

The Spiritualist.

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

No. 2.—VOL. I.

LONDON: FRIDAY, DECEMBER 3, 1869.

Published Fortnightly.
Price Threepence.

FARADAY'S REFUSAL TO OBSERVE FACTS.

SIR J. EMERSON TENNENT once wrote and invited Faraday to be present at a *séance*, where Mr. Home was the medium. Faraday wrote and demanded a programme of what was to take place, and requiring Mr. Home, who had not communicated with him, to answer several insulting questions. As it is well known that nobody knows beforehand what manifestations, if any, will take place at a *séance*, any more than the details of an expected star-shower can be given in advance, this demand, apart from the insults, amounted practically to a refusal to investigate. What would Faraday have thought had he invited Sir E. Tennent to witness some new experiments, and in return been required to give a written answer to the question—"Would an insult to Professor Faraday's apparatus be considered as an insult to himself?" Here is the letter of Michael Faraday, which for the sake of his historical and psychological reputation, we regret most sincerely was ever penned by this great and good man:—

Folkestone, June 14, 1861.

MY DEAR SIR EMERSON,—I cannot help feeling that you are indiscreet in your desire to bring me into contact with the occult phenomena which it is said are made manifest in Mr. Home's presence. I have investigated such in former times, during some years, and as much as I thought consistent with the self-respect that an experimental philosopher owes to himself. It would be a condescension on my part to pay any more attention to them now; and I can only do so under the persuasion that all concerned wish to have the phenomena unravelled and understood, and will do all they can to aid in such a result. To settle whether I can go or not, I wish to put to you the following points:—

1. Who wishes me to go?—to whose house?—for what purpose?
2. Does Mr. Home wish me to?
3. Is he willing to investigate as a philosopher, and as such to have no concealments, no darkness, to be open in communication, and to aid inquiry all he can?
4. Does he make himself responsible for the effects, and identify himself more or less with their cause?
5. Would he be glad if their delusive character were established and exposed, and would he gladly help to expose it, or would he be annoyed and personally offended?
6. Does he consider the effects natural or supernatural? If natural, what are the laws which govern them? or does he think they are not subject to laws? If supernatural, does he suppose them to be miracles or the work of spirits? If the work of spirits, would an insult to the spirits be considered an insult to himself?
7. If the effects are miracles, or the work of spirits, does he admit the utterly contemptible character, both of them and their results, up to the present time, in respect either of yielding information or instruction, or supplying any force or action of the least value to mankind?
8. If they be natural effects without natural law, can they be of any use or value to mankind?
9. If they be the glimpses of natural action not yet reduced to law, ought it not to be the duty of every one who has the least influence in such actions personally to develop them, and aid others in their development by the utmost openness and assistance, and by the application of every critical method, either mental or experimental, which the mind of man can devise?*

I do not wish to give offence to any one, or to meddle with this subject again. I lost much time about it formerly, in hopes of developing some new force or power; but found nothing worthy of attention. I can only look at it now as a natural philosopher; and, because of the respect due to myself, will not enter upon any further attention or investigation unless those who profess to have a hold upon the effects agree to aid to the uttermost. To this purpose they must consent (and desire) to be as critical upon the matter and full of test investigation in regard to the subject, as any natural philosopher is in respect of the germs of his discoveries. How could electricity, that universal spirit of matter, ever have been developed in its relations to chemical action, to magnetic action, to its application in the explosion of mines, the weaving of silk, the extension of printing, the electro-telegraph, the illumination of light-houses, &c., except by rigid investigation, grounded on the strictest critical reasoning and the

most exact and open experiment? and if these so-called occult manifestations are not utterly worthless they must and will pass through a like ordeal.

As I do not want to debate this matter with those who have already made up their minds in a direction contrary to my own, but (if I see sufficient reason) only to work it out with such a desire to find incontrovertible proofs independent of opinion or assertion, so I wish you would show this letter to Mr. Home, and those who want me to meet him and them on his ground; after which you will know whether you should persevere in asking me. You will understand that I decline to meet any whose minds are not at liberty to investigate according to the general principles I have here expressed.

Further, I claim the right of publishing the whole or any part of this letter, or any further written communication that may arise out of it, in any manner that I may think fit.—Ever, my dear Sir Emerson, your very faithful servant,
M. FARADAY.

You will see that I consent to all this with much reserve, and only for your sake.—M. F.

SPIRIT-RAPPING IN JOHN WESLEY'S FAMILY.

IN TEN PARTS.—PART TWO.

THE first document which we reprint about the physical manifestations which took place in John Wesley's family, is the diary written by his eldest brother, Mr. Samuel Wesley. The disturbances took place in his parsonage house at Epworth, Lincolnshire, in December and January, 1716. The following are his words:—

"From the first of December, my children and servants heard many strange noises, groans, knockings, &c., in every story, and most of the rooms of my house. But I hearing nothing of it myself, they would not tell me for some time, because, according to the vulgar opinion, if it boded any ill to me, I could not hear it. When it increased, and the family could not easily conceal it, they told me of it.

"My daughters, Susannah and Ann, were below stairs in the dining-room; and, heard, first at the doors, then over their heads, and the night after, a knocking under their feet, though nobody was in the chambers or below them. The like they and my servants heard in both the kitchens, at the door against the partition, and over them. The maid-servant heard groans as of a dying man. My daughter Emilia, coming downstairs to draw up the clock and lock the doors at ten at night as usual, heard under the staircase a sound among some bottles there, as if they had been all dashed to pieces; but when she looked, all was safe.

"Something like the steps of a man was heard going up and downstairs, at all hours of the night, and vast rumblings below stairs, and in the garrets. My man, who lay in the garret, heard some one come slaring through the garret to his chamber, rattling by his side, as if against his shoes, though he had none there; at other times walking up and downstairs, when all the house were in bed, and gobbling like a turkey-cock. Noises were heard in the nursery, and all the other chambers; knocking first at the feet of the bed and behind it; and a sound like that of dancing in a matted chamber, next the nursery, when the door was locked, and nobody in it.

"My wife would have persuaded them it was rats within doors, and some unlucky people knocking without; till at last we heard several loud knocks in our own chamber, on my side of the bed; but till, I think, the 21st at night, I heard nothing of it. That night I was waked a little before one by nine distinct very loud knocks, which seemed to be in the next room to ours, with a sort of a pause at every third stroke. I thought it might be somebody without the house; and having got a stout mastiff, hoped he would soon rid me of it.

"The next night I heard six knocks, but not so loud as the former. I know not whether it was in the morning after Sunday the 23rd, when about seven my daughter Emily called her mother into the nursery, and told her she might now hear the noises there. She went in, and heard it at the bedstead, then under the bed, then at the head of it. She knocked, and it answered her. She looked under the bed, and thought something ran from thence, but could not well tell of what shape, but thought it most like a badger.

"The next night but one we were awaked about one

by the noises, which were so violent, it was in vain to think of sleep while they continued. I rose, and my wife would rise with me. We went into every chamber, and downstairs; and generally as we went into one room we heard it in that behind us, though all the family had been in bed several hours. When we were going downstairs, and at the bottom of them, we heard, as Emily had done before, a clashing among the bottles, as if they had been all broke to pieces, and another sound distinct from it, as if a peck of money had been thrown down before us. The same, three of my daughters heard at another time.

"We went through the hall into the kitchen, when our mastiff came whining to us, as he did always after the first night of its coming; for then he barked violently at it, but was silent afterwards, and seemed more afraid than any of the children. We still heard it rattle and thunder in every room above or behind us, locked as well as open, except my study, where as yet it never came. After two, we went to bed, and were pretty quiet the rest of the night.

"Wednesday night, December 26, after or a little before ten, my daughter Emilia heard the signal of its beginning to play, with which she was perfectly acquainted; it was like the strong winding-up of a jack. She called us; and I went into the nursery, where it used to be most violent. The rest of the children were asleep. It began with knocking in the kitchen underneath, then seemed to be at the bed's feet, then under the bed, at last at the head of it. I went downstairs, and knocked with my stick against the joists of the kitchen. It answered me as often and as loud as I knocked; but then I knocked as I usually do at my door, 1—2 3 4 5 6—7; but this puzzled it, and it did not answer, or not in the same method; though the children heard it do the same exactly twice or thrice after.

"I went upstairs, and found it still knocking hard, though with some respite, sometimes under the bed, sometimes at the bed's head. I observed my children that they were frightened in their sleep and trembled very much till it waked them. I stayed there alone, bid them go to sleep, and sat at the bed's feet by them, when the noise began again. I asked it what it was, and why it disturbed innocent children, and did not come to me in my study, if it had anything to say to me. Soon after it gave one knock on the outside of the house (all the rest were within), and knocked off for that night.

"I went out of doors, sometimes alone, at others with company, and walked round the house, but could see or hear nothing. Several nights the latch of our lodging-chamber would be lifted up very often, when all were in bed. One night, when the noise was great in the kitchen, and on a deal partition, and the door in the yard, the latch whereof was often lifted up, my daughter Emilia went and held it fast on the inside; but it was still lifted up, and the door pushed violently against her, though nothing was to be seen on the outside.

"When we were at prayers, and came to the prayers for King George and the Prince, it would make a great noise over our heads constantly, whence some of the family called it a Jacobite. I have been thrice pushed by an invisible power, once against the corner of my desk in the study, a second time against the door of the matted chamber, a third time against the right side of the frame of my study door, as I was going in.

"I followed the noise into almost every room in the house, both by day and by night, with lights and without, and have sat alone for some time, and when I heard the noise, spoke to it to tell me what it was, but never heard any articulate voice, and only once or twice two or three feeble squeaks, a little louder than the chirping of a bird; but not like the noise of rats, which I have often heard.

"I had designed on Friday, December 28th, to make a visit to a friend, Mr. Downs, at Normandy, and stay some days with him; but the noises were so boisterous on Thursday night, that I did not care to leave my family. So I went to Mr. Hoole, of Haxey, and desired his company on Friday night. He came; and it began after ten, a little later than ordinary. The younger children were gone to bed, the rest of the family and Mr. Hoole were together in the matted chamber. I sent the servants down to fetch in some fuel, went with them, and staid in the kitchen till they came in. When they were gone, I heard loud noises against the doors

* Most decidedly "Yes," and this is why Faraday was asked to aid in doing so.—ED.

and partition; and at length the usual signal, though somewhat after the time. I had never heard it before, but knew it by the description my daughter had given me. It was much like the turning about of a windmill when the wind changes. When the servants returned, I went up to the company, who had heard the other noises below, but not the signal. We heard all the knocking as usual, from one chamber to another, but at its going off, like the rubbing of a beast against the wall. From that time till January the 24th we were quiet.

"Having received a letter from Samuel the day before relating to it, I read what I had written of it to my family; and this day at morning prayer the family heard the usual knocks at the prayer for the king. At night they were more distinct, both in the prayer for the king, and that for the prince; and one very loud knock at the *amen* was heard by my wife, and most of my children, at the inside of my bed. I heard nothing myself. After nine, Robert Brown sitting alone by the fire in the back kitchen, something came out of the copper-hole like a rabbit, but less, and turned round five times very swiftly. Its ears lay flat upon its neck, and its little scut stood straight up. He ran after it with the tongs in his hands; but when he could find nothing, he was frightened, and went to the maid in the parlour.

"On Friday, the 25th, having prayers at church, I shortened, as usual, those in the family at morning, omitting the confession, absolution, and prayers for the king and prince. I observed, when this is done, there is no knocking. I therefore used them one morning for a trial; at the name of king George it began to knock, and did the same when I prayed for the prince. Two knocks I heard, but took no notice after prayers, till after all who were in the room, ten persons besides me, spoke of it, and said they heard it. No noise at all the rest of the prayers.

Sunday, January 27. Two soft strokes at the morning prayers for king George, above stairs.

Addenda.

"Friday, December 21. Knocking I heard first, I think, this night; to which disturbances, I hope, God will in His good time put an end.

"Sunday, December 23. Not much disturbed with the noises, that are now grown customary to me.

"Wednesday, December 26. Sat up to hear noises. Strange! spoke to it, knocked off.

"Friday 28. The noises very boisterous and disturbing this night.

"Saturday 29. Not frightened with the continued disturbance of my family.

"Tuesday, January 1, 1717. My family have had no disturbance since I went."

REICHENBACH AT A SPIRIT CIRCLE.

In the new work on Spiritualism, *The Planchette*, by Epes Sargent, are the following statements about Baron Reichenbach:—

"At first distrustful of the spiritual significance of certain phenomena, Reichenbach, if we may believe Mr. D. Hornung, of Berlin, now entertains views not opposed to Spiritualism. While in London in 1861, at the residence of Mr. Cowper, son-in-law of Lord Palmerston, he attended a spiritual circle.

"On that occasion," says Mr. Hornung, "two media, Mrs. Marshall and her niece, were present, who did not understand a word of German. Reichenbach therefore, after the rapping had commenced, put his questions intentionally in German; and they were answered correctly by raps on the table, and he had the names of several members of his family correctly given. In regard to one name, however, he began to doubt the capacity of the table to give it; the name to be spelled being 'Fredericke,' while it spelled the letters 'R. I.' But when the name 'RICKÉ' was completed, the baron was much surprised, as his sister had been wont to be called 'Ricke.'"

"Now comes the most remarkable part of the performance, and I give it in the Baron's own words. He says, 'The answers were rapped by the foot of the table in a brightly lighted room. I wished to ascertain whether the rapping could not be prevented, and for this purpose I leaned with my breast against one of the feet of the table, taking hold of two others with both hands, and pressing them down. The rapping of the feet ceased; but the rapping continued above me, on the top of the table. All at once, by a sudden jerk, the table dragged me forward, with the carpet on which it stood; and I lay prostrate in the middle of the room.'

"This experiment convinced the baron that, besides the emanation of the odic element, higher spiritual powers can manifest themselves; and these he now no longer ignores, but recognizes them as facts of experience, for which, however, he as yet knows no explanation.' He regards 'the great influences of *od* upon the human spirit' as the mere 'physical side of the matter,'—'the roots by which it adheres firmly to the ground,' and he is thankful to see the day when all his former discoveries show themselves as the portal through which it is possible for him 'to go forward into the spiritual department.'"

Reports of Meetings.

EAST LONDON ASSOCIATION OF SPIRITUALISTS.

ON Tuesday evening, Nov. 16th, Mr. John Jones, of Enmorepark, South Norwood, gave a lecture in connection with the East London Association of Spiritualists, at the Stepney Temperance Hall, Mile-end-road, E. It was the same lecture as the one given in Clerkenwell, and reported in the last number of THE SPIRITUALIST, but he stated a few additional facts. He said that once in his own family, he had had a prescription written out by spirit agency, which prescription was taken to a chemist, who pronounced it to be all right, and made it up for the invalid accordingly. He stated as a curious fact, that neither Mr. nor Mrs. S. C. Hall could singly get spirit writing by the aid of the planchette, but when the former placed his hand over that of Mrs. S. C. Hall, the most exalted sentences were written out. The Biblical narrative that an angel opened the doors of the prison where Peter lay, showed that in ancient times the spirits could move solid objects. He knew of a case where the spirits had predicted beforehand the time and the details of a certain event, and the prophecy proved true.

There was a large attendance at this lecture, numbers being unable to obtain admission.

Mr. JAMES BURNS gave a lecture at the same place on Thursday, Nov. 25, the subject being "The Evidences of Spiritualism."

Mr. S. E. Goss lectured last Tuesday at a meeting of the Association, on "The Harmonical Philosophy of Spiritualism." In highly poetical phraseology, he described some of the teachings of a large section of the American Spiritualists, headed by Andrew Jackson Davis. The substance of the lecture was to the effect that Spiritualism teaches that it is a duty in every way to perfect the body, mind, and reasoning faculties, and to remove all obstacles to such development. He said that one great obstacle is the accumulation by unjust laws of the wealth produced by labour, into the hands of those who labour not, so that the great bulk of the population live on earth in never-ending toil and suffering, while others live in idleness and selfishness upon the wealth produced by their labour. These privations have the effect also of causing the industrious classes to prey upon each other. This philosophy teaches man to remove such evils and to perfect his body; also it teaches him to perfect his mind, more especially the reasoning faculties. It is a deadly foe to priestcraft of every kind—to men who employ reason to teach their followers that reason may not be trusted. His own preacher was reason, the flower of the spirit, and his temple the wide universe on which God has written His eternal laws. He said that the great reformers of all ages, always met with opposition from those who had the bulk of the people under control, and use them to serve their own ends. The Preacher of the Sermon on the Mount was crucified because His doctrines were anti-Moses; Martin Luther was pronounced anti-Christ because he helped to free people somewhat from the power of the Roman Catholic Church, and similar denunciations were hurled by all sectarians at geology and astronomy, because they found no place in the universe for a hell of fire and brimstone, and proved that the world turned round, also that it was but one little world out of millions of others. Sectarianism, he said, teaches eternal punishment, which Spiritualism does not. Sectarianism teaches that wars come from God, whilst Spiritualism teaches that they came from man's bad education and misdirection. Spiritualism teaches also that man and woman are equal, and that the one is at present unjustly placed in a worse position on earth than the other. Sectarianism hates philosophy and science, whilst Spiritualism receives these noble gifts of intelligence with open arms. Spirits in prison are those who dare not think for themselves, and who are kept in subjection by a gloomy fear of the death, and of the world beyond. Spiritualism removes all this, and proves that the art of communicating with the higher world has not been lost, although penal laws were passed in the early days of English history, to kill out such communication on the part of the general public. In the course of the lecture the words "electricity" and "magnetism" were often misapplied to unknown spiritual forces.

Mr. W. CRESSWELL proposed a vote of thanks to the lecturer, and added that Spiritualism was gaining ground in East London, in evidence of which a quiet peaceable evening had just been passed, whereas a few years ago they were mobbed and interrupted at such gatherings. He said that the St. John's Association of Spiritualists was an offshoot from the East London Association.

Mr. LAMBERT seconded the vote of thanks, and the proceedings closed.

THE DIALECTICAL SOCIETY.

AT a recent meeting of the Dialectical Society, Mr. Holyoake was present, and made a long speech attacking Spiritual phenomena, which speech is published in the *Spiritual Magazine* of last Tuesday. At the next meeting a gentleman made a speech in reply, and he has sent us the following copy of it, accompanied by the request that the initials of his name only be attached thereto:—

Mr. J. S. B., a member, said—"One would have thought the histories of some of the greatest of modern discoveries would have prevented a man like Mr. Holyoake from casting a slur on a subject because 'it had not arrived at either dignity or decency in its procedure, nor certitude in its results.' I have a story to tell of a discovery which at its birth was, to use Mr. Holyoake's own words, undignified, indecent and uncertain, yet which has proved to be one of the greatest blessings of modern days.

An old woman sat cooking her husband's dinner, it consisted of dead frogs' hind legs, a pair of these legs jumped, she told her husband, but he, unbeliever as he was, tried his own conditions, put the legs in a plate, watched for hours and never got a single jump. Weary of this and hearing that with more willing inquirers his wife was more successful, he gave in, and after several watchings, at the kitchen dresser, midst knives and spoons, he succeeded in seeing a jump, with a lot of witnesses. He goes before a society (I forget its name, we'll call it the Old Dialectical), and is there told by a Mr. Holyoake sen., that his wife and his maid's mental capacities and attainments must first be ascertained before their evidence can be taken, and as for himself he must be moon-minded, otherwise how could he believe that a dead frog's legs could move when dead legs never moved before? He asks for investigation and is told by the same Mr. H. that he must accept certain conditions, and adds Mr. H. 'I have been present at some of these experiments and I saw how it was done, the frog was touched—I mean shoved—with a steel knife. Sir,

your phenomena have not attained either dignity or decency in their procedure or any certitude in their results, but if you will have it then you must accept *my* conditions; I will not enter your kitchen, I have been there three times, and have seen nothing; a scientific man, sure of his results, would give me light; here, sir, under this gaslight's glare I place a plate, no spoons, no knives; I will not have *your* frogs—I have one that has been dead six weeks, try him; or stay, I'll tell you what will satisfy me—if by your process, or any other, I care not what it is, you do what I wish, you make a dead man walk, you make my grandmother come in here then—I don't say I'll believe you, but I'll pay you very proper respect. But really, sir, it is impossible to look at those remnants of zoology—that old woman, and that dead frog, and believe that they are heralds of a new blessing to man: there never were two more unlikely philosophers than your wife and the hind legs of a frog. To tell you the truth I am unfriendly to the entire theory that dead legs might possibly be made to move by a new dodge: the dead are better where they are, and it would hurt me to think that my legs might some day be made to dance a horizontal jig to the tune of some beery student.' What would Galvani have said to Mr. Holyoake? Poor Galvani! Not having yet discovered the exact conditions, but feeling sure he was dealing with a new force, to have such arguments hurled at his head, and then upon asking for further investigation, to be told by a rising, perhaps risen engineer, of the Quelchian school, 'Have we not something better to occupy ourselves with? The jumping of kettle-lids, the rubbing of amber, the flying of kites, the idiotic uncertain movements of frog's hind quarters, are nice amusements for women and children; but we who have humanity's welfare at heart have better and more practical things to study; take for example the means of transporting our bodies more rapidly, and our thoughts and wishes less tardily than by a stage-coach.' Now all that has been said against an inquiry into any phenomena, even those called spiritual, has in effect been said against every discovery, and these discoveries obtained and mastered, *not by dint of dialectic argument*, but by careful and constant observation, have given their opponents the lie. The undignified, indecent, *uncertain* frog phenomenon, heralded in by very unlikely philosophers, has given us the greatest of modern marvels, the galvanic battery, and hence the electric telegraph. Having said as much in Mr. Holyoake's own language, let us be serious, and see whether his suggestions are worth any more than his observations. To teach, one should at least know the lesson oneself, but in pretending to give laws for investigating unknown phenomena, Mr. Holyoake has shown his utter ignorance of any scientific investigation. There can be no laws, the process is a tentative one. Taking as an example the frog's legs, not knowing what produced the movement, we should have to wait patiently till constant experiments and good luck gave us an opportunity of seeing the movement, we should then, if we conformed to every possible condition, *aye, even the position of a spoon*, perhaps get another movement, and then by repeated trials we might—there is no certainty in it—have the good fortune to hit upon the cause. Every scientific man has some story to tell how by accident he hit upon the cause of a phenomenon that had been bothering him for years. And this I take it, is what the sub-committees should do; obey every condition, no matter what, get the phenomena at any price, and by tentative processes—arguments are useless—they may arrive at something, they may possibly arrive at what produces them, or at any rate what conduces to their production. And here I will remind you of what you have heard before *i.e.*, the way in which Mr. Varley (a strictly scientific man) made one of his experiments with reference to this subject. A gentleman, a Mr. Pears, made at the last meeting the unwarranted statement that Mr. Varley had not tested the phenomena scientifically, and absurdly wished to know whether he had tried them in the same way he would electricity! Mr. Varley's experiment was this. At a *seance* one of his coat tails happened to move; he wondered whether the other would move, at that moment it did so. This looked like coincidence; he tested for it by thinking of his collar-flaps—first one side, then the other, then both, and so dodging about till he was satisfied that it was no coincidence, but that in reality his mind had *something* to do with the phenomenon, and consequently that *intelligence* was an element in the conditions. And here I must pause, for this is very important; for if the mind has something to do with the phenomena, the *state* of the mind *may* have also something to do with them, consequently it is not so very unreasonable to be told that your mind must not be in too actively opposing a state. Imagine a man disbelieving the possibility of getting communications from his brother by telegraph across the Atlantic, going to the instrument room at Valentia with a magnet in his pocket, and saying to the electrician, 'Now then, if there is anything in it, ask my brother to tell you what his wife's name is.' The message is sent, and instead of an answer, the instrument is out of range. The electrician declares there is something wrong in the conditions, he can't tell what, to the intense delight of the sceptic. At last he asks, 'Have you a magnet about you?' 'What has that to do with you? I've come to test, not to be examined. Well, I'll tell you I have a magnet.' 'Then I can't get an answer. Will you please to put an armature on?' 'Not I; I want an answer, and you can't give it me; you say the magnet interferes. I tell you I can't see what my magnet can have to do with my brother in New York, especially as it is in a brass box, so you must be a humbug.*' No sooner is the sceptic out of the room than the answer begins to come, he is shouted after, and told that it is coming; but he only waits to say, 'Of course it does when my back is turned,' and goes away as ignorant as he was before, while a compliance with the conditions, a mere putting on of the armature, would have shown him what he professed he wished to see. This example speaks, I think, for itself. Then, as to taking evidence, I would say to the sub-committees, no matter how Mr. Holyoake or anybody else may laugh, proceed with your examinations. Mental attainments have nothing to do with the observation of facts; Mr. Holyoake says so himself. He says jugglers do not like children, not on account of their mental capacities, but their power of observing facts. If a sailor were to tell a naturalist of a new fact—that he had seen a fish fly, he had seen it hundreds of times, but could not believe it till he caught the fish in the act—what would you think of your philosopher, if he told you that he would not listen to the man because his mental attainments were below par, and because he was unacquainted with the breathing apparatus of the fish. Facts remain facts whether they are comprehensible or not and what in the name of wisdom is there that is comprehensible

* Messages by the Atlantic Telegraph are read off by means of Professor Sir William Thomson's reflecting galvanometer, an instrument so sensitive that a strong magnet in the room will disturb its indications.—Ed.

to the most scientific, the most highly cultivated? One more point and I have done. Mr. Holyoake's logic is at fault. In what people choose to call the *natural*, a scientific man will tell you and tell you truly, given precisely the same conditions precisely the same results will follow; if then you find that the same conditions give different results or do not produce the same results, then either your phenomena are not natural, or your conditions simply conduce to the production of the phenomena, another necessary element being an independent intelligence or what Mr. Holyoake would call *supernatural*. Thus his very slur 'uncertain' is the best argument he could use to prove that provided the phenomena occur at all, they are not bound by mere material conditions and are in reality—according to his views—supernatural. It is useless fighting against facts, it is useless to dislike them, and we must take the world as it is and not think we can fight with destiny by hiding our heads, like the silly ostrich, in the sand. If such things be, let us hear them, let us seek for them. Knowledge is power, and may help us, and it can be but blind prejudice and ignorance that cry out to wisdom: 'What have we to do with thee, hast thou come hither to torment us before the time?'"

A LECTURE ON WITCHCRAFT.

ON Tuesday evening, November 23rd, the Rev. W. Brock, D.D., lectured at Mr. Spurgeon's Tabernacle upon "The Witchcraft of the Seventeenth Century." Mr. Charles Gilpin, M.P., presided. About five hundred persons were present. Mr. Charlesworth began the proceedings with prayer, after which

Mr. CHARLES GILPIN, M.P., said that he knew nothing about witchcraft, so would leave that subject to the lecturer. The proceeds of the lecture were to go to the support of the Stockwell Orphan Home, founded by Mr. Spurgeon. This Home now contains 110 boys, by Christmas the number will probably be 150, and before long 250 are expected to be within its walls. It is a good institution, and he hoped soon to see a similar one established for girls. Although he knew nothing about witchcraft, he would, before sitting down, narrate a supernatural adventure which once befell George Fox. George Fox was once travelling, leather breeches and all, through a rural district, and stopped at a country inn where he wanted to rest for the night, but was told that all the beds were taken, and that there was no room for travelling preachers. After some parley with the landlady, she told him that he might have the "haunted room" if he liked, as nobody else would sleep in it. "Give me a dry bed," said the sturdy Quaker, "and I'll take my chance of everything else." When in bed he soon went to sleep, but was awakened by a deep-toned voice saying to him, "Thou art of the devil." Friend George looked round, but could see nothing, and he replied, "Thou art a liar, for I feel that within me at this moment which tells me that I am out of the power of the devil." Next day an ostler confessed that in order to get a good bed himself, he had been in the habit of haunting the room given to George Fox.

Mr. W. BROCK, D.D., a Baptist minister, said that he believed in evil spirits, because the Scriptures state that there are such beings, not as a figure of speech, but as a statement of fact. The Bible also says expressly that there are such persons as wizards and witches, most of whom seem to have been individuals who pretended to possess supernatural powers. Whether they really possessed such powers or not, he could not say; in the case of the witch of Endor, it may be that God permitted the spirit to appear while the necromancer was at work. The witchcraft of the seventeenth century in England was a very different thing, and its history is little else than a narrative of cruelty and fraud. King James I. wrote a book on the subject, recommending that witches should be seized at once, and put to death. The suspected persons were believed to have sold their souls to the devil, in return for which he gave them the power to sink ships, raise storms, and to cause men and animals to fall sick; the witches were mostly old women. One of the bishops declared before the monarch that he had seen people rotting away because of the mutterings of one particular witch. Statesmen, judges, and learned men were in that age firm believers in witchcraft, and a race of witchfinders quickly sprung up. The chief witchfinder was an impudent scoundrel of the name of Matthew Hopkins, who called himself "Witchfinder General," and undertook to pick out witches anywhere for a moderate fee. He travelled in state with a large retinue of servants, he was paid for every witch he found, and sometimes he would contract to do a whole town for a certain sum. (Laughter.) He was officially employed by the British Parliament. (Laughter.) When he reached a town, his plan of action was to ask if any persons were suspected. The reply of course being "yes," he then ordered the suspected persons to be brought before him, and he told them that about their persons he had no doubt that he should find warts or moles, or some other symptoms of their being witches. When these signs of guilt were discovered about an old woman, further proof was sought; she was made to sit tied to a stool in the middle of a room, for twenty-four hours at least, without food, during which time it was supposed that her imps would come to see her, and be detected by Hopkins. Hopkins not only said that he saw them, but he had the impudence to make rough drawings of them, and to write their names beneath. If he did not see imps, she was made to run up and down the room till she was ready to die with fatigue, Hopkins all the time uttering adjurations such as, "Oh, my darling Firebrand, I shall find it out at last." Then came the water trial, the mob with Hopkins at their head carrying the victim, who was tied round the middle with a rope, and thrown into the river. If she was guilty she floated, and if innocent she sank. King James wrote learnedly on the efficacy of this test. He said that by making a league with the devil she had rejected the water of her baptism, so that when she is thrown into the river, the water, if she be guilty, in its turn rejects her. Hopkins could always get a verdict of guilty when he wanted. There were several other witchfinders, and one in the North of England effected the conviction of 250 witches, at £3 each. The lecturer then narrated many horrible examples of persons, principally women, who, on the worst of evidence, lost their lives for witchcraft. Most of them were hanged, but a few were burnt. Jane Brooks and others were hanged at Huntingdon on a charge of making a wax figure of young Throgmorton, sticking it full of pins, and melting it before a fire; the consequence was that "young Throgmorton" pined away till the necromancers were hanged, and the proceeds of the sale of their property handed over to the parson at Huntingdon, on condition that he should preach a sermon against witchcraft once a year for ever. The lecturer also narrated analogous cases, which were tried at Castle Carey, Lowestoft, and Taunton. He stated that within the limit of a very few years 3,192 persons were put to death for witchcraft in England

alone, and that one of these executions took place as late as the year 1786. He said that in many English agricultural districts the belief in witchcraft and the "evil eye" is still prevalent, for he knew places in Devonshire where it still lingers. When juries began to give damages against witchfinders who were prosecuted in their turn, the gentry rapidly grew scarce, and Mr. Matthew Hopkins was himself at last seized by an angry mob, and drowned in the dirty water of a pond at Manningtree—the water did not reject him. In these days, said Mr. Brock, his hearers need not fear wizards, witches, conjurers, nor the greatest rogues, impostors, and mountebanks of all, namely—the Spiritualists. (Applause.) They would be protected from all evil by following the Divine command, "Watch and pray."

The proceedings closed with the usual votes of thanks and prayer.

Newspaper Abuse.

UNTRUTH FROM THE "DAILY NEWS."

THE following is a leading article from the *Daily News* of Friday last:—

"We published the other day a letter from a correspondent respecting an advertisement for haunted-houses, which was understood to have been connected with investigations concerning spirit-rapping. Since then we have been favoured with the sight of a new organ, established to spread the doctrines of the believers in ghosts. The fact is that for the last few years—for the last three years especially—Spiritualism, or, as we should prefer to call it, Spiritism, has been gaining considerable ground in London. It was first taken up as a fashionable excitement by ladies of the Mrs. Leo Hunter type. These good matrons, having their Wednesdays or their Fridays with tea and foreign lions, were suddenly made acquainted with the methods of conversing with departed friends. They attended a few *séances* at the houses of professional mediums, and were more than satisfied with what they saw and heard. From that time forward they devoted themselves and their guests to the invocation of what Johnson termed shadowy beings. A sort of rivalry was got up amongst them on the score of the character of the demonstrations. To secure a good medium was the first object. This medium was supposed to act as a sort of decoy duck; he or she did nothing, and yet it was according to the powers of attraction resident in the lady or gentleman that the chairs and the tables became audible in their revelations. Hence a new branch of business arose. Mediums were imported from America, and our own city of course soon began to furnish persons of the same quality. The market, however, has not yet been overcrowded, for we read in the journal before us 'that good physical media are much wanted in Glasgow.' By good 'physical media' is understood persons in whose vicinity the spirits are numerous, communicative, many-sided, and brisk. Your inferior five shilling medium has only a limited stock of 'phenomena' at his back. The ghosts may rap for him, may even trace lines upon his bare arm, and jog the dining-table a little, but that is the most you can expect, whereas the good physical media (such as are now required for the Scotch in Glasgow) can send the upholstery into fits, and in a dark room cause the spirits to manifest themselves by thumping some of the company on the head.

"It will startle our readers to learn that there are nearly four millions of believers in this creed in America, for those who imagine the vain things of this gross superstition, are already claiming for it a precedence of Christianity. The paper from which we derive our information contains messages of spirit doctrine, not only shocking to religious feeling,* but revolting to common sense. These revelations took place under the auspices of a decidedly superlative medium; and we hear of a table defining the attributes of the Almighty ('at each letter of the name of God a tremulous motion of the table was perceptible'), followed by a tune on the accordion, the joint production of the medium and a spirit. The recorder of these marvels thinks it necessary to state, 'We were all perfectly sober;' and so rigid was he in his determination to remain in a clear state of mind throughout the evening, that he refused a cup of coffee, which suggests that he entertained an unworthy suspicion of his host. It should be known that there are several places of meeting now established by the spiritists in the metropolis. It is from these that the media are taken, who afterwards perform before the aristocracy. For instance, there is the 'St. John's Association of Spiritualists.' Here a lecture was delivered on the 4th of November by a gentleman who was sadly serious in his folly. He has lost a number of children by death, and he seeks his consolation in this grotesque nonsense. It is very painful to read such a lecture, and note the misdirected earnestness, and the dogged obstinate sincerity leading to the lowest depths of credulity.

"We might fairly ask the few gentlemen of talent whose names are used as baits to catch disciples for Spiritism, to take a serious view of the situation. Spiritism throws weak souls into a desolate confusion, from which there is no relief, but in constant draughts from the same treacherous cup, to keep up the intoxication of fancy to which the whole mind is abandoned. It may not effect all this amongst students of psychology, who are never happier than when examining morbid human pathology, with a cruel craving for another intellectual sensation; but they should have mercy on their weaker brethren.† As for the fashion of wealthy people hiring mediums, at the least it is a mischievous form of amusement, and tends to promote an additional kind of imposture. If they choose to make fools of themselves and others, while encouraging a fresh race of rogues, they must do so, but they might certainly be better occupied than in sanctioning a degrading superstition.

WHAT THE "NORTH LONDONER" THINKS.—The *North Londoner* newspaper often has some sagaciously-worded paragraphs. Here is one which reads so as to be satisfactory both to Spiritualists and to non-Spiritualists:—"We recently referred to the wide diffusion of Spiritualism in the United States, and to-day we reprint from the current number of the

* 1. This *Daily News* article contains several statements directly untrue. 2. It defames the characters of many honest people. 3. It misleads and misinforms the numerous readers it professes to guide. Therefore, it is of great advantage to the public to be as free as possible from those "religious feelings" (whatever they may be), which are exemplified by the acts of the writer thereof.—Ed.

† On page 14 will be found some of the poetical ravings of one of the media, suffering from the dreadful diseases described by this venacious writer. Such ravings, either in poetry or prose, are common enough now among trance media in London, but, unfortunately, they are not recorded, because the world, misled by false teachers, knows and cares nothing of the boon placed within its reach.—Ed.

Spiritual Magazine an extraordinary narrative by Mr. S. C. Hall, the well-known editor of the *Art Journal*, which afford a remarkable illustration of the existence of the same faith among ourselves. Of the sincerity of Mr. and Mrs. Hall there can be no doubt. Their frank and courageous evidence in a matter wherein laughter and contempt are their certain portion, cannot fail to command the respect of thoughtful and generous minds, even should it be held that they are under a lamentable delusion. Spiritualism has been exposed and exploded over and over again, but it is certainly odd that those who profess to have enjoyed an actual acquaintance with the supernatural phenomena are never known to retract, or have their eyes opened to the imposture."

MR. PEPPER'S LAST GHOST.—A few days ago Mr. (commonly known as "Professor") Pepper, F.C.S., introduced a new ghost at the Polytechnic, in an entertainment called the "Mysteries of Udolpho." It consisted of a gigantic skeleton, which was made to execute a comic dance to the tolling of a bell; such an outrage on good taste caused a violent commotion among the spectators, and a great deal of hissing. The skeleton will not appear for the future.

CURIOUS SUSPENSION OF SPEECH.—A contemporary says that it is not often, in these prosaic and sceptical times, that a miracle comes formally attested by an official Government report, to be duly included in a Government Blue Book. But the Governor of Aldershot has reported that a prisoner who, being lately checked on drill by one of the warders, wished with a blasphemous oath that the warder "might be struck dumb," was himself "struck dumb on the spot," all which may be found solemnly recorded in the recent report on military prisons of Captain Du Cane, Inspector-General. Captain Du Cane informs us that the man remained dumb for seven days, and was very much frightened. On recovering his speech it appears that he made great promises of amendment; but we regret to add that he is reported to have been "soon in prison again."

PLASTICITY OF THE MIND.—When children are young their bones are in a somewhat gelatinous state, and can then be bent to some extent in the living body into unnatural forms. The analogy holds good with respect to the mind, which may be unnaturally warped by parents who press their helpless children into particular grooves of foolish thought. In this way superstitions descend from generation to generation, just as some tribes of American savages, age after age, flatten out the skulls of their children when young by long pressure between two boards.

THE EFFECTS OF MEDIUMSHIP.—The following remarks are extracted from a speech made in London by Mrs. Hardinge.—Some sixteen or seventeen years ago a young girl, studying for a profession which necessitated the use of the voice, found herself afflicted with a disease of the throat and lungs which threatened serious consequences. As the whole of her life depended upon the maintenance of the voice, it was necessary that stringent measures should be made for her relief. A celebrated physician operated upon her, but without much effect. A second, third, fourth, and fifth operation was performed. Assumed to be on the verge of incurable consumption, she proceeded to America. The disease followed her, till at last she found her voice was quite gone as far as music was concerned—a victim to injudicious operations! Finding herself in a foreign land, with the staff upon which she leaned broken, she visited a clairvoyant, who declared that spirits would restore her voice. She was at that time a spiritual medium, having become acquainted with Spiritualism a short time previously. Six weeks after the dictum of the spirits, she stood before 2,000 persons and spoke for a lengthened time. For fourteen years she has sustained similar addresses six times a week, speaking to audiences of between 700 and 2,000 persons without difficulty. "That illustration," Mrs. Hardinge said, "stands before you." This, she said, was a case showing the beneficence of spirits in opposition to the assertions of the dangers of Spiritualism.—*Daybreak*.

"ASSUMPTIONS."—The *Cardiff Times*, the chief and best weekly newspaper in Wales, calls "facts" testified to by numerous witnesses "assumptions," as will be seen by the following paragraph which it published last Saturday about this journal:—"THE SPIRITUALIST is the title of a new fortnightly journal, which has been commenced as a record of the progress of the science and ethics of Spiritualism." Hitherto 'Spiritualism' has been represented by three monthly periodicals of rather limited circulation, but this new venture partakes of the character of a newspaper. It contains reports of public meetings and assemblies connected with Spiritualism, and also papers by persons of more or less scientific celebrity on the same subject, while about a fourth of the paper is devoted to 'facts for non-Spiritualists.' The style in which the new journal is got up is highly creditable to its promoters, and believers in Spiritualism will be able to say the same of the literary ability displayed in the composition of its contents. Our estimate of the facts and arguments, adduced by the several writers, is best stated by the expressive term 'bosh.' We, however, can commend the journal both to those who desire to know the assumptions which a belief in Spiritualism leads to, and to those who may be interested in a collection of curious statements."

THE SPIRITUALIST.—During the last fortnight a steady and continued sale of the first number of THE SPIRITUALIST has taken place. It has sold well in London, and to a limited extent in the country, but the present demand comes chiefly from the provinces. The possible future of this journal may be divided into three heads.—1. It may sell well enough to be published weekly at an early date. 2. There may be a small loss upon its publication. 3. It may be a failure.—The sale of the first number, and the favourable comments in letters received, give plenty of evidence that the third possibility is not likely to prove a fact, nor, from the present dimensions of the spiritual movement, is the first possibility likely to be realised as yet. Should the second one prove true, we have been thinking that it would be a good plan to bring out the paper monthly for a time, but not on the first day of the month, as that would be underselling our contemporaries, which we should not like to do. With this journal published in the middle of each month, and the others at the beginning, there would be a fortnightly supply of news. The three periodicals could then quietly gather strength while the movement grows; and as soon as the ground will bear it, this journal will fulfil its chief object, and come out weekly. This idea requires consideration, and the best plan of action will be more clearly seen after five or six numbers of THE SPIRITUALIST have been published. Already it has found its way, more or less, into nearly all the chief towns and counties in the three kingdoms; and we printed off an extra supply of the first number, copies of which were posted to five hundred of the most eminent men of science in Great Britain.

SPIRITUALISM IN ALL AGES.

In the course of a lecture upon Spiritualism once delivered by Judge Edmonds in New York, he said:—

"In two ancient works lately falling under my notice (Dr. John Dee's Dealings with Spirits, published in 1659; and Glanvil's Sadducismus Triumphatus, published in 1681), I have found an account of manifestations two hundred and three hundred years since, identical with those of to-day. The faith of the Methodists under Wesley, and of the Quakers under George Fox, was inaugurated one hundred years ago, under the same influence. The manifestations through Swedenborg in the last century, were of the same character. The thirty years' war which attended the Reformation under Luther and Melancthon, was accompanied by a lively display of the same power. The preaching mania, which so much disturbed both the church and the government in Sweden in 1842, was the same as our trance-mediumship. And now modern Spiritualism, much contemned as it is, has within the last ten years sprung up in all parts of the earth, everywhere bearing the same characteristics, under circumstances which absolutely preclude all idea of collusion—often betrayed but never exposed; defying the utmost severity of investigation to which human ingenuity can subject it; calling to its aid, thousands of intelligent witnesses; invoking human testimony, which no sane mind can disregard; and establishing a marvel unsurpassed in the history of mankind; namely, the marvel of inanimate matter moving without mortal contact, and displaying intelligence, and that intelligence embracing a knowledge of the alphabet, of reading, writing and arithmetic; speaking in many tongues, and reading human thought, and revealing to us what purports to be the spirit life, with details which no imagination can fabricate.

"Now, may we not ask, whence comes this, and what produces it?"

"The man of science denounces it as superstition, the man of the world calls it delusion, and the religionist characterizes it as satanic. We, on the other hand, insist that we must believe the evidence of our senses, and the deductions of our reason—that we can not reject the overwhelming evidence that is all around us. We insist that there is no other hypothesis but that of spiritual intercourse which can give any solution to the phenomena we behold. And we insist that there is a power now at work in our very midst, capable of producing marvellous results, which is well worthy the investigation of the learned, rather than their scoffs and sneers.

"And now let us pause yet once again, and ask what is it that the opponents of our faith demand?"

"They ask us to yield to their opinion, against the universal belief of mankind in all ages; against the teachings of sacred history of all religions; against the testimony of profane history as to all nations; against human testimony which the human intellect can not disregard; against the evidence of our own senses, without which we could not live; and against the opinions of the wise and the good in many ages.

"Nay, they ask even yet more. They demand that we acknowledge that man has attained the end of his knowledge of the works and the word of God, and that, though in former times and places He has once and again spoken to man through His ministering spirits, He can not, and will not, thus speak to him again; that the glory which once descended and sat between the wings of the Cherubim, has faded alike from the sight and the memory of man; that the light which once shone on Mount Sinai is extinguished, and for ever! Can this be so?"

"No, my friends, it is not; in can not be. If there is faith to be placed in human testimony—if the past can speak its lessons of wisdom to the present; if it is the destiny of man to move onward ever in the pathway of knowledge—we must believe that the spirits of the departed do commune with us; that a power has entered into our midst and abides with us, which we yet may know; and which can work marvellous things in the sight of God and angels; and we may be well assured that the time is not distant, though it may not be in my day nor in yours, when the work which has been begun so feebly in the present, will be finished in the future by elevating us, both physically and morally, yet nigher and nigher to Him who has created us in His own image."

FEAR OF THE UNKNOWN.—The fear of the unknown is a very potent influence among savages, and is lost only as man ascends in the scale of civilisation and education. The medicine men, to be found more or less among nearly all savages, owe their influence entirely to this fear of the unknown among their less crafty brethren. The feeling is very prevalent among animals. The Rev. Charles Kingsley once spoke of a pony which reared on end and snorted with affright at a terrible object in its path. The owner of the animal picked up the source of terror and gave it to the pony to smell. After a few trembling sniffs the pony calmed down—it was only a kettle. So man, in his upward path, has "shied" at many kettles—he has committed endless crimes because of superstitious fears—but it is to be hoped that those "good old times" have now gone for ever, and that better and happier times await him in the future.

General News.

MRS. HARDINGE'S History of Spiritualism will be out next month.

THE DIALECTICAL SOCIETY.—Last week a general meeting of the Dialectical Society was held at 1, Adam-street, Adelphi, to pass the accounts, and to transact other routine business. The Committee of Inquiry on Spiritualism holds no meetings at present, but in a short time the work will be resumed.

SPIRIT IDENTITY.—During the recent visit to England of Mr. J. M. Peebles, the medium, and the consul at Trebizond to the government of the United States, Mr. Peebles went to York to test the identity of a spirit, who had given him very truthful communications for some years. The result was that the descriptions given of York and its old cathedral by the spirit proved true, and upon searching in the Will Office at York, an entry of the last century, relating to a brother of the spirit, was found there, as the spirit had stated would be the case. Mr. Peebles has now reached Trebizond.

CARLYLE ON SPIRITUALISM.—The eccentric writer, Mr. Thomas Carlyle, recently called Spiritualism, "The Liturgy of Dead Sea Apes." Mr. George Tommy, of 12, Clare-street, Bristol, wrote and asked him, "Have you at any time, by the aid of your own senses, investigated the phenomena of modern Spiritualism?" Carlyle replied, "By volition or except passively or by accident. I never did; nor have I the least intention of ever doing." A *fac simile* of this brief document is published this month, both in the *Spiritual Magazine* and *Human Nature*.

MRS. GERALD MASSEY.—Mr. Gerald Massey, poet, in the course of his evidence on Spiritualism before the Dialectical Society, said that the late Mrs. Gerald Massey was a medium, and that her powers had been tested before the Duke of Argyll and others. Once the spirits referred him to some old editions of Shakespeare for some literary information which he much wanted; and he found it there. He also had some unpleasant experiences connected with spiritualism; on one occasion the spirits told him where to find the bones of a child buried in his garden, and they were dug up accordingly, to prove the truth of the statement.

THE SPIRITUAL MAGAZINE.—The *Spiritual Magazine* for December, has some interesting contributions, including "A Remarkable Cure of M. Leon Favre," and a description of the voice and musical manifestations at one of Mr. Child's *séances*. Mr. Coleman gives an article on an attack upon Spiritualism, made by Mr. Holyoake at the Dialectical Society. Mr. William Howitt also gives a short contribution to the effect that the recently-deceased Rev. W. Harness, Prebendary of St. Paul's, and a warm friend of Byron, was a firm believer in spiritual phenomena. He told Mr. Howitt, at the house of Miss Burdett Coutts, that he had published accounts of the appearance of departed friends to those left behind on earth, and that he knew such things to be true.

ANTI-SPIRITUALISM IN WEST HARTLEPOOL.—A correspondent writes that a lecturer, Mr. George Duncan, of Glasgow, recently gave a course of lectures in the Temperance Hall, West Hartlepool, on "Modern Spiritualism a Delusion and a Snare." The point of his remarks was to the effect that spiritual manifestations are not due to the known forces of nature, but to unknown forces, not however employed by beings out of the flesh. He could not explain their origin himself. He tried to obtain some of the manifestations in the presence of the audience, and failed. Three lectures were given, and there was a thin attendance at each.

LECTURES ON SPIRITUALISM.—Mr. John Jones, of Enmore Park, is about to begin the work of lecturing very actively in different parts of London, on Spiritualism. Most of these lectures, he says, will include the three following ranges of subjects:—"1. The blending of the natural with the supernatural. 2. What do the phenomena teach? 3. Spiritualism and its witnesses." The lectures will be short, to let a few speakers address the audience afterwards, and he will answer any questions that may be proposed. In his last lecture he said that "Spirits do not think as we do." Other close observers have come to the same conclusion, and some very condensed information about this and other facts or possibilities, which he has noticed during his long experience at spirit circles, would be interesting to read.

EAST LONDON ASSOCIATION OF SPIRITUALISTS.—This Association was first formed in June, 1868, under the presidency of Mr. James Burns, and the first large general meeting took place in Stepney, on the 8th of July of the same year, under the chairmanship of Mr. J. M. Speard. Monthly *séances* were from that time held regularly, and the finances of the association were much aided by Mr. Luxmoore, as well as by Mrs. Emma Hardinge, who gave some of her excellent lectures in aid of the funds. Meetings were afterwards held weekly, Messrs. Shorter, Cogman, and Goss, also assisting in the work, and at last the pressure on the part of the public for admission to the *séances* became greater than the circles could bear, but it is not so heavy now. The secretary is Mr. W. Cresswell, 11, Emma-street, Hackney-road.

SPIRIT CIRCLES IN LONDON.—The pressure for admission to circles in London, where thoroughly good manifestations are obtained, is now very great. *Séances* in connection with the St. John's Association of Spiritualists at Clerkenwell are overcrowded by the presence of strangers, who are admitted as freely as possible, but the pressure and the unfavourable conditions militate against getting the best results. Mr. Pearce, the secretary, writes that one of the circles is of a more private nature, although the public are not entirely excluded, and that the consequent quietness and freedom from interruption give superior results.—Mr. Cresswell, the secretary of the East London Association of Spiritualists, writes that their numerous circles were at first completely unable to meet a tithe of the demand for admission on the part of the public, but that since less has been published about the localities of the circles, the pressure has been brought within reasonable limits.—Mr. Everitt, of Penton-street, Pentonville, has so many letters asking permission to see the very wonderful manifestations that take place through the mediumship of Mrs. Everitt, that he is compelled, much against his will, either to keep a clerk or to leave the letters unanswered. He reluctantly adopts the latter alternative, as Spiritualism has always been a commercial loss to him, though in itself it is a great boon and source of happiness. Mrs. Everitt says that the spirits out of the body, known to her, are much kinder and better than spirits in the body. This is good testimony, coming, as it does, from one who has had so much experience.—It is difficult to get sittings with Mr. Childs, because of the pressure.—There are only three or four paid media in all London, and one of the best of these, Mrs. Mary Marshall, has been sitting at circles so much to meet the public de-

mand, that the consequent exhaustion has made her ill, and it is said that she is now out of town. In fact, the best way for non-Spiritualists to get manifestations is to form private circles in their own homes. Then, when they see manifestations for the first time, they will have the satisfaction of knowing either that the facts are true, or that they are cheating each other, and they will have no unfortunate medium from without to make uncomfortable with suspicious glances, words, or acts.

MESMERISM AND CLAIRVOYANCE.—Since our last notice, Dr. S. Chadwick has given two other Wednesday-evening lectures on mesmerism and clairvoyance at the British-schools, Stoke Newington. Speaking of the curative power of mesmerism, he gave the name and address of a lady who was mesmerically cured by him, in half an hour, of paralysis in one of her legs. For years previously she had been unable to walk. This, he said, was the most successful case he had ever had; for judicious mesmeric treatment, though beneficial, does not always produce such striking results. He spoke highly of Dr. Elliotson, who battled all his life with popular prejudices on this subject, and who founded the Mesmeric Hospital, Weymouth-street, Regent's-park. He said that the combustion of the elements of food in the body, manufactures invisible forces, and that mesmerism may be compared to the transference of a dose of good health from one person to another. Frequently he misused the words "electricity" and "magnetism," by applying them to these unknown vital forces.

SPIRITUALISM IN BRISTOL.—During the past few months Mr. D. D. Home has given several public readings in Bristol, and other large towns in the west of England. During his stay in Bristol he was the guest of Mr. John Beattie, 2, Westbourne-place, Clifton, who has written a detailed description of some *séances* held in his house during Mr. Home's visit. This account is published in *Human Nature* for December, and is well worth reading. Mr. Beattie says that on the 13th of September Mr. Home first visited him, and he was then totally unacquainted with him (Mr. Beattie), or his relations. On the 16th of September, at the first *séance*, Mr. Home went into the trance state, and then followed conversations with Mr. Beattie's father, mother, brothers, uncle, and aunts, long since passed away. One aunt's name was given, and Mr. Beattie himself did not know at the time that such a relative had ever lived. Some visitors who had been invited to attend, also had communications from their departed relatives. Other *séances* are described by Mr. Beattie, at which other residents in Bristol were present, most of whom had evidence of a most conclusive nature, that they were in receipt of messages from departed friends. The physical manifestations were, as usual, of a remarkable character.

DARWIN ON MAN.—The *Daily News* says that Mr. Darwin is about to publish a book in which his theory of natural selection will be carried into the domain of the human family. The significance of this brief announcement is evidently scarcely appreciated by those who have noticed it. The "rivalry between males of the same species for the possession of the female" has, indeed, long been a patent fact in ball-rooms, at picnics, and wherever flirtation can be carried on. Are not our plays and novels mostly built on this foundation? Indeed, are not grave historical crises constantly traced to it? But hitherto nobody has ventured to look on these things with the cold, discerning eye of the natural philosopher, much less to trace the preference among ladies for "attractive males" to those remote consequences which Mr. Darwin contemplates. It may be hard upon the "plain people" that they must eventually become extinct; but Mr. Darwin will no doubt be able to show that the principle of natural selection which has improved so many species out of existence must eventually take man in hand until the ill-favoured and the ungraceful shall have gone the way of the Dodo.

THE VALUE OF REASON.—Reason and logical habits of thought are of more value to man than his legs and arms. When Hindoo priests ask men to throw themselves under the ear of Juggernaut, the dupes are very properly punished by the loss of legs and arms, and sometimes of life. Also, when priests or dervishes ask men to sacrifice reason, the dupes who do so very properly punish themselves by mentally maiming themselves for life, so as to be unfit for all respectable positions, and qualified only for the commonest drudgery.

AN ECCENTRIC WILL.—The following (according to the *Toronto Globe*) is the will of Dr. Dunlop, at one time a member of the Legislature for Upper Canada:—"In the name of God, Amen. I, William Dunlop, of Gairbread, in the township of Colborne, county of Huron, Western Canada, Esquire, being in sound health of body and mind, which my friends who do not flatter me, say is no great shakes at the best of times, do make my last will and testament as follows: revoking, of course, all former wills. I leave the property of Gairbread, and all other property I may be possessed of, to my sisters, Helen Boyle Story and Elizabeth Boyle Dunlop; the former because she is married to a minister, who (may God help him) she henpecks; the latter because she is married to nobody, nor is she likely to be, for she is an old maid, and not market rife. And also I leave to them and their heirs my share of the stock and implements on the farm, providing always that the enclosure round my brother's grave be reserved; and if either of them should die without issue, the other is to inherit the whole. I leave to my sister-in-law, Louisa Dunlop, all my share of the household furniture, and such traps, with the exceptions hereafter mentioned. I leave my silver tankard to the oldest son of old John, as the representative of the family. I would have left it to old John himself, but he would have melted it down to make temperance medals; and that would have been a sacrilege. However I leave him my big horn snuff-box; he can only make temperance horn spoons out of that. I leave my sister Jenny my Bible, the property formerly of my great-grandmother, Betsey Hamilton, of Woodhall; and when she knows as much of the spirit as she does of the letter, she will be a much better Christian than she is. I leave my late brother's watch to my brother Sandy, exhorting him at the same time to give up Whiggery and Radicalism, and all other sins that do most easily beset him. I leave my brother-in-law, Allan, my punch-bowl, as he is a big ganey man, and likely to do credit to it. I leave to Parson Chevassie my big silver snuff-box I got from the Simcoe Militia, as a small token of my gratitude to him for taking my sister Maggie, whom no man of taste would have taken. I leave to John Caddell a silver tea-pot, to the end that he may drink tea therefrom, to comfort him under the affliction of a slatternly wife. I leave my books to my brother Andrew, because he has been jingling wally, that he may yet learn to read with them. I leave my silver eup, with the sovereign in the bottom of it, to my sister, Janet Graham Dunlop, because she is an old maid and pious, and therefore necessarily given to horning; and also my grandmother's snuff-box, as it looks decent to see an old maid taking snuff."

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 Non-Spiritualists.

A large amount of information is printed on the last two pages of this journal, clearly demonstrating that the facts of Spiritualism, highly improbable as they appear to be, are real, and deserve serious investigation by all thoughtful people. In other columns of every number of THE SPIRITUALIST will also be found plenty of additional evidence to the same effect.

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.

The Spiritualist.

FRIDAY, DECEMBER 3, 1869.

THE PHILOSOPHY OF SPIRITUAL MANIFESTATIONS.

THE higher spirits, as well as many of those of a more imperfect order, come back to earth, bearing messages of affection and love to the friends and relatives left behind; these visitants from the higher spheres also often alleviate sickness and pain, and with kind words comfort those who are afflicted by many sorrows. Their teachings demonstrate also, beyond all doubt, that according to the good or evil done by dwellers in this world, so shall they reap happiness or misery in the next. Such lessons as these coming from those who have passed the boundary of the grave, and sealed with the seal of indisputable authority, are exactly fitted to do good in these hard unfeeling money-worshipping times, when high and low alike are so greedily absorbed in the love of self, that the happiness of the great bulk of the nation is crucified, and the United Kingdom with its thirty million inhabitants, contains a million paupers, and five or six millions of other persons living in constant fear of the loss of the bare means of subsistence.

Knowing that the great power of Spiritualism will in the course of many long years, help to remove those

national evils which now appear to be permanent, it is not a very pleasant task to quit the consideration of these higher principles, to deal with the scientific laws which govern the phenomena. Yet the duty must be performed, and while the majority of people are occupied in witnessing the varied phenomena of thrilling interest seen in spirit circles, men of science will for long ages to come have to plod steadily at their work, collecting stones in the shape of facts, and gradually building up a staircase of knowledge and common-sense, till the nature of the border-land between this world and the next is thoroughly understood. In the unknown region into which Spiritualism has so suddenly introduced its first students, there is so much resembling "the stuff that dreams are made of," that but for the physical phenomena research would appear to be hopeless. But, as in every other portion of God's universe, let the observer but investigate carefully, the shadowy region around gradually begins to yield up to him some of those laws and truths which are ever concealed from idle and superstitious spectators. Any opinions about the facts which are advanced at this early date are necessarily put forward with caution, and are liable to error, so the succeeding portion of this article should be accepted only with due reservation.

One great established fact is that spirits have the power, to a very great extent, of reading the thoughts of those in the same condition of life as themselves, and among the higher spirits especially thought-reading rather than speech seems to be the ordinary method of conversation. The eye of the human body can see only within a given distance and within a limited radius, whereas to the clairvoyant eye of the spirit, distance offers little obstruction, nor does the intervention of common matter intercept vision. In many other respects also, spirits have powers or senses of a superior nature to those appertaining to the human body; so much higher indeed, that observers are as much perplexed upon witnessing such great and unexpected powers, as a caterpillar would be, were a butterfly to settle on the leaf before it, and say, "As I am, so shall you be." These two facts of the power of thought-reading and clairvoyant vision possessed by spirits, have been selected from a vast number of others, to help to prove the point which it is probable that future research will establish, namely—that the spiritual world is as high above the animal world, as the animal world is higher than the vegetable world.

Assuming this simple explanation to be true, there is nothing surprising that the greatest intellects should feel overwhelmed for a time by the apparent hopelessness of attempting to gain accurate knowledge as to the method of production of spiritual phenomena. Suppose a vegetable could think, and that a cabbage saw an animal, say a horse, for the first time, how utterly overwhelmed the cabbage would feel, to see a new vegetable walking about on four stalks, with its roots in its stomach. The cabbage would be obliged either to adopt the theory that it was a miracle, or that the animal world was as high above the vegetable world, as the vegetable world is above the mineral world. The latter assumption on the part of the cabbage would show most sense, especially when it saw that the horse, like itself, was influenced by material conditions, such, for instance, as temperature.

This brings us to the true relation of spiritual phenomena to experimental natural philosophy. Mathematics is the highest and purest form of science, demonstrating its positions beyond all doubt or question. Who, for instance, can doubt that two and two make four, or that a straight line is the shortest distance between two points? Experimental science comes next in order, for by weight, calculation, and measurement, its chief points can be established. Notwithstanding this, the experimental sciences are surrounded by a penumbral region, and are based upon the assumption of the reality of vibrating atoms; that there are such atoms cannot be proved, and if there be none, many of the theories in the books of the leading members of the Royal Society fall to the ground, although of course their experiments stand firm. Outside the experimental sciences, come ethnology, political economy, and other studies, where the influences at work are so numerous, that an approximation only to accuracy is seen in the results. Physical science

has great power over the mineral world, and can reproduce many of its phenomena, nay, it can even make artificially the oxalic acid which gives the flavour to common sorrel, and it can manufacture the formic acid which was once obtainable only from the bodies of ants. But at the artificial formation of the minutest vegetable cell, physical science breaks down utterly and entirely, and from this point upwards through the marvellous phenomena of the vegetable and animal worlds, men of science know themselves to be mere observers, and not masters. Now, assuming that the spirit world is simply a great step in advance of the animal world, nearly all its phenomena are so high as to be far beyond the reach of the experimental philosopher. Very few of its forces, if any, are likely ever to be shut up in a bottle, and utilised like electricity, for its phenomena are mostly produced by forces highly vital and organic in their nature. Research, for instance, we think will prove beyond doubt, that the will alone, without acts or spoken words, can influence persons at a distance from the human body.

These ideas as to the relation between the animal and spiritual worlds we believe to be entirely new; they have been formed after two years careful examination of the phenomena seen at spirit circles, and they are published here more especially for the education and instruction of the Royal Society.

THE PSYCHOLOGY OF CHILDREN'S BOOKS.

(From the *Daily News*.)

In a new American monthly, the *Radical*, Mr. E. W. Winthrop has written an indignant protest against the "merciless cruelty of children's books." He charges that although the hideous doll of the past has become extinct, and would terrify the poorest child of to-day if admitted to the baby house, the tragical horrors of the ancient story-books are still preserved. Mr. Winthrop instances the "Babes in the Wood," with its heartrending narratives of the dying parents, the sad parting, the cruel uncle, the ruffians, the murder of one of them, the slow starvation of the babes, all so poorly compensated by the kindness of the robins in covering them with leaves; and also the direful story of Cock Robin's Courtship, and his death in the heyday of wedded happiness. His strongest appeal is against the tragedy of "Little Red Ridinghood." "The picture of the wolf in bed in the grandmother's nightcap, and the dreadful dialogue beginning, 'Grandmother, what great eyes you've got,' is enough to make a child's flesh creep with horror. We positively assert that we would rather be devoured any day by the wolf at one mouthful than cause one-half the misery to one-half the little ones that this story gives. And the French ending, which saves little R. R. at the critical moment by the woodmen, does not help it much; there still remains the swallowed grandmother." As might be naturally supposed, Dr. Watts does not find much favour with the writer. He denounces the holding up of the "terrors of the law" over children, and tells a story of two children of his own acquaintance who, after reading the verse in "Songs for the Little Ones at Home," beginning "There is a dreadful hell," tried to commit suicide by holding their breaths. He commends the custom which, it seems, prevails among some mothers, of cutting out such pictures as those which seek to awaken an interest in foreign missions by representing crocodiles swallowing children cast to them by Hindoo mothers. The chief sinners Mr. Winthrop holds to be Jane and Ann Taylor. Recognising their good intentions, the writer declares that their poems for the young filled his childhood with terrors. The childish offences against which they seek to warn the young are, he holds, rarely connected with the terrible retributions which filled his imagination, and so the moral purpose of the verses is itself invalidated.

We have all read the story of the little boy who wept at the picture of Daniel in the lion's den—not for the prophet, but "for the poor little lion who wasn't getting any." But on the other hand, there are children of acute, or perhaps precocious, sensibilities, who can be made to weep at the desolations of a broomstick kept out in the pitiless snowstorm; and these do, undoubtedly, suffer much from some of the tragical legends of the nursery. Story-books, however, will always be written for the average child; and it is just possible that the great disproportion often observed between the fault which the storyteller would prove and the dire retribution awarded it has grown gradually out of the incapacity exhibited by so many children of being reached by any but terrible results. Thus, when Miss Ann Taylor would frighten little nest-robbers, it might be enough for one or two children to depict the sorrows of the parent birds at the loss of their young; but to four out of five the picture she draws of a vast monster, stalking up to the child's bed and flying away with it would probably be found more effectual. Nevertheless, so long as Nature affixes to each offence its proper and logical penalty, it must be admitted to be a very questionable morality which seeks to secure good behaviour by suggesting unnatural consequences for the reverse. In the course of time the child will discover that they who go a-swimming on Sunday are not always drowned, nor they who play with fire always burnt to ashes; and when these myths have been exploded, it may become more difficult to show the actual benefits of the Sunday and the real dangers of fire. Equally questionable are the books which bring to bear upon the young mind the deeper problems of religious experience and the vast mysteries of death. There are few who have been fed on such strong meat in early life who do not feel a certain relief when some little reactionist asserts his right to his childhood, though it be with the boy in *Punch*, who says to his brother, "Don't be a good boy, Johnny; good boys always die." Since Nature has given parents and teachers the physical superiority by which children may be restrained from wrong behaviour, there would seem to be the less need for springing upon them the great engines of moral terror or excitement, which at best can but tear open the flower that should expand naturally. Nor is it impossible that the danger of certain nervous disorders, to which children of a susceptible nature are liable, may be enhanced by such premature mental and moral stimulants.

Poetry.

ON INJUDICIOUS ATTEMPTS TO MAKE PROSELYTES.

Leave thou thy sister when she prays,
Her early heaven, her happy views;
Nor thou with shadow'd hint confuse
A life that leads melodious days.

Tennyson.

BIRDIE'S SONG.

This Spirit song is extracted from *Poems of Inner Life*, by Miss Lizzie Doten, an American inspirational public speaking medium. With such media the spirits control the vocal organs, which are made to utter words not in the mind of the speaker. This poem was recited by Miss Doten at the close of one of her lectures in Boston, when she was inspired by the spirit of Anna Corn Wilson (a child of the chairman's), whose career on earth closed at the age of twelve years and seven months. She was known among her family and friends by the pet name of "Birdie." The poem was taken down in shorthand by a reporter at the time of its delivery upon the platform.

With rosebuds in my hand,
Fresh from the Summer Land,
Father! I come and stand
Close by your side.
You cannot see me here,
Or feel my presence near,
And yet your Birdie dear
Never has died.

Chorus.
Check then the falling tear;
Think of me still as near;
Father and Mother dear,
Soon on that shore,
Where all the loved ones meet,
Resting your pilgrim feet,
Shall you with blessings greet
Birdie once more.

Oh no! for angels bright
Out of that blessed light
Shone on my wondering sight,
Singing—"We come,
Lamb for the fold above—
Tender young nestling dove—
Safe in our arms to love,
Haste to thy home!"

Mother, I could not stay;
In a sweet dream I lay,
Wafted to heaven away,
Far from the night.
Then, with a glad surprise,
Did I unclose mine eyes
Under its cloudless skies,
Smiling with light.

O were you with me there
Free from all earthly care,
All of my joys to share!
I were more blest.
But it is best to stay
There in the earthly way,
Till the good angels say—
"Come to your rest."

Correspondence.

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

A CORNISH GHOST STORY.*

SIR,—The following ghost story is taken from Drew's *History of Cornwall*, a standard work published in 1817, and still considered to be one of the most authentic and valuable histories of that county. The story itself being well authenticated and there being many remarkable points in it, you may perhaps consider it not unworthy of insertion in THE SPIRITUALIST.

London, November 22nd, 1869.

R. PEARCE.

About 152 years since a ghost is said to have made its appearance in this parish, South Petherwin, near Launceston, in a field about half-a-mile from Botaden or Botathen. In the narrative which is given of this occurrence, it is said to have been seen by a son of Mr. Bligh, aged about sixteen, by his father and mother, and by the Rev. John Ruddle, master of the Grammar School of Launceston, and one of the prebendaries of Exeter, and vicar of Altemton. The relation given by Mr. Ruddle is in substance as follows:

Young Mr. Bligh, a lad of bright parts and of no common attainments, became on a sudden pensive, dejected and melancholy. His friends, observing the change without being able to discover the cause, attributed his behaviour to laziness, an aversion to school, or to some other motive which they suspected he was ashamed to avow. He was, however, induced after some time to inform his brother that in a field through which he passed to and from school, he was invariably met by the apparition of a woman, whom he personally knew while living, and who had been dead about eight years. Ridicule, threats and persuasions were alike used in vain by the family to induce him to dismiss these absurd ideas. Mr. Ruddle was however sent for, to whom the lad ingeniously communicated the time, manner, and frequency of this appearance. It was in a field called Higher Broomfield. The apparition, he said, appeared dressed in female attire, met him two or three times while he passed through the field, glided hastily by him, but never spoke. He had thus been occasionally met about two months before he took any particular notice of it; at length the appearance became more frequent, meeting him both morning and evening, but always in the same field, yet invariably moving out of the path when it came close by him. He often spoke, but could never get any reply. To avoid this unwelcome visitor he forsook the field, and went and returned from school through a lane, in which place between the quarry park and nursery it always met him. Unable to disbelieve the evidence of his senses, or to obtain credit with any of his family, he prevailed upon Mr. Ruddle to accompany him to the place. "I arose" says this clergyman, "the next morning and went with him. The field to which he led me I guessed to be about twenty acres, in an open country, and about three furlongs from my house. We went into the field, and had not gone a third-part before the specter in the shape of a woman, with all the circumstances he had described the day before, so far as the suddenness of its appearance and transition would permit me to discover, passed by.

"I was a little surprised at it, and though I had taken up a firm resolution to speak to it, I had not the power, nor durst I look back, yet I took care not to show any fear to my pupil

* As a general rule, not without exceptions like those of the indisputable Wesley manifestations, ghost narratives of previous times, however well authenticated, are not much desired for THE SPIRITUALIST. Such records have as yet had little influence on the public mind, and as this journal has begun to find its way somewhat largely among non-Spiritualists, we more require authenticated accounts of manifestations now going on in our midst, signed with the names and addresses of all the witnesses. Such evidence is best for hard-headed business people, now so numerous, whose practical religion as exemplified in their daily life, is manifestly "cash and landed property." Ed.

and guide, and therefore telling him that I was satisfied in the truth of his statement, we walked to the end of the field, and returned; nor did the ghost meet us at that time but once.

"On the 27th July, 1865, I went to the haunted field by myself, and walked the breadth of it without any encounter. I then returned, and took the other walk and then the spectre appeared to me, much about the same place in which I saw it when the young gentleman was with me. It appeared to move swifter than before, and seemed to be about ten feet from me on my right hand, insomuch that I had not time to speak to it as I had determined with myself beforehand. The evening of this day the parents, the son and myself being in the chamber where I lay, I proposed to them our going altogether to the place next morning. We accordingly met at the place I had appointed; thence we all four walked into the field together. We had not gone more than half the field before the ghost made its appearance. It then came over the stile just before us, and moved with such rapidity that by the time we had gone six or seven steps it passed by. I immediately turned my head and ran after it with the young man by my side. We saw it pass over the stile at which we entered, and no farther. I stepped on the hedge at one place, and the young man at another, but we could discern nothing; whereas I do aver, that the swiftest horse in England could not have conveyed himself out of sight in that short space of time. Two things I observed in this day's experience; first, a spaniel dog which had followed the company unregarded, barked and ran away, as the spectrum passed by; whence it is easy to conclude that it was not our fear or fancy that made the apparition. Secondly, the motion of the spectrum was not gradation or by steps, or moving the feet, but by a kind of gliding as children upon ice, or as a boat down a river, which punctually answers the description the ancients give of the motion of these Lamures. This ocular evidence clearly convinced, but withal strangely affrighted the old gentleman and his wife. They well knew this woman, Dorothy Durant, in her lifetime, were at her burial, and now plainly saw her features in this apparition.

"The next morning being Thursday, I went very early by myself, and walked for about an hour's space in meditation and prayer in the field next adjoining. Soon after five, I stepped over the stile into the haunted field, and had not gone above thirty or forty paces before the ghost appeared at the further stile. I spoke to it in some short sentences with a loud voice, whereupon it approached me, but slowly, and when I came near it moved not. I spoke again, and it answered in a voice neither audible nor very intelligible. I was not in the least terrified, and therefore persisted until it spoke again and gave me satisfaction, but the work could not be finished at this time. Whereupon the same evening, an hour after sunset, it met me again near the same place, and after a few words on each side it quietly vanished, and neither doth appear now, nor ever will more to man's disturbance. The discourse in the morning lasted about a quarter of an hour.

"These things are true, and I know them to be so, with as much certainty as eyes and ears can give me; and until I can be persuaded that my senses all deceive me, about their proper objects, and by that persuasion deprive myself of the strongest inducement to believe the Christian religion, I must and will assert, that the things contained in this paper are true. As for the manner of my proceeding, I have no reason to be ashamed of it. I can justify it to men of good principles, discretion, and recondite learning, though in this case I choose to content myself in the assurance of the thing rather than be at the unprofitable trouble to persuade others to believe it, for I know full well with what difficulty relations of so uncommon a nature and practice obtain belief.

"Through the ignorance of men in our age in this peculiar and mysterious part of philosophy and religion, namely, the communication between spirits and men, not one scholar in ten thousand, though otherwise of excellent learning, knows anything about it. This ignorance breeds fear and abhorrence of that which otherwise might be of incomparable benefit to mankind."

EVIDENCE AT THE DIALECTICAL SOCIETY.

SIR,—On page three of the first number of THE SPIRITUALIST there is a serious error in the statement made under the name of Miss Blackwell. Mr. S. C. Hall has informed me "that no incident like that named ever took place at his house, but that Mr. Livermore, banker, America, related to him at his house a singular phenomenon that took place, which had a kind of resemblance to that narrative." I presume the newspaper reporter misunderstood Miss Blackwell. I find the reporters are "not up" to the subject of spiritualism, and therefore easily fall into errors. It is the duty of spiritualists to see to it, that all facts are so reported, that they may have equal weight to a declaration before a magistrate.

JOHN JONES.

Emmore-park, S. Norwood, Nov. 26, 1869.

[As stated at the time, the evidence was extracted from the *Eastern Post* newspaper.—Ed.]

A HAUNTED CASTLE.

SIR,—The following is copied from the *Irish Times* Special Commissioner's Report on the Land question:—"Parsonstown, Oct. 14, 1869." It would be strange if Leap Castle was not haunted. It would not be easy to imagine a more appropriate habitation for ghosts, considering its antiquity, its traditions, the deeds of violence and blood of which it was the theatre, the quaint and curious apartments in the pre-historic dwelling-house attached to the castle, now used for kitchen and servants' apartments, the great trees dying of age, and the weird aspect of the whole place. Accordingly while partaking of Mr. Darby's genial hospitality, and going through the building, the ladies told me of several most extraordinary and unaccountable apparitions and noises of which they were themselves personally the witnesses, and which would afford ample materials for a lot of sensational romances. But even these stories were scarcely more strange than the psychological fact, that the children of the family are all ghost-proof; even the youngest will go asleep alone, without light, in rooms where women in white have been seen, where loud laughter and awful shrieks have been heard, and the sounds of feet moving about, and of hands cautiously lifting and drawing back bed curtains at the witching hour of night."

Cork, Dec. 1, 1869.

Mr. BURNS, of the Spiritual Library, is now giving a course of Tuesday evenings lectures on subjects connected with man and his habits. He knows how to give plenty of useful information on the best methods of keeping the body and mind in good health.

SCIENTIFIC AID TO SPIRITUALISM.

A VERY good idea was carried out at the lectures recently given by Mr. J. Jones, of Enmore Park, to the two Spiritual Associations in London. Dissolving-view apparatus was called into play, and no more efficient instrument can possibly be found, to make lectures attractive and interesting. The apparatus used at the two lectures just mentioned, perhaps does well enough for small rooms, but in a hall of moderately large size it would be a failure, because the light is too feeble to bear dilution over the area which it would be necessary to make the picture cover, when the building is a large one. In such cases the oil lamps must be abolished, and the oxyhydrogen light substituted. Doubtless it would be good policy to have one good set of dissolving-view apparatus made for common use at spiritual lectures in London. In such apparatus, much depends upon the condensers—the large lenses between the slide and the light. In some lanterns there is only one lens instead of two, at this place, and with such instruments there is such a great loss of light that it is false economy to buy them. Another very important part of a lantern, is the combination of lenses known as the "object-glass." Bad object-glasses will often give bad definition, and will not give a "flat field." When the latter fault is present, the centre and the circumference of the picture cannot possibly both be brought into sharp focus upon the screen at the same time. Very much good taste was displayed in the lantern slides painted by Mr. Bielfeld, and shown at the two lectures recently delivered, one of them representing a butterfly and caterpillar upon the branch of a tree, being specially well done. There was also much ideality in the design of most of them. In one picture, however, spirits were painted with wings, and these wings had better be left out, otherwise they may give good hold for adverse criticism, when many stiff-necked unbelievers chance to be present during their exhibition.

PERIODICAL LITERATURE.—Last month the first number of a very valuable weekly publication, called *Nature*, was published by Macmillan. It is a journal receiving the countenance and literary support of Tyndall, Huxley, Darwin, Lockyer, Balfour Stewart, Thomson, and thirty or forty more of the leading philosophers of Europe and America. A high-class publication, popularising science, has long been wanted, for as yet no weekly publication in England has been devoted exclusively to natural philosophy. It is well printed and edited, and its motto by Wordsworth—

"To the solid ground
Of Nature trusts the mind which builds for aye."

we thought of stealing for THE SPIRITUALIST, but space here is too valuable for such poetical repetitions. The first article in *Nature* is by Goethe, a Spiritualist, who has in this case found a translator in Professor Huxley, of all men in the world. [The fault of the new journal is that it does not include the greatest of all the sciences—Spiritualism. When learned bodies who have persistently ignored mesmerism for many long years, see it firmly established by the aid of its stronger brother, Spiritualism, in the public mind, they will find themselves in a position from which they must retreat, whether they like to do so or not. So much for the introduction of dogmatism into science. The managers of the *Times* are again, it is believed, seriously contemplating another reduction in the price of the journal, the competition of other papers more truthfully representing public interests, being severe. The *Morning Star* last month died a very quiet death, after transferring its worldly interests to the *Daily News*. The *Newspaper Press*, a monthly organ of newspaper people, published by Mr. E. W. Allen, states that Mr. E. R. Russell, late of the *Morning Star*, has returned once more to Liverpool, as editor of the *Liverpool Daily Post*, on a salary of £1,000 a year. Canada is to have a comic paper under the title of *Grinchuckle*.

THE THOUGHTS OF A MOLE.—My hyacinths would blossom if the moles did not eat up the bulbs at such a fearful rate. . . . I consider a mole's opinion of the structure and use of my hyacinths to be very much like most folk's notions of moral truth. The moles see the bottom, and nothing else. Imagine a mole forming a philosophical theory of my bulbs. In mole's language, he would say, "A hyacinth is a vegetable creation put under ground for the benefit of the moles. . . . It has been held by some moles that a hyacinth has an existence above ground, and speculators have gone so far as to say that this root is only a kind of starting point, while the best part of the plant is above ground. But there is no evidence of that, and it is doubtless a vagary of the imagination."—H. W. Beecher.

ANSWERS TO CORRESPONDENTS.

V.—Your friend has twisted the words to make them bear a meaning which they do not convey to the ordinary reader. Dr. Tyndall said that under the action of the chemical rays, clouds were formed by chemical decomposition, and that one of these clouds chanced to take the shape of a fish, with eyes, gills, and feelers.

G. H.—Both addresses were right, and your news-vendor misinformed you.

J. J.—Experience will show what days are the best for the purpose. Why should the two mentioned be easier to recollect?

W. N.—We are very much obliged to you for your information. Your communications should be more statistical and condensed; dates also should not be omitted. It would do no good to us or to you, to print a letter praising this journal.

R. P.—A report shall be made of one or both of the next two meetings you mention. No doubt "they all like THE SPIRITUALIST, and wish to see it reduced in price and published weekly," but it requires practical knowledge of newspaper work and of the extent of the Spiritual movement to appreciate the exceeding modesty of the request. As soon as the cause is likely to support, or nearly support, a cheaper supply of news of good quality, it will be forthcoming, but such a step as a permanency is utterly out of the question at present.

