took the tube and made passes over Mrs. E—'s head, which soon removed the pain. He then said, 'Mr. Everitt, you have a message for me, have you not?' I said, 'Yes.' He said, 'I know all about it; go on Friday.' And after he had arranged our meetings for the following week, Mrs. E— exclaimed, 'There's a beautiful light!' We looked, and all saw a light rising towards the centre of the room, like the moon in its first quarter; it moved across the room, and disappeared; then arose from the same place, and ascended to the ceiling, a most beautiful constellation of stars, as many as ten or twelve in number, all twinkling brightly, appearing and disappearing so that it was impossible to count them from the quickness of their motion; then came a comet like Halley's, with two streams of light diverging from the head, and another, and another: so that there were several of them near the centre of the room. And then, in another part of the room, a much larger light appeared, and remained near the ceiling; in front of it there was a dark embankment of clouds, and from behind them this light streamed up continuously, similar to what may be seen sometimes before the rising of the sun. This we were told, represented the dawning of Spiritualism; and it is worthy of remark, that the heads of the comets were turned towards this great light.

"'John Watt' kept asking us how we liked the lights, and told us to keep our eyes open, as we should see more wonders; and so it was, something fresh was continually presented—a spirit hand, a spirit arm, a spirit form, was seen to pass through the light, or appear above our heads. The lights were seen for full an hour by the twelve persons who were present, and who testify to the truth of this statement. 'John Watt' told us that we should in time see spirits and angels in that light which they themselves produce. At his suggestion we then concluded the *séance* with prayer.

"I append the names and addresses of those present; namely,—Mr. and Mrs. Everitt, 26, Penton-street, Pentonville; Mr. Charles Everitt, 26, Penton-street, Pentonville; Mr. White and Mrs. Wise, 30, Rahere-street, Goswell-road; Mr. Jones and Miss Jones, 34, Rahere-street, Goswell-road; Mr. Towns, 32, Lloyd's-row, St. John's-street-road; Mr. Davis, Old-street-road; Mrs. Ridley, 11, Brunswick-square, Hackney-road; Mrs. Childs, 21, Offord-road, Caledonian-road; Mrs. Sparey, 3, Cambridge-place, Kingsland-road.

"THOS. EVERITT."

SOME very powerful physical manifestations have recently been obtained by Mr. Collier and a few friends, at Forest Gate, Essex.

A CORRESPONDENT informs us that Mr. John Jones, of Enmore-park, South Norwood, delivered a lecture on Spiritualism in St. John's Hall, Clerkenwell, about three weeks ago, and that the listeners were much interested.

LAST Thursday the *Daily Telegraph* had a long article written by one of its "funny" men, about one of Mr. Morse's public *séances* at 15, Southampton-row, W.C. We have no space to quote the article, which was not a specially disagreeable one, and if it gave its readers inaccurate ideas, at all events it is of a better tone than the articles on Spiritualism which were commonly published a few years ago by the misleaders of public opinion.

SPIRITUALISM AT THE ANTIPODES.—A private letter from Mr. W. D. Meers, of Dunedin, New Zealand, dated December 23rd, 1869, has just been received by Mr. George Childs, of 21, Offord-street, Islington, N. In the course of the letter Mr. Meers states that much interest in Spiritualism is evinced in Dunedin, but as the people there have only just begun to make experimental trials the manifestations are not yet sufficiently developed to be of a very striking character. In Australia Spiritualism has made more progress, and Mr. Meers says the editor of the daily paper at Dunedin told him that the Spiritualists in Melbourne intend bringing out a weekly or a monthly paper in connection with the movement, and that the *Melbourne Argus* has recently published two very favourable articles on the subject.

SPIRITUALISM IN HALIFAX.—Mr. J. M. Peebles delivered a lecture last night in the Mechanics' Hall, Halifax, Yorkshire, in which he called attention to the value of reason as one of the most precious gifts given to man by the Almighty, and as a faculty which must be applied to all subjects, whether theological or otherwise. He then spoke of the progress of religious ideas, and of the origin and progress of Spiritualism in Europe and America. To-night he will speak of the Bible proofs of Spiritualism, and of mediumship. Tomorrow he will speak of the book religions of the world, and of the relations of modern Christianity to the primal teachings of Jesus; on Thursday he will speak of the objections made to Spiritualism by the uninformed.

ANSWERS TO CORRESPONDENTS.

A. G. (Glasgow).—Kept over again for want of space.
T. N. C. (Jamaica).—A parcel has been sent as desired.
B. S. N. (Melbourne).—The first ripples of the waves of Spiritualism have spread nearly all over Wales, but practical acquaintance with the phenomena is at present confined chiefly to Merthyr-Hirwain, and Llanelly.
A. B. (Stoke Newington).—The publication of your letter would only start an angry and endless theological dispute. Shall be glad to hear from you on another subject. Remittances intended for the publisher, should not be enclosed to the editor. On application at the publishing office the amount will be returned.

