

The Spiritualist.

A RECORD OF THE PROGRESS OF THE SCIENCE AND ETHICS OF SPIRITUALISM.
[REGISTERED FOR TRANSMISSION ABROAD.]

No. 61.—(VOL. III.—No. 22.)

LONDON: OCTOBER 1, 1873.

Published on the 1st and 15th of every Month; Price Fourpence.

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THE SPIRIT AND THE BRAIN.

EXPERIENCED Spiritualists have absolute knowledge not generally possessed by less informed members of the scientific world, that the intelligent part of man can act and think apart both from the material brain and the material body. Hence all experiments tending to throw light upon the methods whereby the spirit acts upon the brain are of very great interest. The experiments by Professor Ferrier, published upon another page, prove to demonstration that particular portions of the brain govern the motions of particular parts of the body; and the demonstration is so clear as to be a great triumph to one branch at least of the much-abused subject of phrenology. Professor Ferrier used something which was invisible and imponderable, to stimulate the several portions of the brain, definite bodily motions being the result; he used an extremely feeble current of electricity for the purpose. This absolute proof that something which has no weight, and which cannot be seen, can govern the motions of the body, is one of the greatest pieces of evidence orthodox physical science has contributed of late years, tending to establish the truth of Spiritualism. The chief difference between the experiments of Professor Ferrier and those of the phreno-mesmerists, consists in the circumstance that he caused electrical stimulus to act upon an uncovered brain, whilst the latter caused mesmeric stimulus to act upon the brain while covered by the skull. What would be the influence of mesmerism and of the human will upon an uncovered brain?

The question has often been raised—In what respect

do powerful physical mediums differ from other people? They are all exceedingly passionate and impulsive, and there are times with the best of them when their passions completely govern their intellects; they are easily mesmerised; physical mediums, also, have much love for the material pleasures of life, sometimes with, and sometimes without, love for intellectual pleasures. These, however, are mental characteristics, and it would be interesting to know in what respects they differ physically from other people. Mrs. Hardinge was in the habit of saying that they had large back brains, and it would be well if persons experienced in the measurement of heads would give information to show to what extent the assertion is reliable.

Just as an intelligent engine-driver operates upon different parts of an unintelligent locomotive, just as an intelligent musician operates upon an unintelligent piano, so does the immortal spirit of man operate upon the body and the brain. And one spirit, by strong mesmeric will-power, can wholly or partially drive away another spirit from the body of which it is the rightful owner, and can wholly or partially use the said body for its own good or evil purposes. "Give us more test mediumship," say Spiritualists, which means, "Give us a medium with so little control over his own body that any of our departed friends can act upon it at will, and prove their personal identity." Bad as well as good spirits can then necessarily act upon the body of the medium with the greatest ease. Spiritualists take no care whatever to shield such sensitives from evil influences, though many methods of doing so are known, and the medium is held responsible for whatever he may do when surrounded by adverse influences.

Probably good and bad influences act upon all of us more or less in the same way, and that the structure and shape of the brain, due to hereditary causes, have a powerful influence over all human acts. Then, again, it is well known that cold lessens the activity of vital functions; consequently, if Professor Ferrier reduced the temperature of a particular portion of the brain, any stimulus afterwards applied to it might have less influence over the power of the resulting bodily motions. But mark the result of this. Two men may have an equal proclivity for theft. If one of them chances to be seated for an hour with the back of his head near a fire, the stimulus of the heat acting upon a particular part of the brain, may help powerfully to cause him to plan a burglary; whilst the other man, riding for an hour on a coach, with a north wind blowing against the back of his head, may have his proclivity to acquire the property of others reduced to a minimum for the time being. May not the sinfulness of a man, therefore, depend somewhat upon the circumstance whether he has a thick head of hair or is bald-headed? Suppose an incorrigible bully in Newgate to be quite insensible to the utterances of the chaplain, if the head of the former were shaved, and a roasted apple placed on his good "bumps," and a lump of ice on his bad ones, would he become so tractable in consequence, as to be "saved" by the teachings? No doubt the spirit first starts a train of good or evil thought, but the intensity and power of the thought afterwards may be influenced more or less by the brain and body. Great religious problems as to the moral responsibility of men and women hang upon questions like these, and the physical science side of the question will have to be considered as carefully as the spiritual side, by all persons who love truth.

AN ORTHODOX SPIRIT SEANCE,
BY THE AUTHOR OF "UNORTHODOX LONDON."

I FANCY I hear some benevolent reader, without forfeiting his proverbial character for amiability, enter a preliminary protest against any connection between Orthodoxy and the heresy of Modern Spiritualism. It is the fashion to suppose that all Spiritualists are of that very advanced Broad Church against which is hurled by good people the awful polysyllable Latitudinarianism. There is no sort of difficulty in seeing how this has come to be the case. Spiritualism is tabooed. It is not a thing to be inquired into. It is false; or, if not false, wrong. Some people, with an acrimony that is deliciously illogical, say that it is both false and wrong. But, on the other hand, there are some people who aver that all God's works form proper objects of inquiry. Their creed is so large and undefined, their range of vision so extensive, that they include everything—even Modern Spiritualism—in their comprehensive embrace. Adherents of different religious schools approach the subject timidly, and, as it were, like Nicodemus, "by night;" but these Progressive folks make no secret of it at all: so it has come to be said that a belief in Spiritualism always goes hand in hand with advanced religious opinions. It is only indiscriminating detractors who add the indictment of lax morality.

But I know a great many persons in every school of religious thought—Roman, Anglican, and Nonconformist—who reason thus:—If we bid men in this way not doubt, but summarily disbelieve miracles which are alleged to be performed in their midst, and therefore to be subject to the test of their five senses, can we fairly ask them to credit other miracles whose occurrence, several centuries ago, is only narrated in a book, albeit that book is the Bible?

Consequently some religious people, more logical than those who stand aloof altogether, proceed to "try the spirits," and profess to have proved by their exorcisms that the whole matter is diabolical, and therefore wisely refrain from practising it.

Others take quite an opposite course. They refuse to believe that God, as a God of mercy, would permit the access of evil spirits, and refuse man the ministry of angels. They believe that, in this respect, as in all others, man is bound to exercise the judgment and the freewill which God has given him. They seem to read, in legends of Eden, the theory written down for them, that good and evil spirits have equal access to man, and that his own moral condition determines which shall have supremacy.

It was my lot to meet with a clergyman of the Church of England who held these views; and the practical outcome of his opinions seemed to me sufficiently curious to form an interesting subject for a paper. After many years' anxious struggle he accepted the facts of Spiritualism, and assured me that, when he had done so, a new light seemed to enter his mind in the way of interpreting Scripture. "I found," he said, "I had been a Spiritualist all my life without knowing it." He determined to read his Bible through again from beginning to end, and to put an asterisk against every case of plain Spiritual interference, analogous, as it appeared to him, to what he saw nightly taking place at the Spirit-circle. "The result was," he said, "I found every page of my Bible starred over when I had got to the end of my pleasant task."

He then resolved to organise a *seance* at his own

house, which should be strictly a *religious service*. He would have no sceptics, either Spiritualistic or religious, present. He would have it on Sunday evening, after the day's duty was over (for he was in full work, with a large parish in his charge), deeming that the influences would then be best. He selected one or two seriously-minded persons to be present with his family, and was polite enough, on one occasion, to invite me to fill a vacant place. The same circle, as far as possible, always met; but sickness caused the interruption in this particular case. The presence of a stranger, no doubt, affected the results on that evening, for it had begun to assume almost the character of a "miracle-circle," if all I heard was true. It is, however, rather in the light of a religious service than a mere *seance* that I wish to regard what I saw—an evidence how the Spiritualistic movement is being taken up and incorporated into what seemed for a long time the counter current of established religion in England.

We were six in all, three ladies and three gentlemen, one of the latter being the clergyman, the second his organist, and the third myself. Two of the ladies were married; and the third, young and single, had a fine voice, and acted as precentress in the musical service which ensued. It was held in a small back room or study, fitted up simply as a little oratory. On an oak library table were two candles and a standard cross, while religious pictures and photographs of lost loved ones were hung on the wall. A hassock was placed in front of this quasi-altar, and my friend the clergyman, clad in the cassock he had just worn at service, took his place here, while the organist presided at the harmonium. The ladies and myself stood round the little chess table where we were to hold our *seance*.

The service itself was bright and cheerful, and largely resembled the Compline Office which—originally belonging to the Roman Church—has been adopted in many families in place of ordinary "Prayers" at bedtime, and in some churches as late Evensong. That service commences with the words, "May the Almighty grant us a quiet night and a perfect end;" in place of which was substituted the appropriate text:—

God is a Spirit; and they that worship Him must worship Him in spirit and in truth.

This was monotoned upon a musical note, and the circle responded, with harmonium accompaniment, "Amen."

Then followed the Lord's Prayer, and the supplication for purity from the Communion Office:—

Our Father which art in heaven, hallowed be Thy name. Thy kingdom come; Thy will be done in earth as it is in Heaven. Give us this day our daily bread; and forgive us our trespasses as we forgive them that trespass against us; and lead us not into temptation, but deliver us from evil: for Thine is the kingdom and the power and the glory; for ever and ever. Amen.

Almighty God unto whom all hearts be open, all desires known, and from whom no secrets are hid; cleanse the thoughts of our hearts by the inspiration of Thy Holy Spirit, that we may perfectly love Thee and worthily magnify Thy holy name, through Christ our Lord. Amen.

Then was sung to the beautiful Gregorian chant called the "Angels' Tone," Psalm 91 from the Prayer-book, the minister and his little choir taking alternate verses, with harmonium accompaniment for each:—

1. Whoso dwelleth under the defence of the most High: shall abide in the shadow of the Almighty.
2. I will say unto the Lord, Thou art my hope, and my strong hold: my God, in him will I trust.
3. For he shall deliver thee from the snare of the hunter: and from the noisome pestilence.

4. He shall defend thee under his wings, and thou shalt be safe under his feathers: his faithfulness and truth shall be thy shield and buckler.

5. Thou shalt not be afraid for any terror by night: nor for the arrow that flieth by day.

6. For the pestilence that walketh in darkness: nor for the sickness that destroyeth in the noon-day.

7. A thousand shall fall beside thee, and ten thousand at thy right hand: but it shall not come nigh thee.

8. Yea, with thine eyes shalt thou behold: and see the reward of the ungodly.

9. For thou, Lord, art my hope: thou hast set thine house of defence very high.

10. There shall no evil happen unto thee: neither shall any plague come nigh thy dwelling.

11. For he shall give his angels charge over thee: to keep thee in all thy ways.

12. They shall bear thee in their hands: that thou hurt not thy foot against a stone.

13. Thou shalt go upon the lion and adder: the young lion and the dragon shalt thou tread under thy feet.

14. Because he hath set his love upon me, therefore will I deliver him: I will set him up, because he hath known my Name.

15. He shall call upon me, and I will hear him: yea, I am with him in trouble; I will deliver him, and bring him to honour.

16. With long life will I satisfy him: and show him my salvation.

Glory be to the Father, and to the Son: and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be: world without end. Amen.

After this followed a short lesson from the Gospels, which, on the occasion in question, was the following (St. John xx. 19):—

The same day at evening, being the first day of the week, when the doors were shut, where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you. And when he had so said, he showed unto them his hands and his side. Then were the disciples glad when they saw the Lord. Then said Jesus to them again, Peace be unto you: As my Father hath sent me, even so I send you. And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Ghost.

This was succeeded by Keble's Evening Hymn, which has now virtually supplanted Ken's familiar "Glory to Thee, my God, this night." It was sung to the tune No. 11 in "Hymns Ancient and Modern."

Sun of my soul, Thou Saviour dear,
It is not night if Thou be near;
O may no earth-born cloud arise
To hide Thee from Thy servant's eyes.

When the soft dews of kindly sleep
My wearied eyelids gently steep,
Be my last thought how sweet to rest
For ever on my Saviour's breast.

Abide with me from morn till eve,
For without Thee I cannot live;
Abide with me when night is nigh,
For without Thee I dare not die.

If some poor wandering child of Thine
Have spurned to-day the voice divine,
Now, Lord, the gracious work begin;
Let him no more lie down in sin.

Watch by the sick: enrich the poor
With blessings from Thy boundless store;
Be every mourner's sleep to-night,
Like infant's slumbers, pure and light.

Come near and bless us when we wake,
Ere through the world our way we take,
Till in the ocean of Thy love
We lose ourselves in heaven above.

Amen.

Then came the following prayers. 1. From the Burial Service:—

Almighty God, with whom do live the spirits of them that depart hence in the Lord, and with whom the souls of the faithful, after they are delivered from the burden of the flesh, are in joy and felicity; We give thee hearty thanks, for all those whom it hath pleased thee to deliver out of the miseries of this sinful world; beseeching thee, that it may please thee, of thy gracious goodness, shortly to accomplish the number of thine elect, and to hasten thy kingdom; that we, with all those that are departed in the true faith of thy holy Name, may have our perfect consummation and bliss, both in body and soul, in thy eternal and everlasting glory; through Jesus Christ our Lord. Amen.

2. From the Prayer for the Church Militant here in earth:—

We humbly beseech Thee of Thy goodness, O Lord, to comfort and succour all them who in this transitory life are in trouble, sorrow, need, sickness, or any other adversity. And we also bless Thy holy Name for all Thy servants departed this life in Thy faith and fear, beseeching Thee to give us grace so to follow their good examples, that with them we may be partakers of Thy heavenly kingdom. Grant this, O Father, for Jesus Christ's sake, our only Mediator and Advocate. Amen.

3. Collect for All Saints' Day:—

O Almighty God, who hast knit together Thine elect in one communion and fellowship, in the mystical body of Thy Son Christ our Lord, grant us grace so to follow Thy blessed saints in all virtuous and godly living, that we may come to those unspeakable joys which Thou hast prepared for them that unfeignedly love Thee, through Jesus Christ our Lord. Amen.

4. Collect for Michaelmas Day:—

O Everlasting God, who hast ordained and constituted the services of angels and men in a wonderful order, mercifully grant that as Thy holy angels always do Thee service in heaven, so by Thy appointment they may succour and defend us on earth, through Jesus Christ our Lord. Amen.

5. A Prayer of St. Chrysostom:—

Almighty God, who hast given us grace at this time with one accord to make our common supplications unto Thee, and dost promise, that when two or three are gathered together in Thy Name, Thou wilt grant their requests. Fulfil now, O Lord, the desires and petitions of Thy servants, as may be most expedient for them, granting us in this world knowledge of Thy truth, and in the world to come life everlasting. Amen.

The whole concluded with a special Benediction:—

Visit, O Lord, we beseech Thee this dwelling, and drive far from it all snares of the enemy. May Thy holy angels dwell with us, and preserve us in peace, both now and evermore. Amen.

The Almighty Lord, Father, Son, and Holy Spirit, be with us now and for ever. Amen.

The *seance* which ensued was remarkable rather for the devotional and spiritual character of the communications than for any great display of power. I have seen so much that I am perhaps a little *blasé* in these matters. My object, moreover, is rather to describe the service than the *seance*; and I cannot help regarding it as an indication of a new phase in Spiritualism; possibly of the dying out of the old antagonism between the new movement and what is technically termed "the Faith."

SPIRIT IDENTITY.—Judge Edmunds, of New York, says:—"To convince my daughter that it was *not her own mind*, they [the spirits] told her of the loss of a steamer, which had left this port for California only a few days before, laden with soldiers. They [the spirits] said, that vessel had foundered at sea, that over one hundred passengers had been swept overboard, and that the residue had been taken off by three vessels bound for different ports. In the course of a few days after the news came of the wreck, confirming, in every respect, the statement which had been made."

THE BRITISH ASSOCIATION AT BRADFORD.

THE meeting at Bradford, Yorkshire, of the British Association for the Advancement of Science, came to a close last Thursday. No attempt was made to bring Spiritualism before any of the sections, but one or two subjects connected with psychology came under the notice of one of the Biological departments. Several persons interested in Spiritualism, either as its supporters, its opponents, or vindicators of the reality of the phenomena, were present at the meeting, including Mr. William Crookes, Dr. Huggins, Dr. Carpenter, Dr. Tyndall, Mr. J. T. Taylor, Mr. Andrew Leighton, Mr. Humphreys, Mr. Joseph Shepherd, Mr. and Mrs. Guppy, Mr. Moncure D. Conway, and Mr. Harrison.

The most important paper brought under the notice of the British Association this year, was the one by Professor Ferrier, throwing much light upon the control of the body by the brain, and telling powerfully in favour of phrenology, against which Dr. Carpenter has written; he, however, faced the facts boldly, and made the best of a bad bargain. An article in the *Times*, containing as much about Dr. Carpenter as did the article on Spiritualism in the *Quarterly Review*, thus briefly describes the work done by Professor Ferrier:—"His method of proceeding has been to place an animal under chloroform, to remove a portion of the skull and of the dura mater, or dense membrane beneath it, and then to apply two electric conductors to the brain itself, or rather to the inner membranes which immediately cover it. In these experiments the Faradic or induced electric current has been employed, and it is found that if the current exceeds a certain strength, general excitement or disturbance is produced. When, however, the current is very feeble, so that it may be presumed to flow only along the most direct path from conductor to conductor, and to influence only the portion of brain lying between them, it is found that the results are constant and definite, and that stimulation of the same part of the surface of a hemisphere produces always the same movement, not only in the same animal, but in all animals. Thus, when the conductors include one portion of brain a front limb is moved in some determinate direction; when they include another, a hind limb is moved instead; and a great variety of actions may thus be called forth with absolute certainty, and the limbs of the unconscious animal may be played upon, so to speak, at the will of the operator."

The following is a report of the proceedings, and the discussion:—

THE LOCALISATION OF FUNCTIONS IN THE BRAIN.

A paper on this subject was read by Professor Ferrier. He said all were agreed that the brain was the medium of feeling, thought, and action, but whether there were certain parts of the brain devoted to particular manifestations, was a subject on which very imperfect speculations had hitherto been formed and no definite scientific opinion arrived at. Professor Squard, a high authority in such cases, held the view that the brain, as a whole, subserved mental operations, and that there were no parts specially devoted to any particular functions. This view seemed to be the general one, and rested chiefly on the numerous facts of disease with which we were acquainted. There were cases where extensive tracts of brain were destroyed by disease, or removed after a fracture, apparently with no injurious result as regarded the mind of the individual. There were, however, curious facts which did not seem to agree with this doctrine. In the case of aphasia, for instance, when a certain part of the brain was diseased, the individual could not express himself in words. Dr. Hughlings Jackson described several other curious phenomena, viz., that certain tumours or pathological lesions in particular parts of the brain gave rise, by the irritation which they kept up, to

epileptiform convulsions of the whole of one side, or of the arm or leg, or the muscles of the face, and, from the way in which these convulsions showed themselves, he was able to localise very accurately the seat of the lesion. The great difficulty in the study of the function of the brain had been in the want of a proper method. When the function of a nerve was studied it was either irritated by scratching or by electricity or by chemical action, or it was cut; but, in regard to the brain and nervous system, the method had been almost entirely, until recently, the method of section. It had been stated by physiologists that it was impossible to excite the brain into action by any stimulus that might be applied to it, even that of an electric current. Methods of destroying part of the brain had, therefore, been resorted to. This was liable to many fallacies. The brain was such a complex organ that the destruction of one part necessarily destroyed other parts, and the phenomena were so complex that their loss could not be attributed to the failure only of the parts which the physiologists had attempted to destroy. About three years ago, two German physiologists, Fritsch and Hitzig, by passing galvanic currents through parts of the brains of dogs, obtained various movements of the limbs, such as adduction, flexion, and extension. They had thus discovered an important method of research, but they did not pursue their experiments to the extent they might have done, and perhaps did not sufficiently appreciate the significance of the facts at which they had arrived. He (Dr. Ferrier) had been led to certain experiments by observing the effects of epilepsy and chorea, which were generally supposed to depend upon irritation of parts of the brain. He endeavoured to imitate the effects of disease on the lower animals, and determined to adopt the plan of stimulating the parts of the brain by electricity, after the manner described by Fritsch and Hitzig. Professor Ferrier then proceeded to explain, by the aid of numerous diagrams, the anatomy of the brain in men and animals, and described the various results produced by stimulating the different convolutions by electricity, by means of electrodes. He had operated on nearly a hundred animals of all classes, such as fish, frogs, fowls, pigeons, rats, guinea-pigs, rabbits, cats, dogs, jackals, and monkeys. The plan was to remove the skull and keep the animal in a state of insensibility by putting it under the influence of chloroform. So little was the operation felt that he had known a monkey, with one side of the skull removed, to awake out of the state induced by chloroform and proceed to catch flies, or eat bread and butter. A little refreshment was sometimes given to the animal when exhausted during the course of the operation. From experiments made upon the brain of a cat he (Professor Ferrier) found that on applying the electrode to a portion of the superior convolution, the animal lifted its shoulder and paw on the opposite side to that stimulated; and by stimulating other parts of the same convolution the paw was suddenly brought back or put out as if to grasp something, or brought forward its hind leg as if about to walk, or held back its head as if astonished, or turned it on one side, as if looking at something. Again, a drawing up of the side of the face, a backward movement of the whiskers, a turning of the head, and a contraction of the pupil were produced by stimulating the various parts of the middle external convolution. By touching the lower external convolution, certain movements of the angles of the mouth were produced. The animal opened its mouth widely, moved its tongue, and uttered loud cries, or mewed in a lively way, sometimes starting up and lashing its tail as if in a furious rage. He had found the same results occur from the same causes in the case of the other animals, in some of which the convulsions of the brain were not so clearly defined as in others, although by stimulating what seemed to be the corresponding parts, the same results were obtained. The frontal part of the brain was broader and larger in man than in the monkey and other animals, which, no doubt, correspond to the intellectual development. There was also a peculiarity common both to man and the lower animals. For instance, in making strong exertions to grasp anything there was a great tendency to twist the mouth on the same side as the hand or limb which made the exertion, which was stated by Oken to be due to homology, existing between the upper limbs and upper jaw; so that these homologies of expression were to a great extent explained by the action of the brain, which was impressed when one was made to act powerfully. He was not in a position to say anything definitely as to the psychological signification of these topics, as it was a difficult problem. The movements described were all expressive movements, and movements of volition—not simple movements, but evidently the expression of volition or design on the part of the indi-

vidual. There was every reason to believe, therefore, that when these parts of the brain were stimulated, that there were ideas excited in the brains of the animals experimented upon, although it would be a difficult matter to say what these ideas were. There was, no doubt, a very close relation between muscular movements and certain ideas which, no doubt, would be explained in the course of time. This view was supported by the effects of epilepsy. When the brain was in a state of disease, and the centre part irritated, very frequently epileptic insanity came on, and ideas arose in the mind which would incite a man to attack and destroy, or which would lead him to homicidal impulses. This was also supported by the disease known as general paralysis, when all voluntary movements of the hands were almost entirely paralysed. In this case the individual was unable to put his hand to his mouth, and yet would boast of his strength. The most important guide on the psychological signification of these facts was the disease known as aphasia. The part of the brain which evidently was the seat of the memory of words was that part which governed the movements of the mouth and tongue. Here, then, was something to guide us. This was the case not only in the monkey, but pathologically in man and the lower animals. In aphasia the disease was generally on the left side of the brain, and what was called the posterior part of the inferior frontal convolution. The effect of the disease was to render the person unable to speak. It was generally associated with paralysis of the right hand, and that part of the brain affected was nearly related to that which governed the movements of the right hand. It was essential to remember that the movements of the mouth were governed bilaterally for each hemisphere. The brain was symmetrical, and it was a mistake to suppose that the faculty of speech was localised on the left side of the brain. The reason why an individual lost his speech when the left side of the brain was diseased, was simply that most persons being right-handed were therefore left-brained, the left side of the brain governing the right side of the body. Men naturally seized one thing with the right hand, and as naturally used rather the left side of the brain than the right, and when there was disease there, he felt as if he had suddenly lost the use of his right arm. The learned professor next alluded to the results of stimulating the different ganglia. Stimulation of the corpora striata caused the limbs to be flexed; the corpora quadrigemina produced, when the anterior tubercles were acted upon, an intense dilation of the pupil, a tendency to draw back the head and extend the limbs as in opisthotonos; while the stimulation of the posterior tubercles led to the production of all kinds of noises. By stimulating the cerebellum various movements of the eyeballs were produced.

Dr. GEORGE HARLEY congratulated Professor Ferrier on the able address he had delivered. He was sure that every one in the room, whether possessed of scientific knowledge or not, had perfectly understood the subject. He then alluded to the effect of mental emotion, caused by accidents or sudden news, on the various functions of the body. Referring to phrenology, he said it was one thing to localise functions in the interior of the brain, and another thing to specify what function was by the manipulation of the external cranium. Along with true science, there had always gone a pseudo-science, which, instead of aiding true science, had the effect of turning men's minds in the wrong direction.

Dr. CARPENTER also congratulated Dr. Ferrier on his address, and the success of his experiments, remarking that science ought to be proud of such an experimenter. He was of opinion that the cortical substance of the brain was the portion which did the work, and it was on that substance, according to Dr. Ferrier, that the stimulus given by electricity acted, and the first result was to give an intensification of the circulation through the cortical substance. His general view of the *modus operandi* of these localised stimulations was, that it produced not only the movement itself, but also the ideational state, which was the muscular cause of the movement, and which, in its turn, played down upon the automatic apparatus of the brain, and caused the will. He believed, along with Dr. Ferrier, that the intellectual faculties of man were in the posterior portion of the brain—a theory directly opposed to phrenology, which placed the animal functions at the back, and the intellectual faculties at the anterior part of the brain.

Dr. Brunton was of opinion that the power of self-restraint, which distinguished man from the lower animals, was in the interior part of the brain, and instanced the skulls of criminals which were generally low in the forehead. Speaking of the

necessity of a plentiful supply of blood to the brain, he said that in his own experience he had found that, when he wanted to collect his ideas, and to have them flow freely, he found it best to have his head in as low a position as possible. The reason why dyspepsia was so common among literary men was that the stomach was deprived of the necessary quantity of blood which was required to stimulate the brain for its large amount of work.

Professor Sanderson was of opinion that the surface cerebral convolutions were similar to the excitation of an ordinary nerve, and that congestion took place whenever the stimulus was given.

Dr. Crichton Brown begged to say a word in favour of the phrenologists, whom he characterised as a defunct and much despised sect. He did not think that, amid all the inquiries as to the localisation of functions in the brain, the labours of Gall, Spurzheim, and their disciples, and the benefits derived from their researches, ought to be forgotten. More than half a century ago, when little was known about the brain, they proclaimed the great truths that the brain was the organ of the mind, and that the various powers of the mind were located in separate and distinct portions of the brain. He bore personal testimony to the wonderful experiments made by Dr. Ferrier, and the magical effects produced, and said it was a matter of no small congratulation that the first of these experiments took place in the county of York, where they were now assembled.

Dr. Ferrier, in reply, said that he had no doubt the experiments made would ultimately lead to a distinct and scientific phrenology. Whether the old phrenologists were right or wrong in their theory, there could be no doubt that the faculties were localised. The great work now to be done was to further ascertain the exact scientific localisation of the different faculties by examining scientifically the convolutions of the brain, a work which Gall had begun, but which unfortunately he left off for the more unsatisfactory science of phrenology.

The proceedings then closed.

PHOTOGRAPHING THE INVISIBLE.

SOME time since we pointed out to the editor of the *British Journal of Photography* a method of producing sham-ghost pictures not generally known to photographers themselves; it was based upon the fluorescent properties of bisulphate of quinine, æsculine, and some few substances besides. This was at the time when the mixture of sham with some real spirit-pictures caused much needless contention among people ignorant of the science of photography. The following brief report of a portion of the proceedings of the Physical Science section, last Wednesday, may, therefore, be of interest:—

Dr. J. H. Gladstone, F.R.S., called attention to some photographs of fluorescent substances. Fluorescent substances, such as bisulphate of quinine or uranium glass, have the power of altering the refrangibility of the violet or chemical rays of light, hence although paper painted over with bisulphate of quinine will look nearly white, it will appear in a photograph as if it were nearly black. Dr. Gladstone exhibited some photographs of ornamental designs traced on white paper with bisulphate of quinine; although the designs were nearly invisible to the eye, in the photographs they were boldly visible. A colourless solution of bisulphate of quinine was placed in one glass, and some ink in another glass; when both glasses were photographed they came out equally black. Dr. Gladstone said that once at the seaside, he painted a pattern with bisulphate of quinine upon paper, and took the paper to a photographer to be photographed; he objected, because there was nothing on the paper, but on trying the experiment he found out his error.

Mr. Wenham said that some varnishes were beautifully fluorescent, especially those which contained some of the products of coal tar distillation.

Mr. Taylor asked whether an invisible picture, such as a ghost, could not be painted on a background, yet become visible in a photograph of that background?

Dr. Gladstone: Yes.

PROFESSOR TYNDALL AND THE SPIRITS.

LAST Thursday the *Bradford Chronicle* published a leading article, announcing that Professor Tyndall

would be President of the British Association next year at Belfast, and in summing up his virtues and his failings, it said :—

When Professor Tyndal has the chance of writing a sensation article he does not always lose the opportunity. Once he went to the house of a gentleman to witness spirit-rapping phenomena, and wrote a lively article about what he saw, telling how he did clever things by making his muscles crack and the room vibrate, which effects those present believed to be done by spirits; and he tells how he left the house without undeceiving his host. At the same time he narrates how he heard raps, which he did *not* make, coming from the table beneath his nose, and that he did not discover whence the raps came. And a peculiar buzzing noise was heard, made, he says, not by spirits, but by his whiskers setting up vibrations in a wine glass. A capital experiment this! He should play a tune with his whiskers on a wine glass at Belfast, and explode Spiritualism to the air of "Down Among the Dead Men." Or he might do it here in Bradford, now that the celebrated medium, Mrs. Guppy, is in our midst, in company with Mr. Guppy, both of them associates of the British Association.

THE NATIONAL ASSOCIATION OF SPIRITUALISTS.

LEADING Spiritualists are beginning to return to town, and from information which has reached us from various sources just before going to press, it is very certain that the expression of national opinion, given at Liverpool by the representatives of all the chief towns and Spiritual societies in the kingdom, will ultimate in action. For a long time past it has been felt throughout the country that there should be a representative body, elected by subscribers, to take public action, to control expenditure, and to publish regular balance sheets. This want has been especially felt in London, because the absence of any representative body has kept metropolitan Spiritualists in a state of unwilling inactivity during the past three years, to such an extent that Liverpool and other provincial towns have done more than London to promote regular public meetings and lectures, and to engage speakers. A general organisation, whereby those who subscribe capital to aid Spiritualism, keep the expenditure under their own control through their elected officers, is above all things needed at the present moment.

Many suggestions are floating as to the first work which it is desirable that the National Association should undertake. Our suggestion is, that it should steadily attempt to obtain maximum results by a minimum of expenditure, and, by a wise economy, secure so much public confidence as to make its permanent and useful existence not only a certainty but an absolute necessity. It can best do this by supplementing local effort—by giving just enough stimulus to secure permanent action where latent energy already exists. For instance, if the Dalston Society were given a hall on Sunday evenings, free of cost, regular public meetings or services would be established there, since collections at the doors and local energy would do the rest. The same may be said of the St. John's Association, in Clerkenwell, and the same may be said of Brixton Spiritualists, who are somewhat numerous and influential. Mr. Enmore Jones, the representative of orthodox Spiritualists, has started some meetings in Gower-street, and he speaks in another column of the necessity for funds. The National Association might very well pay the cost of the Gower-street rooms for him one evening per week, leaving personal and public interest in the matter to do the rest. Thus, if by merely engaging four halls on moderate terms, permanent weekly meetings can be established in four different parts of London,

most of our speakers will be kept regularly full of work, and the subject agitated to an extent which could hardly take place by inaugurating anything not supplemented and controlled by local effort. The effect of opening many halls where public speaking is regularly required, will be beneficial to the lecturers connected with the movement. Hitherto their position in London has been a hard one, for nearly all their work has been gratuitous, and in many instances their talents have been used to clear off debts they had no share in incurring, so that they have really placed metropolitan Spiritualists under somewhat strong obligations. The probability is that before the National Association has been long at work, it will have funds enough to establish, not only permanent regular meetings, but great meetings at one central place in London. In any case, the Association should work well within its expenses, and gain the reputation of being the best thing connected with Spiritualism for the economical management of funds, under the management of the subscribers themselves.

PILGRIMAGES AND THEIR CAUSES.

To those who have obtained some insight into the nature of manifestations of the supernatural, the language of the press concerning the recent Pilgrimages has been not a little amusing. Very curious it has been to observe how completely at sea its writers have been on the subject. Gladly, no doubt, would they have ignored it, but that they could not do, for, as the *Times* declared, it was literally impossible to shut one's ears to it. In spite, therefore, of distaste, contempt, and all unconscious of the underlying truth, they had to write about it, had to descant on this—to their idea—simply bewildering relapse into mediæval superstition. The consequence has been that we have been treated to a quantity of speculation concerning it more or less trite, ingenious, or hazy, in no instance showing any glimmering perception of the true causes at work. Alone among its beholders students of the spiritual phenomena have followed the movement with intelligent curiosity, perceiving the real facts which are its source, while smiling at the idea of the divine character attributed to them. In our eyes there is nothing surprising in belief in the apparitions of La Salette, Paray-Monial, and Lourdes, for have we not beheld similar things ourselves? not in holy places, but in ordinary places, at meetings conducted after a purely secular fashion.

Widely different, however, as is the Spiritualistic view of the miraculous from that taken by the general public, we still cannot but share to some extent in the feelings which have been excited in it by the recent exhibitions of misdirected religious enthusiasm. But while deploring the ignorance in which the Church of Rome is sunk as to manifestations from the spiritual world, we feel the assurance that such a light is about to be thrown on them, as must in time show the erroneousness of the belief that they are marks of favour vouchsafed to her from heaven. It will, we believe, be impossible, before long, for the more reflecting adherents of the Roman Catholic faith to conceal from themselves that the appearances from another world which have impressed them so deeply, are of the same origin and character as those which have in all times occurred, irrespectively of creeds—that such visions as those of which we have heard so much lately were simply forms assumed, and symbols devised by spirits of the same order as those, for instance, which appeared to the

Emperor Julian in the guise of the Olympian gods, as that which appeared to Mahomet, and wrote, as he declared, a book upon his heart.

Our statesmen little dream of the service which may some day be rendered to them by Spiritualism in regard to one of their chief difficulties. The increase of priestly influence in Ireland, and the pretensions of the Church of Rome becoming there more and more exorbitant, and defeating the best laid legislative, and educational schemes, can receive a check from no other quarter.

J. H. D.

TESTIMONIAL TO MR. AND MRS. HOWITT.

The good work which Mr. and Mrs. William Howitt have done for Spiritualism, is so well known as to require no comment; Mr. Howitt's *History of the Supernatural* is a standard text-book in connection with the history of Spiritual phenomena. It is, therefore, pleasing to be able to state that Mr. Benjamin Coleman, and a few of his friends, have subscribed £50, with which Mr. Coleman purchased a portrait of Mr. Howitt, and, in the names of himself and the subscribers, presented it to Mrs. Howitt. The following is the correspondence on the subject:—

Upper Norwood, Sept. 11th, 1873.

My dear Mr. Howitt,—You have been, I believe, already apprised by your daughter, Mrs. Watts, that I have succeeded—in response to my personal applications to a few friends—in obtaining the means of purchasing your portrait, which the late Mr. Thomas Heaphy, the artist, considered one of his best efforts, and that I am authorised to present it to Mrs. Howitt by the ladies and gentlemen whose names are appended to an address to yourself, which accompanies the picture. I content myself by saying that it affords me very sincere pleasure to hand these testimonials of respect and friendship to you and Mrs. Howitt, and with best wishes to you both, I am, my dear Mr. Howitt, very truly yours,

BENJAMIN COLEMAN.

Wm. Howitt, Esq., Esher, Surrey.

The following is the address, which was beautifully illuminated, written on parchment, and enclosed in a handsome frame:—

To Mr. WILLIAM HOWITT.

In testimony of our appreciation of your literary efforts for the best interests of humanity, and for your firm advocacy of a pure and elevating Spiritualism; we, a few of your many friends, have the pleasure of presenting to Mrs. Howitt your portrait (painted by the late Mr. Thomas Heaphy), as a token of our personal regard for your private worth, and our acknowledgement of the great services you have rendered to all who have come within the sphere of your most useful labours.

EDWARD ACKWORTH
ANNIE ACKWORTH.
CHARLES BLACKBURN.
THE COUNTESS OF CAITHNESS.
BENJAMIN COLEMAN.
LISETTE C. DEEKENS.
ALEXANDER L. ELDER.
MARY E. ELDER.
LISETTE MAKDOUGALL GREGORY.
THOMAS GRANT.
SAMUEL CARTER HALL.
ANNA MARIA HALL.
MARY HENNINGS.

CATHERINE HAMILTON.
JOHN ENMORE JONES.
ALGERNON JOY.
ANDREW LEIGHTON.
GEORGE N. STRAWBRIDGE.
ANN STRAWBRIDGE.
THOMAS SHORTER.
JOHN RIDLEY.
ANNIE RIDLEY.
JAMES WATSON.
WILLIAM WHITE.
WILLIAM M. WILKINSON.
ELIZABETH WILKINSON.

The following acknowledgment has been received from Mr. Howitt:—

Dietsheim-Bruneck Tyrol, Sept. 15th, 1873.

My dear Mr. Coleman,—Yours of the 11th inst. I received yesterday, and thank you for all the loving care about the portrait of myself, painted by the late Mr. Thomas Heaphy, which you kindly informed me you, and a number of our mutual Spiritualistic friends, have bought to present to Mrs. Howitt. Your letter also enclosed a copy of a testimonial addressed to me, with the names of the subscribers to the purchase and presentation of the picture. I thank you and

them most cordially for the expression of your estimation of such services as I have been able to render to our common cause, and with best wishes, I remain, yours faithfully,

WILLIAM HOWITT.

The following letter has also been received from Mrs. Howitt:—

Mayr-am-Hof, Dietsheim Tyrol, Sept. 15th, 1873.

My dear Mr. Coleman,—Very cordially do I thank you and my other kind friends, who have made me the possessor of Mr. Heaphy's portrait of my husband.

I feel much touched and complimented by this mark of their friendship and regard, and request that you will have the kindness to convey to them the expression of my sincere and grateful acknowledgment.

By our son in Australia and his children, this portrait of the father and grandfather, will be highly esteemed, not only for its intrinsic merits and its value as a family heirloom, but also for the interesting and gratifying circumstance to which they are indebted for its possession.

In conclusion let me add that both my husband and myself entertained a warm regard for Mr. Heaphy, and it was with sincere regret that we heard of his removal from this life. The occasions on which we had the pleasure of seeing him at Esher for the few sittings requisite for this portrait, will be pleasantly remembered by us, as the means of making us better acquainted with a very genial nature, and a mind singularly rich in a varied life experience.

Accept, dear Mr. Coleman, my sincere regards, and believe me to remain your obliged friend,

MARY HOWITT.

The following letter closes the correspondence:—

DEAR MR. COLEMAN,—I know not how to thank you for the very kind interest you have taken in my affairs.

The fifty pounds you have been the means of getting me for the portrait of Mr. Howitt has done me the greatest service. It has enabled me to outfit and pay the passage of one of my boys (seventeen years of age) to Canada, where employment is offered him.

My youngest girl of twelve will, I believe, be taken in at an excellent school at Tunbridge Wells—the artist orphanage, which was mainly instituted, originally, by the suggestion and energy of my late husband. I feel so gratified that it is to you that I am so much indebted, for my husband entertained the highest opinion of you, and regarded you with feelings truly brotherly. I beg you to make my thanks known to all those ladies and gentlemen who have so kindly taken part in this transaction, and with best wishes and thanks to yourself, Believe me ever, dear Mr. Coleman, your obliged,

ELIZA HEAPHY.

46, Sussex-street, Pimlico, Sept. 22nd, 1873.

TESTIMONIAL TO JUDGE EDMONDS.

MR. BENJAMIN COLEMAN is working actively in the matter of getting up a testimonial for presentation to Judge Edmonds, of New York, as announced in the last number of *The Spiritualist*; subscriptions are limited to five shillings from each contributor. The work Judge Edmonds has done for the benefit of Spiritualism is so great, that it is to be hoped that the suggestion of a graceful little tribute from this side of the Atlantic will meet with a good response. Mr. Coleman's address is 1, Bernard-villas, Upper Norwood, London, S.E.

The standard works of Judge Edmonds ought to be more readily accessible in England, some instances having come under our knowledge of special orders having been sent from London to New York to get single copies of his chief book on Spiritualism. Can he not imitate the example of Mr. Dale Owen, and place his books on sale through the agency of Messrs. Trübner and Co., who are good publishers, of high standing, and who issue all the best standard works on the subject, including *The Debatable Land*, *Planchette*, *Hints for the Evidences of Spiritualism*, *Apparitions*, and *Footfalls on the Boundary of Another World*.

WEEKLY PUBLICATION OF "THE SPIRITUALIST."

EARLY in November next, the weekly publication of *The Spiritualist* will begin. This journal was started at a time when there was no newspaper in this country connected with the Spiritual movement, when the want of a newspaper was frequently spoken of from public platforms, and when Spiritualists were obliged to send to Worship-street for copies of the *Eastern Post*, to obtain reports of the evidence on Spiritualism given before the Dialectical Society. As it was called into existence in 1869 by the popular demand, and has all along made many kind friends and supporters, it is hoped that still stronger support will be given to it when it makes its appearance weekly, in accordance with the programme printed in the first number issued.

ARRIVAL OF MR. PEEBLES IN ENGLAND.

MR. J. M. PEEBLES and Dr. Dunn have just arrived in England, after a tour round the world to collect and disseminate information about Spiritualism. Last night they met a few friends at Mr. Burns' place of business, 15, Southampton-row, Holborn, W.C., where they narrated many of their experiences. They only remain in England about a week longer. Mr. Peebles, we are sorry to say, seems fatigued and somewhat worn out by his travels, but will, no doubt, quickly recover his usual health and spirits soon after his return home.

Eighteen months ago, Mr. Peebles and Dr. Dunn crossed the American continent, and spent four months lecturing in California. They then sailed for Honolulu, Sandwich Islands, where the Rev. Dr. Damon, Mr. Wilson, and the editor of the *Honolulu Advertiser*, made them acquainted with many facts relating to Spiritualism among the Kanakas, or natives. When a native is dying, his friends sit by his bedside, and give him messages to carry to their departed friends in the spirit world. A short time after he is dead they go to a certain part of the island to meet his spirit, and to receive the replies. His spirit is usually seen, and the answers received. The missionaries try in vain to uproot the practice, and they call it demonology.

Our travellers next went to the Navigator Islands and other groups in the Pacific. When they reached Australia they had a very fine reception from the Spiritualists there; but when they began their lecturing they were much abused by the local papers, with the exception of the chief one, *The Melbourne Argus*, which was very fair and dignified. Mr. Peebles was caricatured in the *Melbourne Punch*, and burlesqued at the theatre. However, the current turned at last, and before leaving he had immense audiences in the Prince of Wales Theatre.

After three months in Australia they sailed for New Zealand, where for three months their work was very successful. Then they sailed for China, and visited Hong Kong and Canton. They discovered that there was an immense amount of knowledge of Spiritualism, mixed with much superstition, among the Chinese. They next sailed for Saigon, in the southern portion of Cochin-China; afterwards they visited Singapore for two weeks. Johore was the next stopping place; it was especially notable for its magnificent tropical scenery. In Calcutta, where they remained a week, they found many Spiritualists, and that the various English periodicals circulated there; some of their contents were translated into Bengalese. Pearychand Mittra, a man of great wealth and influence, is a leading Spiritualist there; he is a medium, he sees spirits, and he is a believer in Brahma still. They next went up the Ganges to Benares, the sacred city of the Hindoos, and saw the ceremony of burning the dead. They saw dead bodies floating in the Ganges. Their next halting-place was Bombay, whence they sailed to Aden, and up the Red Sea in the *Arretusa* (Lloyd's line); the captain was a firm Spiritualist.

They next visited Suez, Cairo, and the Pyramids, and they went down into the Catacombs. While in the Great Pyramid they conversed with spirits through Dr. Dunn's mediumship, and the spirits told them that the purposes for which the pyramids were built were—1. In honour of the Sun God, who causes the earth to bear fruit; 2. To form secure chambers for the storing of grain and treasure in times of war; 3. That the coffer was designed as a universal measure for the world.

Palestine and Jerusalem were next visited, and the conversations with the spirits there confirmed Mr. Peebles in his belief of the superiority of Jesus to any other great teacher of mankind. They sailed from Alexandria to Trieste, whence they started for Paris by the Mont Cenis route. In Paris they met Victor Hugo at a *seance* with some American ladies; he wept like a child at some of the spirit messages which he received.

Dr. Dunn has had nearly every kind of physical, trance, and clairvoyant mediumship. At the present time he says he practises only clairvoyance for healing purposes, and claims that his mediumship in this respect is most reliable. The few days he is in London he says that he will consent to see a few patients in his rooms, 16, Great Ormond-street, W.C., between eight and twelve o'clock, where his clairvoyance for diagnosing disease may be tested; he states that his terms are reasonable.

THE experiments of Professor Ferrier, published in this number of *The Spiritualist*, although of very great interest, are painful to read from the nature of the operations, although the animals were under the influence of chloroform. Are any of our readers inclined to discuss the difficult question—"To what extent are experiments of the kind morally justifiable?"

THE STRUGGLE FOR LIFE.—A recent writer on horticulture describes the struggle for life among plants. He says, each plant endeavours, almost unconsciously, to destroy his neighbour, to occupy his ground, to feed upon his nutriment, to devour his substance. There are armies and invasions of grasses, barbarian inroads and extirpations. Every inch of ground is contested by the weeds; the forest is a struggle for precedence; the wars of the roses are a perennial feud. The serene landscape, the stillest woodland, are the mortal arena of vegetable and animal conflict. It is a curious fact that the English plants sent to Australia always kill out the native plants of the same character.

PILGRIMAGES.—The following copy of an eccentric placard has been forwarded to us:—"The Unholy Pilgrimage. The following letter has been sent to Gilbert C. Talbot, of London, the Duke of Norfolk, and Dr. Vaughan, Bishop of Salford.—'Sir,—You will see by the enclosed pamphlet how the evil ones have the power to speak on the earth to mortals, to represent Jesus Christ, to produce visions, trances, and many things that may be considered miraculous. You will see also that the Roman Catholic as well as all other churches that worship Jesus Christ are under their evil, idolatrous influences. Their great idolatry is the Roman faith—their greatest, most direct, most recent, and most abominable, the worship of "Jesus Christ as the only God," as established on the earth by their direct voice communications and visions to Swedenborg.* Your pilgrimage must be a most atrocious, blasphemous abomination in the sight of the Almighty God.—Yours truly, HENRY MEESON.'—* Which I also have gone through and resided.—H. M."

MRS. TAPPAN'S EARLY ORATIONS.—Trance mediums and inspirational speakers are now very numerous in America, and this form of the spiritual development has, as I have previously said, taken the place of the earlier manifestations, and it seems a most valuable, practical, and highly satisfactory result. I found crowded audiences assembled to hear discourses delivered by young women who, without previous education, have risen up from the middle and lower ranks of society to become teachers, and whose lectures on theology, politics, morals, and science, are delivered with a force and eloquence which would compare favourably with the most popular lay and clerical speakers of the present day. I heard Mrs. Cora Hatch (Tappan), for instance, who is a young woman of about three or four and twenty, deliver an address which purported to be spoken through her by the spirit of Jefferson, the American statesman. I do not stop to inquire or to satisfy myself whether the speaker was really influenced by the particular spirit who claimed to be present. I only know that I listened to a marvellous piece of oratory, delivered extempore in well chosen language without falter or hesitation, occupying an hour and a quarter, by a young uneducated woman; and I am left to say whether I can reasonably regard it as the result of a natural genius and ordinary training (which I am assured by herself and those who know her well that it is not), or of some abnormal influence, which I am told it is, and I confess that I am forced to receive the latter as the true solution of such a phenomenon.—*Spiritualism in America*. By BENJAMIN COLEMAN. 1861.

SPIRITUAL MEETINGS AT GOWER STREET.

THE first of a series of three meetings, promoted by Mr. Enmore Jones and some other Spiritualists, for the purpose of giving public information upon Spiritualism, was held on Wednesday, the 17th September last, at Gower-street Rooms, Mr. Enmore Jones in the chair.

The room was densely crowded before the proceedings commenced, and on the platform and in the room were Messrs. Luxmoore, Coleman, Everitt, Shorter, Burns, Daw, Harper, Slater—besides the Rev. F. W. Monck and Dr. Sexton, who took a prominent part in the meeting—and others well known in connection with the movement. About two hundred persons were unable to obtain admission for want of room.

The chairman briefly announced the object of the meetings, and after the Rev. F. W. Monck had offered prayer, said he hoped that the sectarian element might be eliminated from any discussion that would take place. What they, as Spiritualists, had learned by the teaching of facts was, that man was immortal, and that after death, our loved ones returned to earth to bless and watch over those left behind for a season. This knowledge they wished to impart to others. This was a creed upon which all intelligent mankind could agree.

The Rev. F. W. Monck, in an excellent and well studied address, referred to the opinion of Locke, that all things ascend upwards from man towards the Infinite Perfection, as they descend from man downwards. We were surrounded by phenomenal existences. All nature was phenomenal. Other philosophers believed that mind and matter were equally phenomenal. Spiritualism was evidently phenomenal, and presented results which appealed to all minds. He then gave a narrative of two remarkable *seances* in which he was the medium. At the first, held at the residence of Mr. Beattie, at Clifton, all those present saw, in one corner of the room, a spirit form gradually becoming materialised. When perfect, it was recognised as the departed mother of Mr. Beattie, to whom it spoke and was heard by all. The last Monday he had given a farewell *seance* to his Bristol friends, and astonishing physical manifestations took place. One visitor, an eminent Unitarian minister in Bristol, was much astonished; and owned himself convinced by what he saw, that the manifestations were supernatural.

At the close of Mr. Monck's address, several people asked questions together. Order being restored, the chairman said that ten minutes only could be allowed to each speaker, and that Dr. Sexton would assist Mr. Monck in replying to objectors.

The names of the questioners were not taken by the chairman, and the proceedings became somewhat disorderly. Dr. Sexton, in reply to a query, "How was it that the spirits did not then and there manifest themselves on the platform?" spoke at length on the conditions requisite for the spirit circle, and in answer to a statement that no eminent or clever men were Spiritualists, cited the names of Ashburner, Dr. Morgan, Elliotson, Judge Edmonds, Robert Chambers, Varley, and others, in refutation. A lady then said that although not a Spiritualist, she was much impressed by the earnestness and intelligence of many who were, and the fact that they openly courted inquiry, should secure them all respect and attention. When so many thinking persons testified to the existence of the phenomena, the public should carefully search the matter out and not condemn without experiment.

Other persons put questions, but amid great confusion and uproar on the part of some strangers present, one noisy individual marching up to the platform and defying the spirits to "levitate" him then and there. The chairman stated that the time for closing had arrived, but that on the following Wednesday they would have an opportunity of further considering the matter. Votes of thanks to the Rev. F. W. Monck and the chairman were carried unanimously, and the proceedings closed.

The second meeting of the series was held at the Gower-street Rooms, on Wednesday, the 24th Sept., Mr. Jones again occupying the chair. Some time before the proceedings began, the rooms were densely crowded; and when the chairman announced that Dr. Sexton would deliver a lecture on "Spirit," hearty applause betokened the satisfaction of the audience, many of whom were evidently Secularists, who had heard the lecturer before in a different field.

Dr. Sexton said the object was one which afforded great latitude, and covered ground so extensive, that it was impossible, in a short discourse, to do it justice. Never in the

history of the civilised world was Materialism so rampant as it was at the present day among all classes, and never was the need of Spiritualism greater felt. It came in the right time to astonish the positive philosophers, and teach scientific men that matter was not everything, but that beyond all material existence there reigned a mighty force, that of Mind or Spirit. In all ages there was inherent in man's inner nature a belief in God or in Spirit. That belief took many forms, probably the most graceful of which, in olden days, was the Pantheism of the Greeks. The need of proof that man was immortal was not implanted in vain in the human breast. The existence of the very desire to know some of the hereafter, showed that in some way that desire was to be satisfied. Huxley's theories all tended to teach the grossest materialism, although the Professor, in his later works, apparently indicated that he was not a materialist himself; but what intelligent reader could deny the end of his teaching? It was, that matter was everything, and that mind was simply an outgrowth of matter. Secularism, again, was spreading largely among all classes, and a growing disbelief in the existence of spirit was gaining ground everywhere. The Secularists pointed out that some few savages, the lowest of mankind, had no conception whatever of the Deity or of spirit, and exhibited those poor examples as instances of men uncorrupted by foolish beliefs. The Secularists were welcome to their examples; for it was well-known that such savages were the most degraded and wretched of all human beings, with scarce a vestige of intelligence in them. Let those sceptics who sneered at Spiritualism, and who preferred argument to the presentation of fact, pore on the correlation of forces, as an able and exhaustive treatise on the subject of mind and matter; but men would prefer personal proof that Spiritualism was true. That proof they might easily obtain by observing the necessary conditions, and bringing care and patience to bear on their investigations. Dr. Sexton concluded his discourse with an eloquent peroration, in which he urged all who had lost their dear ones, and desired to know whether the spirit lived after leaving the body, and all who wished to gain information on the momentous question of immortality, to study those phenomena which the great Creator, in His goodness and love, had caused to be manifested around them.

The Chairman then invited those who had witnessed spiritual manifestations to come forward and give their testimony. Dr. Gully, the Rev. F. W. Monck, Mr. Everitt, and others, then gave narratives of what they had witnessed, amid great uproar and interruption. Cries of "You don't expect us to believe all that?" and "Why don't the spirits do it now?" proceeded from a knot of persons near the door, who had evidently attended with the intention of creating a disturbance.

Order being somewhat restored, Dr. Sexton intimated his readiness to answer questions on the subject of his lecture. Several points were discussed by Mr. Watts, and other questioners whose names did not transpire. Frequent interruption took place, and continued until the close of the meeting, half-a-dozen people occasionally speaking at one time, endeavouring to make themselves heard above the uproar. The proceedings terminated amicably, however, with a cordial vote of thanks to Dr. Sexton.

A correspondent says of this meeting:—"It was a most noisy meeting after Dr. Sexton had given his discourse. The opposition evidently did all they could to make matters disagreeable, and howled down the less energetic speakers. I sat next a virulent orthodox gentleman, who kept calling out, "Atheists! Infidels! Why don't your spirits manifest now?" I mildly suggested to him that the speakers had not got a fair chance, and that he should be silent and let them say their say, upon which he turned round and shouted to me, "Who's the biggest fool, you or I?" I replied, "Suppose we submit that point to arbitration?" to which he retorted, that I was "a reprobate." In the words of Artemus Ward, 'I pitied him and went.'"

 Birth.

JENCKEN.—On the 19th September, the wife of Henry D. Jencken, Esq., barrister-at-law, Temple, E.C., of a son.

 Marriage.

PERDICARIS—VARLEY.—On the 28th of August, 1873, at Wiesbaden, by the Rev. Wm. Alex. Osborne, M.A., in the presence of the United States Consul, Ion, H. Perdicaris, Esq., to Ellen Rous Varley.

THE LIVERPOOL PSYCHOLOGICAL SOCIETY.

THE following is the half-yearly report of the Liverpool Psychological Society:—

Your committee have much pleasure in laying before the members the half-yearly report and accounts, showing the financial position of the society, and in doing so desire to call attention to one or two events connected with the progress of the movement in Liverpool and the neighbourhood during that period. Full details of the work accomplished have been laid before the members week by week at the ordinary meetings of the society, and the following is merely a brief summary of the principal events of the past six months.

During that period there have been twenty-six ordinary weekly-meetings, held at the society's rooms, and the same number of committee-meetings, together with eight special meetings. There have been fifty-two Sunday services (afternoon and evening), and these latter have, in a great measure, been the means of drawing the attention of the outside public to the subject of Spiritualism. A number of well-known trance-mediums from various parts of the country, including Mr. J. J. Morse, Mrs. Butterfield, Mr. Wood, Mr. Johnson, and Mr. Jackson have been engaged, and have spoken on a variety of subjects bearing more or less upon Spiritualism. Several local mediums have also taken part in the Sunday services, and have proved valuable auxiliaries to the movement. Amongst the latter your committee refer with pleasure to Mr. Hickling (who has developed into a good platform speaker), Mrs. Groves, Miss Shepherd, Mrs. Lamont, and Mr. Dimsdale. Whilst upon the subject of local mediums, your committee would recommend for consideration the advisability of setting apart, say, one Sunday in the month for local mediums to occupy the platform. In connection with the Sunday services, your committee regret to have to report that several unseemly disturbances have occurred, arising principally out of the rule (lately repealed), which permitted questions and discussions at the close of the services, and your committee recommend that this rule be rigidly upheld, and that no discussion be allowed in future on Sundays.

Your committee notice with pleasure that Mr. Fegan-Egerton has been holding weekly *seances* for physical manifestations (to which the general public have been admitted), as well as a great number of private ones, in various parts of the country, and these have resulted, so far as your committee can learn, in convincing a great many sceptics of the reality of the phenomena, and in satisfying earnest truth-seekers of the reality of spirit-intercourse.

The public bookstall in the society's room has been the source of a considerable amount of good. A large quantity of books and pamphlets are sold every Sunday to members and strangers, and much of the spiritual literature of the day has by this means been spread abroad and circulated amongst families who in many instances organise circles at their own homes and establish an intercourse between the spiritual and mundane spheres. Much of the literature which would otherwise remain upon the bookshelves of the publishers is thus disposed of, and in recognition of the disinterested services of Messrs. Chapman and Meredith in this department, your committee notice that a vote was passed at a recent meeting, thanking these gentlemen for their united labours in this direction.

Your committee regret that one of the oldest members of the society has resigned through the unfraternal acts of another member, who has, however, since been expelled from the society.

Meetings have been held at Birkenhead, Southport, and Kirkdale, under the society's auspices, the mediums being Mr. Morse and Mrs. Butterfield. At Southport Mr. Morse delivered a lecture under the direction of Mr. John Lamont, your sincere and energetic vice-president; and the result proved highly satisfactory, the lecture being reported very fully in the local newspapers.

Another favourable sign, which augurs well for the progress of the movement in the future, is the formation of a number of new societies in and about Liverpool, and it is satisfactory to learn that these hold weekly meetings, and possess one or more trance mediums.

The recent annual National Conference has been the means of greatly stimulating inquiry, and your committee notice that one of the results has been the appointing of an "executive," who are shortly to meet in London, to decide upon future arrangements in connection with the general movement, and to fix upon a plan for the carrying out successfully of the next conference, which is to be held in the metropolis.

A number of new members has been admitted to the society since the beginning of the year, and the number at present on the roll is 130.

From the auditor's report it appears that the assets of the society on the 30th June, 1873, consisting of books and pamphlets unsold, furniture, &c., amount to £53 11s. 9d., against liabilities amounting to £31 4s., thus leaving a balance of £27 7s. 9d. to the credit of the society. The auditor's report shows a considerable sum for overdue subscriptions, and they would recommend that these should be applied for at once. In view of the foregoing and the anticipated results, your committee can heartily congratulate the members upon the general progress of the movement, and the increasing tide of prosperity which grows broader as the society's movements are becoming more extended, and your committee trust that the same harmony and good feeling which has heretofore characterised their deliberations and discussions will continue to be shown at the future meetings of the society, as your committee feel that without forbearance and kindly feeling amongst the members, much of the work which remains to be done, will if not altogether stopped, be considerably retarded.

Signed, on behalf of the Committee,
Liverpool, August, 1873. JOHN CHAPMAN, *Hon. Sec.*

MR. J. M. PEEBLES will lecture next Sunday evening, at Goswell Hall, 86, Goswell-road. Last night Mr. Peebles and Dr. Dunn narrated a few of their experiences incidental to their recent journey round the world, to a few friends at the residence of Mr. Burns, 15, Southampton-row, London.

ST. JOHN'S ASSOCIATION OF SPIRITUALISTS.—The above association deserve great credit for the enterprising manner in which they have gone about the task of bringing Spiritualism before the attention of the inhabitants of the eastern end of the town. On Sunday, the 21st, they commenced a series of lectures at Goswell Hall, Goswell-road. The lecturer on this occasion was Dr. Sexton, who generously gave his services in order to assist in starting the advocacy of the grand truths of Spiritualism in this neighbourhood, where he had previously worked so long in connection with Secularism. The hall was crowded to overflowing, hundreds being turned away who were unable to gain admission. The subject of his oration was "Popular Objections against Spiritualism stated and replied to." It is hardly necessary to say that he did ample justice to the subject. On Sunday, 28th, Mr. Monck lectured at the same place; he also generously gave his services, in order to help to give the new movement a good start in the locality.

MISS LOTTIE FOWLER IN LIVERPOOL.—Not a few Spiritualists will be glad to hear that Miss Lottie Fowler has returned to England, and is now in Liverpool. Mr. Chapman writes that—"Last Friday night she gave a public *seance* in the Islington Rooms, Liverpool, for the benefit of the 'Psychological Society,' seventy-six persons being present. Mr. John Lamont introduced Miss Fowler to the audience, and said the spirit that controlled her was usually a little German girl, whose eccentricities might appear peculiar to some; but whatever was said or done, Miss Fowler was unconscious of it. Miss Fowler passed into the trance-state, and rising to her feet, fell into the arms of a Mr. Walmsley, and called out 'George;' she then personated the dying actions of his father. She walked to Miss Shepherd, and holding her by her hand, told her of what her father died, how he spat blood, and did not eat any food for a length of time. Miss Shepherd said that it was so. She then called out the name of Smith, or some one who had a son who died in the army or navy, and who, through the medium, said he wanted his mother. A lady called out that she had lost a son in the army. The medium took this lady from her seat, brought her into the midst of the people, and told her a variety of things which the lady said were correct; she then said, 'Is some one here who has lost a mother or a friend who died of a tumour?' A gentleman answered to that, and she gave him some tests. She then walked up to two men who were sitting together, and told one of them that his wife was behind him, whereupon the man suddenly looked back and asked, 'Where?' The medium said, 'You cannot see her; she is in the spirit world.' He said his wife was dead—how then could she be there? The man seemed not to understand the thing at all at first, which created some laughter. However, she gave both these gentlemen some good tests. When she leaves Liverpool, she intends to visit Preston, Manchester, Bradford, Leeds, Darlington, Bishop Auckland, Newcastle-on-Tyne, Glasgow and Edinburgh, before she goes to France, Germany, and Egypt."

Correspondence.

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

SPIRITUALISM AT HOME—A CHILDREN'S SEANCE—REMARKABLE MANIFESTATIONS THROUGH THE REV. F. W. MONCK'S MEDIUMSHIP.

SIR,—I have had such a series of remarkable and varied forms of spirit intercourse recently in my own house, that I ask your permission to allow me, as briefly as it is possible, to record them for the benefit of Spiritualists who, like myself, are calmly investigating these wonderful phenomena.

On Sunday evening, July 27th, we sat in our dining-room for a children's seance, before our three boys returned to school for another five months' absence from home. It was at their special request, as while at school their mediumship had been suspended. Mr. and Mrs. Everitt and their children, also Mr. and Mrs. Rogers, were added to our number. Before we had all settled to our places round the dining table, between seven and eight feet in length, it began to move about a little, and "our little group" of children in the spirit world announced their glad presence among us by innumerable raps upon the table and all over the walls of the room. As soon as we could moderate their joy and establish intelligent conversation, we were directed to read from Ephesians vi. 1-4; Ecclesiastes xii. 1-4; and Psalm xxiii.; and I was asked to pray, which I did after putting out the lights. Scents and cool breezes came in profusion, after which Mrs. Everitt and I were touched simultaneously in the side, and then a roll of cardboard, forming a rough tube, was caught up and rapped all over the ceiling. While I was in the act of speaking, the tube was brought suddenly down, the small end passing through my lips, and placed in my hands. My hands were now sucked up (I use this term for want of a better to express constraint without any feeling of manual force) with the tube still in them, and the small end was thrust into my mouth. In reply to inquiries, through the raps on the table, I was told to breathe and speak through it, which I did for about a quarter of an hour; the whole time it was being tapped upon and stroked all about by a second tube which the spirits had taken, and also *by little warm fingers*, which continually touched my own, but melted as I tried to hold them. Then came a very cool, almost cold breeze; the tube became heavy, and felt as if the little ones were playing upon it: it was like a thing of life. My hands were now moved away about a foot from my face, my elbows still resting on the table, when I felt the vibration of the tube as we all heard a soft sweet little voice call "Papa—Mama?" "Yes, my darling. Who are you?" "Louisa!"—the only one of our little group who never lived on earth, for she was still-born, although named. In soft tones of pleasure evidently, after replying to a few questions, the voice called, "Edward, Ernest, Frank, Nellie!" adding, "We are *all* here to-night!" and quick little responses were given to the children's questions. Children on both sides were equally pleased thus to learn of the unbroken family circle—

The saints on earth, and all the dead
But one communion make.

Our little ones are neither dead nor slumbering to us. But I have in these few words very inadequately recorded what was far more pleasing and astonishing to me, for this was the first time the direct spirit voice had spoken through my mediumship. Mrs. Everitt was present, joining in conversation all the time (as also did I), but I felt that I was used—*i.e.*, my vitality, or aura, or psychic force, or whatever else learned men may call it; and without robbing me, I nevertheless felt "virtue going out of me" in a manner perfectly indescribable. After a few directions to me as to how to conserve the power, the tube ceased to vibrate, the life went out of it, and it was a light cardboard tube once more.

Mrs. Everitt now went into a trance. Another tube was taken up, and John Watt's voice came like that of an old friend, for we have heard it so often. Addressing each of the children, and referring to their individual idiosyncrasies, they were soon engaged in a home-like conversation, while I was jotting down notes in the dark. For those who object to Spiritualism on the score of its uselessness, I will say that the healthy impressions these spirit conversations have upon the children is manifest. I will record a few fragments of the cheerful chat with the children. "Well, boys, you were very happy last half-year, weren't you?" "Yes." "You'll be happier next if you do what's right." "Frank, how much

money did you bring home?" (alluding to a promise made to double it.) "And how about the conjuring, Edward?" "The hen coop you finished all right because you persevered; but at one time we saw you were puzzled, and Knippy helped you. Perseverance is the thing, isn't it, Ernest? That and patience enabled you to catch those fish!" And now, having made them all perfectly at home with him, John Watt elevated his conversation a bit. "You recollect what I said last time?" "Yes." "Be honest, truthful, and loving, and you will be happy. I now add always persevere (like you did with the coop, Edward), and don't forget prayer." "No," they said, astonished at his thinking they should do so. "I don't mean 'say' your prayers, but talk to God as you do to your father. Read your Bible, and let me advise you to commit ONE verse to memory every day." "Well, Frank, you'll have a little cry on leaving home" (which he repudiated), "but you'll soon get over it, because you mean to do what's right. And then, boys, Christmas will come, and you will come home again—persevere. Good night, boys, may our Heavenly Father bless you and preserve you, and all the dear ones at home; and may you all meet again in love and harmony. Now sing the Doxology." This done, he threw down the tube, and was gone. During the singing, on two or three occasions during the evening, a spirit voice joined in singing a correct tenor, which no one present but myself could have done. I heard it distinct from my own voice while I was singing.

On narrating a similar seance to a minister some time ago, he endeavoured, of course vainly, to explain all, and spoke of the imagination of children adding, "Now, if they would lift this table right off the ground, and suspend it in the air, I should believe that." Without infringing upon your space, I may add that recently while singing, at the commencement of our seance, this heavy table was lifted completely off the ground, and swayed in time to our song. Need I add that this test is not now sufficient? And this morning from the pulpit the same preacher said, "The only proof we have of immortality is in the promises of God." I rejoice in the promises with him; but at the same time thank God that, in the present need of the age we live in, we have facts, and "those that were dead begin to speak."

On Friday evening, August 15th, I joined a small party of intelligent investigators at Mr. Everitt's house. It was a very hot close night; and on this occasion the scents and cool breezes were profuse and refreshing. My hands and hair were permeated with scent on coming home; and the circumstance was then noticed by others. John Watt, in speaking for over an hour, commenced by referring to a statement which a friend, in reporting what he had said at Liverpool, erroneously made as to his earth-life. He was not educated at the Newcastle Institution, but he studied with Stephenson privately; and on Saturday afternoons they were accustomed to obtain books from the Newcastle Library. Locke was his chief friend. In the course of a long conversation, and in reply to our questions, I noted the following fragments:—"We spirits help you continually on this earth-plane. Ours is the world of causes, yours of effects. We see at once those into whom we can infuse ideas and help them. When you come over to our side you will find out how your spirit has been instructed during your hours of sleep."

Mrs. Everitt and I now noticed several light cloudy forms moving about, and asked him about them, to which he answered,—"The room is now full of spirits. It always is when you sit, hence sit wisely, and take care in what spirit you sit, because all kinds of spirits can get in unless you guard against it."

I felt my chair now struck several times, and asked my neighbour quietly if he were touching it. "No," said John Watt, "it is your father." We asked, "If our spirit friends are so near to, and intimate with us, are they not susceptible to pain when we suffer?" "No, because they do not see your exterior life, but only the interior spirit life."

Again, in reply to us—"Those who die suddenly do not awake to spirit life at once, there is to them a gradual unfolding of the spirit-world, they sleep sometimes for many days."

The next seance was unsought entirely; and like most of those not previously arranged, a very remarkable one. On Thursday evening, August 21st, the Rev. F. Monck, late of Bristol, was visiting us. Mr. and Mrs. Everitt were also at our house to tea, immediately after which we all sat at the open window, watching the twilight departing, and the curtain of darkness shutting out a lovely evening scene. We were on easy chairs and ottomans, pleasantly chatting, when raps came upon the chairs and floor, and we were told to "go to the table." On taking our seats, Mr. and Mrs. Everitt

were told to "go home, and tell them not to sit up." "This looks very much like drifting into a *seance*," we remarked. Mr. Monck is a very wonderful medium, and has been so from boyhood. He has resisted it in every way, for it has been not only inconvenient, but it has alienated from him many of his old friends. Some of the manifestations he has had would be credited only by Spiritualists who have patiently followed up these remarkable phenomena. While Mr. and Mrs. Everitt had gone into their house, close by, the vibratory power in the room and furniture increased, and we were quite prepared for "something." On their return we shut the window, locked the door, and sat in the dim departing light. We were laughing at Mrs. Everitt for having come back without her door-key, but the spirits would not allow her to go back,—they said they would bring it. After sitting a little time, Mrs. Everitt was getting fidgety, and said, "I wish I had that key!" She had no sooner uttered the last word, than it fell in front of her upon the table. Several very extraordinary physical manifestations then took place. While pleasantly talking, still in dim light, Mr. Monck was quietly lifted up from his chair between myself and a friend, raised some height above, and then put down upon the table. No sooner was this done, than his chair was carefully lifted over our heads, and placed over him. "Frivolous?" "Very!" We at once remarked we did not need nor care for such manifestations, but for awhile they continued—certainly not from unconscious cerebration, for our will was consciously opposed to them. Mr. Monck was then placed back into his chair, which I had previously replaced, and told by a voice, which he only heard (for he is a clairaudient, as we proved subsequently) to go to the door. This he did, and the *chair soon after followed him*. He was here entranced, and we heard an amusing altercation going on between his guardian spirit and two others who were trying to possess him as their medium, and to whom we were indebted for some previous remarkable but very undesirable manifestations. We all heard the voices perfectly distinct from each other, and at last Mr. Monck, acting as his guardian's medium, unlocked and opened the door, letting in full light from the hall-lamp, when we saw him politely bowing them out, and, although invisible to us, we all distinctly heard their retreating footsteps. Harmony was now established; and for about two hours we talked with the guardian spirit "Sam" on various topics. One related to a most important matter to Mr. Monck, which it would be imprudent to make public, although it probably will be made known to his advantage some day. Mr. Monck was a stranger to all of us, but gave us communications from deceased relatives, with their names (unknown to him), and certainly from such as we should least think of at the time; but as such particulars would be purely of personal interest, I will not here add them. After some time "Sam" said,—"I'm going to take him up," when Mr. Monck was at once lifted over our heads, and floated round the room close to the ceiling, which he sometimes touched, as also the chains of the gaselier above the table. It was now dark, excepting a faint light at the window, which enabled us to see the bird-cage hanging in the centre of the window recess. The *bottom* of the cage is five feet six inches from the floor. The controlling spirit now said he would give his medium a stretching; it would do him good. He led him behind our chairs to the window *just under the cage*, his head just touching it. We then saw him slowly rise, and swell out to a great bulk until his *shoulder* supported the bottom of the cage, and his head reached above to nearly the top. By subsequent measurement we find he was elongated at least nine inches.

After this my father spoke in his natural voice, which I at once recognised. He referred to matters unknown to the medium, and shook hands with me through him. A spirit who gave the name of Dr. Elliotson subsequently spoke in a grandiloquent but kindly voice, which, never having heard, I could not say whether natural or not. He mesmerised three of the company.

Mr. Monck's departed wife next came, and left a mark on his hand (a long and apparently deep scratch with a pin), which she had promised to do if ever she should be able to return to him after death. It was not sore or tender, and soon healed up; but, need I add, to Mr. Monck a proof, and the best one he could have had, that she had been present during his entrancement.

I could add more, but your space forbids. I trust, however, you will think this grouping together of various phases of mediumship of sufficient interest to excuse me for so far trespassing upon your space. I will leave the facts to speak

for themselves, merely adding that no theory which will account for *one* class of mediumship is of any value, unless it includes the whole of these, and others I could add (especially such as direct spirit writing), and the only satisfactory one is the spirit theory. MORELL THEOBALD.

Hendon, August 24th, 1873.

DR. RICHARDSON'S LECTURES ON SPIRITUALISM.

SIR,—In reply to your interrogatory paragraph in your last, I should like to say that nothing will afford me greater pleasure than assisting the cause. For twelve months prior to my leaving Australia, I had been prevented by ill health from taking so active a part among the friends as I formerly had done, and during the visit of friend Peebles I was absent from Melbourne. I am now travelling for health's sake, having retired from practice. If in my wanderings from place to place I can meet with any who will cooperate with me, I shall willingly do what I can to arouse the dormant masses to the knowledge of the glorious truths of the Reformation of the nineteenth century. Meanwhile, do not imagine, I pray you, that I am idle. I distribute daily by hand, or by post, *Spiritualists, Mediums*, and tracts. I find that the popular ignorance of the subject is even greater here than in Australia. Vested interests hold so prominent a place, and theological influence is so great, that few, indeed, venture to reason on their beliefs. The crowds, ignorant alike of science and of Biblical criticism, believe as they have been taught, and dogma has been so long indoctrinated with education, that "as the twig is bent, so is the tree inclined." The primary efforts of all friends of mental freedom must be directed to the total separation of all religion from national education. The schools, sooner or later, must be battle ground. It is monstrous to teach fables to children as real truth. I do not see, either in your pages or those of the *Medium*, any list of agents in the provinces. This, I think, is to be regretted, as such might form nuclei for inquirers, investigators, and friendless wanderers like myself.

W. LINDSAY RICHARDSON,

Leamington, September 18th, 1873.

GOWER-STREET SPIRITUALISTIC MEETINGS.

SIR,—The meetings at Gower-street held on the 17th and 24th of September were so great a success, that scores of persons could not get in. As announced from the chair, theological disputations would not be allowed. The objects in view were simply two:—

1st. To prove by facts that man passes out of his body a living intelligent substance.

2nd. That under certain conditions, many such can and do visit, and as "ministering spirits" assist the families they are connected with by ties of affection.

The series of four meetings embrace subjects that directly bear on those questions. Thus—Phenomenal Phases of Spirit Power; Spirit; Supernaturalism; and Ministering Spirits.

Possibly you have reports of the two first meetings. The third will be on Wednesday, the 1st of October, subject—The Supernatural, illustrated by oxyhydrogen light and pictures. The lecture will be delivered by me and Dr. Gully, late of Malvern, will be in the chair. On the 8th the Rev. F. Rowland Young will be the leading speaker. His subject will be "Ministering Spirits."

On the 15th of October there will be a tea-party of Spiritualists alone, to talk over the past four meetings, and confer as to the future. I fully expect an influential, united band of workers.

Doubtless, Spiritualists will rejoice to learn that the movement is supported by all those in London recognised as the leaders of Spiritualism since its definite advent in 1855.

Spiritualists are no longer a lonely band, few in number, scoffed at and derided. They are now a large body, of more than average intellectual power. That power the newspapers and magazines perceive, and are acting accordingly.

The report of the meeting on the 17th of September in the newspapers must have been read by at least two and a half millions of the adult population. The country newspapers have copied these reports, and so extended the knowledge.

The expenses of the two meetings have been borne by one individual. To carry out the full plan laid down for effectively doing the needed work during the next twelve months, a fund of £300 has to be created. London Spiritualists alone can raise it, if they will it.

The call for united action has been responded to.

Enmore Park, S.E.

J. ENMORE JONES.

THE LATE CONFERENCE AT LIVERPOOL.

SIR,—As there appears to be some doubt as to the number of delegates who attended the late National Conference, I hope you will insert the following statements in the next number of *The Spiritualist*.

Upon referring to the visitors' book, I find there are ninety signatures of persons who attended, and the delegates represented the following places:—London, Edinburgh, Glasgow, Carlisle, Manchester, Keighley, Darlington, Preston, Bacup, Hendon, Rochdale, Hawden, Bishop-Auckland, Belper, Uttoxeter, Cheetham, and Blackburn; and Mr. Farnham, of New York, was present. There were two delegates from London societies. In addition to the above, the Conference Committee received a mass of correspondence from twenty-six other towns, with reports of the progress of the movement in their respective districts, and the above did not comprise all the correspondence, for, in addition, we had communications on the subject of the Conference from Newcastle-on-Tyne, Southsea (Hants), Rotterdam, Maidstone, Churwell, Leeds, Streatham, Huddersfield, Halifax, Northampton, Stoke, Leyburn (Yorkshire), Eastbourne, Brixton, Walsall, Batley, Morley, West Hartlepool, End Moor, Hamilton, Framlingham (Suffolk), and Stone (Staffordshire). The following is a list of the subscriptions towards the balance of expenses:—A Wellwisher, 5s.; Mr. E. Foster, £1 1s.; A Friend, 5s.; Mr. Kilburn, jun., £1; Mr. J. Chapman, £1; Mr. T. Gardiner, 10s.; Mr. T. Grant, £1 1s.; Mr. J. Bowman, £1 1s.; Mr. F. R. Young, 5s.; Mr. J. T. Hoskin, £1; Mr. D. Richmond, 10s.; Mr. G. B. Clark, 10s.; Mr. S. Hocking, 10s.; Mr. T. Everitt, 10s.; Mr. W. Gill, 5s.; Mr. J. Lamont, £4 12s.; Mr. Fraser, £3.

JOHN CHAPMAN, *Hon. Sec.*

DISTURBANCES IN A CHAPEL VAULT IN THE ISLAND OF BARBADOES.

SIR,—I observe in your number for September an account of "Disturbances in a vault in the island of Barbadoes," extracted from the *Memoirs of the late Lord Combermere*, published by his widow in 1866. That "extract" is a copy of an account of the occurrence which I published in 1860, under the title "Death-Deeds." The facts were related to me, as I state in my preface, by a medical gentleman, a native of Barbadoes, then residing in England, and the details were corroborated directly to myself by the late Lord Combermere. When published, I sent a copy to his lordship, and the viscountess, it would appear, has reproduced my narrative. Whether between inverted commas, I know not, never having seen the memoirs. My pamphlet contains woodcuts of the tomb, showing its appearance before and after the disturbances, from drawings made at the time.

Southport, Sept. 27th, 1873.

S. L. CUSSONS.

The public meetings at present going on in London, which are neither directly nor indirectly connected with any trade interest, are Mr. Enmore Jones's meetings in Gower-street, also the meetings held in connection with the Dalston Society, and with the St. John's Association of Spiritualists in Clerkenwell.

DR. SEXTON has very generously said that in every case in which regular public meetings in connection with Spiritualism are started for the first time in any part of London, he will aid by giving one lecture without charge. He has already given more lectures in London without charge than can be considered just to himself.

SOME interesting correspondence has passed between Father Ignatius, "O. S. B.," and Mr. Henry Meeson, in relation to the pamphlet of the latter on Spiritualism, the point of contention being the Divinity of Christ. Printed copies of the correspondence may be had of Mr. John Heywood, Deansgate, Manchester, price one penny each. A fourth edition of Mr. Meeson's pamphlet has just been issued, and contains some lively information about evil spirits inspiring Quakers at their meeting-house in Manchester.

The Athenæum, of September 20th, contains an abusive article on Spiritualism, not quite so virulently and ignorantly written as its predecessor a year or two ago, Fritz's book having put some fragments of knowledge of the subject he deals with into the head of the editor. The article is so superficial as to be unworthy of criticism, but it will be useful to quote hereafter, when the *Athenæum* will be obliged to express opposite opinions, in order to keep pace with public knowledge about Spiritualism. *The Examiner* of September 13th published a brief notice of Fritz's book.

MR. C. E. WILLIAMS, the medium, will leave London next week for Holland, where he will remain for a few weeks.

MR. GERALD MASSEY sailed from Liverpool for New York a week ago.

M. ALEXANDRE AKSAKOF will reach England shortly, and we hope something will be done to give him a public reception.

TRADE INTERESTS:—The *Medium* newspaper wishes to know what we mean by "trade interests?" For the last two or three years it has been possible to tell whether the proceedings of any particular spiritual meeting will be written up or the reverse in the *Medium* newspaper, by observing what literary goods were on sale at the doors of the said meeting. Mr. Enmore Jones has recently started public meetings in connection with Spiritualism, to which hundreds of persons could not gain entrance, the attendance being so large, yet the *Medium* newspaper gave no reports of the proceedings, the necessary goods not being on sale at the doors. This is one example of the workings of a trade interest. Another example is that in which the Liverpool Psychological Society, by painstaking hard work, convened an excellent National Conference, which the *Medium* newspaper painted as a dead failure, with only about twenty persons present. The truth is that ninety persons signed their names in the visitors' book, forty-six towns were represented either by delegates or by letters, all the chief societies of Spiritualists in the kingdom had a deputation present, and the editors of three spiritual periodicals were in attendance. A third example of a "trade interest" is the calling a publishing business, belonging to a private individual, "The Spiritual Institution," and printing things about it conveying the idea to inquirers and people in the provinces that it is a great public institution recognised by the London Spiritualists, whereas no London Spiritualist but the owner of the business has anything to do with it, and to give such a misleading name to a shop without authority is an unjustifiable liberty. If the name of the proprietor were prefixed to the title, we should have no right to find fault. A fourth example of working in a "trade interest" is in the deliberate statement published at the end of the Dialectical Report that the alleged institution is supported by a general system of national organisation, the honest truth being that it is supported by no organisation whatever, but is entirely the trade venture of a private individual. A fifth example of the working of a trade interest is the abuse which has been given in *The Medium* to one after another of the best workers in the movement, especially those who once had most to do with inaugurating public meetings in London, so that for two or three years the more educated and intelligent of our public men have kept aloof from the movement, and our public meetings have been lowered both in number and quality. Other examples might be cited—for instance, the occasional "writing up" of second and third-rate mediums and lecturers, if they work in harmony with the trade interest. *The Medium* calls us "acid" for pointing out those truths, but the facts have been the subject of general comment, and not a little strong feeling, in all circles of London Spiritualists for a year or two, and we have been very patient in keeping silence for so long a time. The chief object now in temporarily calling attention to the matter is to make the circumstances known in the more remote country districts—for here and there the dwellers in the provinces have very erroneous ideas as to the position of Spiritualism in London; they wonder how it is that our lecturers are better remunerated in the country than in town, and that London Spiritualists have not subscribed to establish regular public meetings on a substantial basis. It cannot be regarded as other than the public duty of a newspaper to call attention to any connection between spiritual public meetings and trade interests. There is no acidity in these remarks—nothing but the simple truth, uttered in the public interests after long and patient forbearance. Whatever may be good in connection with any work we are willing to admit, and think that *The Medium* has done very much to spread a knowledge of Spiritualism among the less wealthy section of English society. It has done this because of its cheapness, that cheapness being due to incessant and heavy subscriptions, enabling it to undersell its neighbours, and to prevent Spiritual periodical literature, as a whole, from being self-supporting. Perhaps the most painful examples of the influence of trade interests are in the attempts of *The Medium* to sow dissension and disunion among Spiritualists throughout the whole country, by strenuously opposing national organisation and united friendly action. If these attempts were to be successful, their effects upon the progress of Spiritualism would be most damaging.

LECTURE BY MRS. TAPPAN.

LAST Sunday evening Mrs. Cora L. V. Tappan delivered an inspirational lecture at St. George's Hall, Regent-street, under the presidency of Mr. T. Slater. The hall was crowded on this as on the previous occasion, in consequence of the certificate given to English Spiritualists by Mr. Robert Dale Owen of Mrs. Tappan's abilities, all Mr. Owen's statements being reliable and free from exaggeration. Consequently the listeners were not disappointed in the results, the address being an admirable one. A committee of five persons—three non-spiritualists, and two Spiritualists—was elected by the audience to unanimously select the subject of the lecture which was—"What great teacher has produced the most potent effect upon society, and why?"

The substance of Mrs. Tappan's lecture was that it was unnecessary to consider the deeds of the teachers of prehistoric times, and that Confucius, Buddha, Mahomet, Plato, Socrates, and Aristotle were inspired men, whose teachings embodied the concentrated religious thought of ages immediately preceding their advent. Jesus occupied higher ground, because He carried out His teachings in His life and acts. All these great teachers had exerted powerful influence over human society, but the influence of Jesus Christ operated upon the section of human society which has at present the largest proportion of civilisation, culture, and science; therefore, He might justly be considered to have exerted the greatest influence upon modern society of any great teacher. His Sermon on the Mount had never been surpassed, and although Confucius and others had uttered the Golden Rule before Him, they did not so completely embody that rule in their daily lives. Christianity, with its forms, creeds, and sects, was one thing, but the spirit of the teachings of Christ was another and a completely distinct thing.

Mr. Cooper, a barrister, one of the non-Spiritualists on the Committee, said that the discourse was of a very high order, and he wished that others of a similarly high character could be heard in the majority of our churches and chapels.

From remarks made by other speakers this seemed to be the unanimous opinion of all the listeners.

As St. George's Hall has been taken for other purposes on Sunday evenings during the rest of the season, Mrs. Tappan will lecture next Sunday evening at the Royal Music Hall, 242, Holborn, W.C.

IN our next issue we hope to give some information about Spiritualism in Yorkshire.

It is to be hoped that Dr. Hugh McLeod will lecture more frequently than heretofore in London. Cannot some of our local societies make arrangements with him?

SPIRITUALISM IN DALSTON.—The third anniversary of the Dalston Association, held at its rooms, 74, Naravino-road, Dalston, London, on the 15th September last was largely and influentially attended. Amongst those present were Mr. J. C. Luxmoore, Mr. Hy. M. Dumphy, Misses Florence E. and Kate Cook, Mr. Algernon Joy, Mr. Thomas Shorter and Miss Shorter, Mr. James J. Morse, Mr. and Mrs. Bassett, Mrs. A. Corner and daughter, Mr. A. Maltby, and the Misses Maltby, Mrs. Olive, &c., &c. The President of the Association, Mr. Alfred E. Lovell, delivered his address reviewing the work of the association since its establishment in 1870. During the evening congratulatory addresses were delivered by Messrs. J. C. Luxmoore, Henry M. Dumphy, and Jas. J. Morse. Vocal and instrumental music were ably sustained by the Misses Florence E. and Kate Cook, Misses Emily and Agnes Maltby, Miss M. A. Sparey, Miss Miriam Blyton, Mrs. Lovell, Mrs. Bassett, and others, while recitations were given by Messrs. R. Pomeroy Tredwen, Arthur Whitby, and W. Standen. At nine o'clock an interval of about fifteen minutes for refreshments took place, after which Mr. Jas. J. Morse spoke under the control of the "Strolling Player." The rooms were then darkened and Mrs. Lovell played and sang under spirit influence. At one time while singing, Mr. W. Standen, also under influence, played an accompaniment on the pianoforte. The spirit "James Lombard" manifested with the direct audible voice through Mrs. Bassett's mediumship, and a very pleasant conversation was carried on for some time. Raps were very distinctly noticed. There were upwards of sixty members and friends present, which caused the rooms to be inconveniently crowded; and considering that those who possessed mediumistic qualities were closely seated in contact with comparative strangers it was very satisfactory to observe the success with which the spirits managed to represent their interest in the proceedings.—THOMAS BLYTON, *Secretary*.

THE REV. J. MURRAY SPEAR.—Mr. William Tebb, of 7, Albert-road, Gloucester-gate, Regent's-park, N.W., writes,—“I have just heard from our friend, Mr. John M. Spear, of 114, Callowhill-street, Philadelphia, acknowledging the receipt of £26 2s. (in U.S. currency, \$144.87) with grateful thanks to all the contributors. Another subscription of £10 from B. J. has been promised, and if any further sums are sent me, they will be forwarded at the same time.”

ANSWERS TO CORRESPONDENTS.

So many private letters are sent us by entire strangers that we are not able to reply promptly to them by post, and can only answer them in this portion of the journal.

F. H., Calcutta.—Please write by next mail.

W. H. T., Melbourne.—Your letter and the journal received.

E. W. C., Boston, U.S.—Please let us know your permanent address.

EDITORS *Banner of Light*, Boston, U.S.—Your two letters shall be attended to within the next three days.

C. R., Manchester.—Too late for this issue. What is your full address?

W. L. R., Leamington.—Please send us your full address; it has been mislaid.

D. F., Brixton.—Your letter unavoidably kept over from want of space in this number.

EUSEBIUS.—We hope to have something to say about your interesting pamphlet soon.

E. D., Charing Cross.—Dr. Balfour Stewart's article in *Nature* on the experiments of Mr. Crookes, was published, if we remember rightly, just before the British Association met in Edinburgh, in August or September two years ago.

A.—Can you kindly take more care to send us MS. of a more legible character, with no additions round the edges of the pages? It would save many persons much time and trouble, also reduce the liability to error.

“HOPE,” Brixton; “W. E. A. A.,” Manchester; and “X.”—We have not yet been able to find room for your letters. It is always more expeditious to send two short letters rather than one long one.

R. P. TREDWEN, Pimlico.—Your letter admirably details all Maskelyne and Cook's performances, but the main facts having been exposed long ago, we do not think the minute details worth the space, though by frequent attendance you have solved the whole thing to its very roots.

J. B., Smethwick.—It is a picture which might have been produced by subjecting the negative for a second or two to diffused light under a transparency, either before or after exposure, but there is no evidence on the face of it whether it is genuine or not. We imagine that perhaps crystals merely divert the attention of the sensitive from surrounding objects; Mrs. Hardinge said that if she looked for a short time at a china door knob she began to see spirits.

THE ST. JOHN'S ASSOCIATION OF SPIRITUALISTS.—SUNDAY EVENING SERVICES ARE HELD AT GOSWELL HALL, 86, Goswell-road, commencing at 7 o'clock. Admission free. Special meetings, for Members only, on Thursday evening; also a Library for use of Members. Prospectus and Rules may be had on application to the Secretary at the Committee Rooms, 30, Parkfield-street, Islington.
R. PEARCE, *Hon. Sec.*

MRS. WOODFORDE, TRANCE MEDIUM & MEDICAL MESMERIST, will also give Sittings for Development in Writing or Drawing under Spirit Control. Terms reasonable.—Present address, 41, Bernard-street, Russell-square. Private Seances attended.

SIBYL, Seeress, Clairvoyante, and Test Medium, 53, Great Coram-street, Russell-square, W.C. Hours—12 till 6. Terms—5s. each person.

DR. HUGH MCLEOD acts in conjunction with SIBYL for the Treatment and Cure of Disease, at the above address. Terms, for consultation, 5s. Visits, to any part of London, 10s.

MESMERISM AND CLAIRVOYANCE.

PROFESSOR ADOLPHE DIDIER (28 Years established) ATTENDS PATIENTS and gives his Consultations at his residence daily, from Three till Five o'clock.—19, Fitzroy-street, Fitzroy-square.

MR. CHARLES E. WILLIAMS, Medium, is at home daily, to give Private Seances, from 12 to 5 p.m. Private Seances attended at the houses of investigators. Public Seances at 61, Lamb's Conduit-street, on Monday evenings, admission 2s. 6d.; Thursday evenings 5s.; and Saturday evenings, for Spiritualists only, 5s.; at 8 o'clock each evening. Address as above.

TO SPIRITUALISTS, BOOKSELLERS, AND NEWSAGENTS.

J. C. ASTON, WHOLESALE AND RETAIL BOOKSELLER, STATIONER, AND PUBLISHER, Agent for the Sale of *The Spiritualist*, 39, Smallbrook-street, Birmingham, Supplies the Town and Country Trade, on London Terms, with Periodicals, Stationery, and all Goods connected with the Trade. The largest Stock of Periodicals, &c., out of London. Agencies accepted for any Publications.
Established 1842.

EVIDENCE THAT SPIRITUALISM DESERVES INVESTIGATION.

SPIRITUALISM deserves investigation because within the last twenty years it has found its way into all the civilised countries on the globe; it has also a literature of thousands of volumes and not a few periodicals.

The London Dialectical Society, Adam-street, Adelphi, under the presidency of Sir John Lubbock, Bart., M.P., appointed a Committee to investigate spiritual phenomena. The Committee was appointed on the 26th January, 1869, as follows:—

"H. G. Atkinson, Esq., F.G.S., G. Wheatley Bennett, Esq.; J. S. Berghelm, Esq., C.E.; H. R. Fox Bourne, Esq.; Charles Bradlaugh, Esq.; G. Fenton Cameron, Esq., M.D.; John Chapman, Esq., M.D.; Rev. C. Maurice Davies, D.D.; Charles E. Drysdale, Esq., M.D.; D. H. Dyte, Esq., M.R.C.S.; Mrs. D. H. Dyte; James Edmunds, Esq., M.D.; Mrs. Edmunds, James Gannon, Esq.; Grattan Geary, Esq.; Robert Hannah, Esq., F.G.S.; Jenner Gale Hillier, Esq.; Mrs. J. G. Hillier; Henry Jeffery, Esq.; Albert Kisch, Esq., M.R.C.S.; Joseph Maurice, Esq.; Isaac L. Moyers, Esq.; B. M. Moss, Esq.; Robert Quelch, Esq., C.E.; Thomas Reed, Esq.; C. Russell Roberts, Esq., Ph.D.; William Volckman, Esq.; Horace S. Yeomans, Esq.

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

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

After inquiring into the subject for two years, the Committee issued its report, which, with the evidence, forms a bulky volume, published by Messrs. Longmans. Among other things this Committee reported:—

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

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

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

One of the sub-committees of the Dialectical Society reported:—

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

HOW TO FORM SPIRIT CIRCLES.

INQUIRERS into Spiritualism should begin by forming spirit circles in their own homes, with no Spiritualist or professional medium present. Should no results be obtained on the first occasion, try again with other sitters. One or more persons possessing medial powers without knowing it are to be found in nearly every household.

1. Let the room be of a comfortable temperature, but cool rather than warm—let arrangements be made that nobody shall enter it, and that there shall be no interruption for one hour during the sitting of the circle.

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

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

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

5. Before the manifestations begin, it is well to engage in general conversation or in singing, and it is best that neither should be of a frivolous nature. A prayerful, earnest feeling among the members of the circle gives the higher spirits more power to come to the circle, and makes it more difficult for the lower spirits to get near.

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

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

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

9. A powerful physical medium is usually a person of an impulsive, affectionate, and genial nature, and very sensitive to mesmeric influences. The majority of media are ladies.

The best manifestations are obtained when the medium and all the members of the circle are strongly bound together by the affections, and are thoroughly comfortable and happy; the manifestations are born of the spirit, and shrink somewhat from the lower mental influences of earth. Family circles, with no strangers present, are usually the best.

Possibly at the first sitting of a circle symptoms of other forms of mediumship than tilts or raps may make their appearance.

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Printed for the Proprietor by BEVERIDGE & Co., at the Holborn Printing Works, Fullwood's Rents, High Holborn, in the Parish of St. Andrew-above-Bar and St. George the Martyr, London, and published by E.-W. ALLEN, Ave Maria-lane, London, E.C.