

The Spiritualist

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Contents.

Spiritualism in Foreign Countries	145
Miss Lottie Fowlers' Mediumship	146
The London Anthropological Society—Some more of Professor Leitner's Opinions—Materialised Spirit Forms—Major Owens' Experiences—Alleged Death during a Trance—Human Hyberna- tion—Spiritual Phenomena	147
Spiritualism in Marylebone	149
Spiritualism at the West End	150
Private Seances—Manifestations at Mrs. Makdougall Gregory's—Spirit Identity—A Startling Revelation made Immediately after Death— Seance at Dr. Speer's—Direct Spirit Music—Spirit Writing—Miss Shower's Mediumship—Materialisation, Manifestations	150
Review.—What am I?	152
An Alleged "Amende Honorable"	153
New Publications	153
Poetry	154
Correspondence—Spirit Messages and Physics, 154; The British National Association of Spiritualists, 154; Mrs. Somerville on Ghosts, 154; Mesmerism, 155; Psychological Experiences, 155; Inner Breathing, 155; An Error in the "Banner of Light," 155; Evidence by Demonstration	155
Mr. Herne at Brighton	156
Paragraphs—Spiritualism in Newcastle, 148; The Position of Women	156
Answers to Correspondents	156

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2.—By engaging in the education of children and others, for the purpose of developing their physical, mental, and spiritual powers.

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January 9th, 1874.

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A DESIRE for investigation being felt by many on hearing of the phenomena of Spiritualism, several residents in Dalston and its neighbourhood thought that if an Association were formed, and investigation instituted, the alleged facts of Spiritualism, if true, might be demonstrated. Accordingly, a preliminary Meeting was called and this Association formed on the 15th September, 1870.

Its purposes are the collection of facts, through its own circle, or circles, so as to form a perfect basis for honest opinion, and by various means to induce others to give the matter careful enquiry, before judging of the manifestations of modern Spiritualism.

Ordinary experimental seances are held weekly, on Thursday evenings, at 8 p.m., to which Members are admitted, as well as Members of similar Associations (*vide* Rule IX). Strangers can only be admitted to the ordinary seance held on the first Thursday evening in each month, on introduction by a Member. The last Thursday evening in each month is devoted to special seances with professional media, lectures, discussions, reading of papers, or narration of experiences of investigators; to which strangers are admitted, under the same regulations as are enforced on the first Thursday evening in each month.

All communications to be addressed to the Secretary, at the Rooms of the Association, 74, Navarino-road, Dalston, E. A stamped addressed envelope should be enclosed in all letters requiring replies.

DALSTON ASSOCIATION OF ENQUIRERS INTO SPIRITUALISM. (Established 1870.)

Rooms, 74, Navarino-road, Dalston, E. Seances on Thursday evenings. Library for use of members. Subscriptions:—Ordinary, 3s. quarterly; 5s. half-yearly; 10s. annual. Honorary, 5s. quarterly; Life Membership, by donation of £2 2s. Prospectus and Rules on application to the Secretary.

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R. PEARCE, Hon. Sec.

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A MEETING of the active members and friends of this Association was held on Sunday, the 26th day of October, 1873, to take into consideration the best means to adopt for the consolidation of the society. A provisional committee was appointed, from which a sub-committee was chosen, to draw up a prospectus.

The Objects of this Association are:—

1. Mutual aid on the part of its members in the discovery of all truth relating to man's spiritual nature, capacities, duties, welfare, destiny, its application to a regenerate life, also to assist enquirers in the investigation of the facts of Spiritualism.

2. To spread a knowledge of the truths connected with the facts, chiefly the truth of the reality of a future state of progressive existence for all.

As soon as a sufficient number of members is enrolled, a meeting will be called, at which a permanent committee will be elected for the management of the society.

The provisional committee earnestly solicit the co-operation of all who desire the spread of the true and ennobling principles of Spiritualism.

The public meetings of this association are held, *pro tem.*, at the Temperance Hall, Grosvenor-street, every Sunday afternoon, at 2.30, except when other arrangements are made, of which due notice will be given.

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VERY soon after the introduction of Modern Spiritualism into England the subject attracted attention in Clerkenwell and neighbourhood, where several circles were formed, some of which were continued for a long number of years, and the great and increasing pressure from strangers for admission thereto led, in May, 1863, to the formation of this Association.

It seeks as its main object to assist, by various means, any person desirous to obtain information respecting Spiritualism, or to commence the investigation of its facts; but, whilst Members unite for this purpose, they have opportunities of improving their own knowledge of its teachings and varied phenomena, of becoming acquainted with the experience and opinions of others, and with the general literature of the movement.

Free public Services are held on Sunday evenings at Goswell Hall, 86, Goswell-road, and other meetings (of which announcement is duly made) are held on Thursday evenings; the latter meetings consist of *seances*, conferences, narrations of experience, the reading of papers, &c. Strangers are admitted on Thursday evenings on the introduction of a Member. Social gatherings are occasionally held for bringing Members and friends into closer acquaintance with one another. The Library is for the use of Members only.

Further information may be obtained from the Officers of the Association at the meetings, or by letter addressed to the Secretary at the Committee Rooms, 30, Parkfield-street, Islington.

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The Membership Subscription is 1s. per Quarter, which admits to full fellowship, including use of books from the Progressive Library. *Seances* are held weekly, to afford members an opportunity of becoming acquainted with the Phenomena. Members are assisted in the formation of new circles. A public meeting is held every Wednesday evening at the Hall of Progress, 90, Church-street, Paddington, at 8 o'clock.

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A paper read before the London Anthropological Society, at their rooms, 37, Arundel-street, Strand, 3rd February, 1874. Published by Request.

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London: Bailliere, Tindall, & Cox, King William-street, Charing-cross. 1874.

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A Record of the Progress of the Science and Ethics of Spiritualism.

VOLUME FOUR. NUMBER THIRTEEN.

LONDON, FRIDAY, MARCH 27th, 1874.

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SPIRITUALISM IN FOREIGN COUNTRIES.

NO. I.

THE pages of the *Revue Spirite* and other foreign journals, give evidence that on the Continent Spiritualism is not developing itself so rapidly in its phenomenal aspects as in England and America. So foreign are the ordinary physical manifestations to the Belgian Spiritualists, that a correspondent speaks of the ascent of a table as something extremely rare and wonderful, occurring only in the presence of one particular medium. Consequently, when the *Messenger de Liège* gave an exact translation of one of the more wonderful of the English manifestations, a very serious protest from one of the Belgian Spiritual societies appeared in the the following number of the same paper, against the publication of things so incredible, winding up with a request that the editor would procure for his readers some more reliable information.

On the other hand societies, or, as they are called, *groups*, exist in all parts of France, Holland, and Belgium, for the exercise and development of writing, trance, and above all, healing mediumship. The province of Liège, in Belgium, boasts of a Central Society, which assembles weekly for *seances*, and holds a quarterly general meeting, at which delegates from the provinces attend; it also issues an excellent fortnightly journal, the *Messenger*. At Chénée, near Liège, there is a society of healing mediums, an account of whose cures has been published in a separate pamphlet. At Brussels the leading society, under the presidency of M. de Bassompierre, also devotes itself chiefly to healing. A case is reported of a woman being completely cured of severe head-aches and boils, from which she had suffered incessantly for five years, by three doses of mesmerised water. A young girl afflicted with epilepsy, having sometimes as many as three fits a day, has been relieved, until the fits are now unfrequent.

At Béthune, in France, the Spiritual society is of very ancient origin, having been founded in 1188 by two gentlemen, to whom the spirit of Elias appeared, when the town was visited by a pestilence; Elias enjoined them to found a *Confrérie de Charitables*. Spiritual communications have continued from that time downwards. The society consists at present of twenty-eight members, whose office is to assist the poor under spirit direction.

One curious feature exists among French and Belgian Spiritualists, springing from their universal belief in Allan Kardec's doctrine of Reincarnation. Spirits who have passed through one stage of mortality, and are awaiting their return to earth, are said to be *errants* (wandering), and their state is designated *erraticité*. Many of these wandering or earth-bound spirits, requiring help from mediums to gain the knowledge necessary for their progress and reincarnation, a great part of the work of Spiritual societies is to receive and

assist unhappy spirits. At Mèze, in France, circles are devoted to this object, and many interesting communications regarding spirit-life are received by them.

In Paris, *The Society for the Continuation of the Spiritual Labours of Allan Kardec*, which expresses its object in its title, has been chiefly directed by Madame Allan Kardec, widow of the founder. It possesses an able worker in M. Leymarie, editor of the *Revue Spirite*. Spirit photography is attracting much attention from the many satisfactory tests given by M. Buguet, 5 Boulevard Montmartre, who is himself the medium. Great numbers of likenesses are said to have been recognised.

In Leipsic there are two monthly journals, the *Spirito-rationalistic* and the *Psychical Studies* by M. Aksakof. The latter takes up a purely scientific position; none but thoroughly well attested facts, and no anonymous contributions, are admitted. A society exists in Leipsic for the investigation of Spiritualism, which holds a meeting once a week for lectures and discussion, but no mention is made of circles for manifestations. Some of the chief advocates of woman's rights are entering into the subject, so that the woman-question and the spirit question seem likely to go hand-in-hand in Germany as elsewhere.

Austria and Hungary are both doing their part. There is a flourishing society at Pesth, under the auspices of the Baron and Baroness von Vay. The *Licht des Jenseits* (Light from Beyond the Grave), a monthly journal, is issued at Vienna, under the editorship of M. Delhez, who is about to inaugurate a society in that city.

Finally, we have reports of a vigorous centre of action at Geneva, where a certain Madame Bourdin is acquiring great celebrity as a writer of romances under spirit influence.

MISS LOTTIE FOWLER'S MEDIUMSHIP.

The following article by the Special Commissioner of the *Glasgow Daily News* was published in that journal on Monday, last week:—

Fortunate, perhaps, beyond most, I have no near relatives who have passed on into the other world, and "Annie" seemed instinctively to divine this, for she appeared for a time at a loss to bring anyone forward to speak to me except herself. This of itself was a very strange thing, for I had told my friend before entering the hotel that one reason I had for contemning Spiritualism, so called, was that I had not a single relative in the other world with whose spirit I cared to hold communion. Strangely enough, then, and in total ignorance of this, the medium—who "conjures up spirits" fast enough for most of her devotees, and deals largely and decidedly in fathers, mothers, brothers, sisters, and children—was mute before me. And here again accrues a marvellous incident in the interview. Though there was no relative about whose spirit I cared to hear, I had previously informed my friend that there was one, not that of a relative, with whom above all things I should like to hold communion; and when "Annie" could not get beyond myself and my own worldly affairs, I mentally resolved to *assume* for the moment that Spiritualism was a reality, and to desire intently the presence of the spirit in question: This I did in silence, and without a word to Miss Fowler on that or any other subject. Judge then of my confusion, and almost of my horror, when the spirit came!

"Annie" described the appearance, the age, the time of death, and the general characteristics of the being of whom alone I was anxious to hear. But this chapter of the marvellous has still more of the marvellous. The friend *par excellence* of my youth—a young man who died when a little over thirty years of age, and who from early life was distinguished by a manly and unaffected piety, and who afterwards entered Holy Orders in the Catholic Apostolic Church—was, as his Church teaches, fully convinced that Spiritualism was the work of the Devil, and used frequently and energetically to warn me against trifling with it even in the way of sceptical inquiry. There are many of our circle who remember the fervour of his appeals to myself never to have anything to do with it; and for this reason, that he was already convinced of its being a reality and a work of the Devil, while I, thinking it imposture, or a development perhaps of animal magnetism, would be certain sooner or later to be convinced of its genuineness, and so become a believer in it. Well, intent on conversing with the spirit already conjured up, and wonderingly watching every word to detect imposture, or account for what I thought the medium's lucky guessing, I must confess to being strangely affected when "Annie" suddenly became for a short time dumb, and then in a hard rasping, irritated tone, as if she were forced to make the confession against her will:—"Annie—Annie—cannot—tell—you—more. There—is—another—Spirit—standing—beside—your—chair—and—keeps—Annie—from—speaking. He—is—a—clergyman—with—a—long—robe—and—he—is—watching—over—you. Annie—can—reveal—no—more—till—he—is—gone!" And so, with a gasp, the "spirits"—I use the word simply for the sake of description—again subsided into silence. Startled from my critical mood in spite of myself, I put a number of inquiries as to the appearance of the clergyman, and was answered in a manner which photographed my deceased friend upon my mind so as to leave no doubt they were his characteristics she was describing. She further gave his age as a very little over thirty, but said he looked much older than he was, and that he was not originally trained for the Church, but was nearly all his life in business, the whole of which was perfectly correct.

Startled beyond measure, and far more than I cared to acknowledge to the medium, I knew that in the Apostolic Church there is sometimes vouchsafed the "gift of tongues," which is held to be a "sign to them that believe not." I then framed the thought in my own mind that it would be an almost overwhelming sign of spiritual presence were the medium to speak in the unknown tongue. Now I know that what I am about to relate will be set down as the hallucination of insanity, or at the very least be scouted as the acme of silliness and absurdity. Yet I relate the simple truth as it occurred. Hardly had I formulated the wish to hear such a sign than the medium fell back in her chair and burst into a torrent of what to my friend appeared gibberish, but which I at once recognised as the "unknown tongue," similar to that I had occasionally heard in the Apostolic Church! I may just state that on the following Sunday I induced my friend to go with me to the Apostolic Church in this city, and after I had introduced him to one of the clergy he quietly said, "That minister is wearing a robe similar to the one described to us by Miss Fowler."

She then busied herself with what I thought trifles,

and, among other things, said to my friend—"Annie sees a long table, beautifully laid out, with glittering plate and glasses, and also flowers. It is a feast. You will be there to-morrow, and you will make a speech!" Again I thought the medium was simply fooling us for the sake of saying something, or had gone wrong in the head, when to my astonishment, my friend left off his hold of my hand, dived into his coat pocket, and drew out an ornamental dinner-card for a private entertainment next day! Of this I was totally ignorant, and it was utterly impossible that Miss Fowler, scarcely a day in Glasgow, could have been informed of such a circumstance. My friend, of course, went to the "feast," and, as it turned out, did actually make a speech!

After enjoying a hearty laugh at the dinner episode—"Annie" herself joining in it—the medium turned her attention to me, and, commencing with family matters, did certainly proceed on their track with such general correctness as a neighbour or a friend of the family might have exhibited. One circumstance she mentioned was peculiarly striking. Flatly addressing me, without the slightest hesitation, she said—"Your —— (naming a near relative) had a brother who was drowned in the sea"—which was perfectly true. Telling me I was not born in Glasgow, but in the North, she described the place and its surroundings, so that, had I seen the description in print, I could have had no hesitation in identifying it as the place of my nativity. She then touched upon several leading events in my life, notably an important lawsuit, the course of which, some of the characters who figured in it, and its results, she accurately depicted. She gave a very good guess at the period I had been in Glasgow, and delivered herself of sage advice as to future conduct.

I lay down no theory upon this subject; I ask no one to believe in "Spiritualism," for, notwithstanding all that has passed, I cannot say I do so myself; I only present in print the facts as they happened on the occasion of my visit, and leave the reader to form his own opinion. The concluding incidents I shall now mention, although, like those of the "feast" and "speech" in my friend's case, they were certainly, in my mind, unworthy the dignity of the "spirits" to notice. Just as I quietly took out my watch to see the time, "Annie" suddenly said—"It is either twenty minutes past nine or twenty minutes to ten." It was *twenty minutes past nine!* Then, as I prepared to go, the "spirit" said—"Have you got a blue letter?—a letter in a blue envelope?—it is important, and if you have not got it, you will get it speedily. "The medium now ceased to hold my hands, and sat impassive for a space; then the same series of convulsive spasms with which she had entered the trance were repeated, and in about three or four minutes she awoke as from a sweet sleep, passed her hands across her eyes, and smilingly asked us what the spirits had been saying, as she was ignorant of all that had happened. Having, after some conversation, bidden her "Adieu," my friend and myself walked back to the office I had left, when at the door I found—what never happened to me before—a special messenger from my residence, who, to my utter astonishment, and the wonder of my friend, held out to me as I entered a *document in blue post!* It was a letter informing me that I had, by not filling up my house-tax paper (I may explain I have not been long resident in Glasgow) rendered myself liable to a fine of £20 and double duty! Turning to my friend, I tossed the note to him, and,

utterly nonplussed, exclaimed—"Well, that woman's certainly a witch! There's the *important blue letter* after all!"

THE LONDON ANTHROPOLOGICAL SOCIETY.

ON Tuesday night, last week, a meeting of the London Anthropological Society was held at 17, Arundel-street, Strand, under the presidency of Dr. R. S. Charnock, F.S.A. Two papers on the subject of Spiritualism were read at the meeting; one by Mr. C. Staniland Wake, and the other by Mr. G. M. Tagore, late Professor of Hindu Law at University College, London. These two papers were printed in the last issue of this journal, and the following is the discussion which took place after they were read.

SOME MORE OF PROFESSOR LEITNER'S OPINIONS.

Professor Leitner, Ph.D., said that there was no doubt that fetishism, as understood by Dr. Kaines, enters very largely into all our conceptions, and that as long as we are human beings, he supposed that it must do so; still he maintained that it was safer to go to the physical and practical notions of right and wrong, and that the ideas of right and wrong so derived, were neither irreconcilable with the speculations of the theologians nor with ideas of the supernatural—whatever "the supernatural" might mean. It was true that in one sense the Hindus had three hundred millions of deities, but really the base of Hindu mythology was power itself. The Hindu did not worship any particular development of strength in any one of its details. Shiva was very destructive—as destructive as any devil,—but in many points he was as good as several other of their deities; to the Hindus the idea of a bad spirit was in no way revolting; they simply worshipped him because of his possession of power; in fact, if their ideas were put in philosophical language, and the names of the gods left out, their teachings would do for leading articles in any of our present English newspapers. If our rule in India should not be successful, but prove a gigantic failure, the Hindus would have no objection whatever to erect a statue to the power of incompetence, and to fall down and worship it. (Laughter.) Yachs were considered bad, but as long as they were treated well, they acted like good spirits, and good spirits, if angered, at once begin to act like bad ones. Our ideas of good and evil spirits will always depend upon our state of civilisation, and as we progress in intelligence, our deities will become milder. The canticles of Solomon tell how he took away a shepherdess from her shepherd, and put her in a seraglio, but she was so faithful in the midst of these temptations, that at last he sent her back again to her shepherd; the canticles have in modern times had a mystical meaning put to them, and been made to symbolise the union between Christ and His Church; but to one who reads them as they were written, they look like a love story, and nothing more; but to those who survey them from a higher standpoint, they do not look like a love story, the ideas of the readers having advanced with the progress of civilisation. If the Moham-medans advance, they will be able to find in the Koran a great deal against their present voluptuous paradise, and to warrant them in introducing in place thereof the Hallelujah singing to which we look forward. As long as civilised nations are content with an imperfect knowledge of the Bible, and of the Hebrew language, so long will orthodox theology be pleasant to us, as far as it goes, and so far will it be remunerative to its present professors. (Laughter.) They might think that he was expressing his opinions very freely, for indeed in these days no man with less than a thousand a-year could afford to have an independent opinion at all; some men had tried it on three hundred a-year and failed. (Laughter.) If people understood Hebrew properly, the narrative about Joshua telling the sun to stand still would have been translated as a request that the light should last a little longer. Elijah was said to have been fed by ravens; as ravens feed on carcases, they must have brought him very unpleasant food; but according to the Hebrew, the meaning of the passage was that he was fed by Arabs. He (Professor Leitner) had no objection to believe that Elijah was fed by ravens, or to believe anything else anybody asked him to; he was ready to believe anything whatever, out of respect to the opinions of others, and as a form of politeness. (Laughter.) But if he were fairly driven into a corner, he should prefer good Hebrew to bad, and prefer to endorse the opinion that Elijah was fed by Arabs, and not by ravens. As regarded the two first papers which had been read the last time he addressed the society,

he had been betrayed into making several impatient remarks about Spiritualism, but since then he had come to the conclusion that he had been mistaken in so doing. It was a natural feeling to him at the time which caused him to speak as he did, but, from inquiries he had since made, it was quite certain that many sensible men and women believed in the matter, and he thought that the society should devote its best attention to the alleged facts. There was scarcely anybody who had not had experiences like those narrated by Spiritualists. In the country which he (Dr. Leitner) discovered between Cashmere and Badakhstan, there were said to be very curious phenomena, and at the same time there were people in it who benefited by imposing upon those who knew less than themselves. In many parts of India there are people who can do things which the English cannot do, but directly the method by which they are done is discovered, they will cease to be supernatural, and become natural. For instance, there are several pundits who hibernate, as attested by evidence given by many living men. At first sight these things look ridiculous, but when put into scientific form, they are regarded in a different light, and, if it were known that a German professor was doing the same thing by scientific means, the public would but consider it to be an interesting experiment. In forming our opinions we should not be hasty in coming to conclusions; we should study our own lines of thought, and the bias given by the grooves in which we have been educated, and we should do all we can never to worship a fetish. (Applause.)

MATERIALIZED SPIRIT FORMS.

Mr. C. H. Carmichael, M.A., said that the statement in Mr. Wake's paper about the visible appearance of a spirit rising out of the body of a medium was curious, and well worthy of investigation.

Mr. A. L. Lewis (secretary) said that he should be glad to know, with reference to the statement of Mr. Wake that spirits have been seen to rise out of a medium, was the medium sensible or insensible at the time? Assuming all that Mr. Wake had stated to be seen in connection with mediums, the spirits still remained to be explained. If a medium divided himself into two, spirits would still seem to be acting upon him, to enable him to do so; so, even upon his own theory, Mr. Wake did not get rid of the spirits. He thought that Mr. Tagore's paper was too short; he hoped that he would write another and a longer one, and forward it to the society.

MAJOR OWEN'S EXPERIENCES.

Major S. R. I. Owen said that he was in India throughout the Indian mutiny, and was in India at the time when the Fakir was buried at Lahore. In the year 1844 he met several officers who came from that part of the country, and it was a matter of common talk with them, as an accepted and undeniable fact, that the Fakir had been buried for a long time, and afterwards revived as stated. One man was said to have been put into a box, which was chained to the ceiling, and troops were placed to watch it for several weeks, but the man afterwards recovered consciousness. These things were spoken of by those who had seen them as unquestionable facts. The Fakir had a wife, who helped to restore him; he was able to throw himself into a kind of trance, in which his tongue turned back into his mouth. Sometimes he was buried for weeks together. He (Major Owen) had not seen hands, or parts of the human body coming from a medium, but, in the presence of a medium, he had seen a hand traveling all round his room, and placing itself upon his neck. The hand was luminous. He believed that it appeared under test conditions, and it occurred in his own house. He must acknowledge that he was a medium himself, although probably his saying so would bring down an avalanche on his head. (Applause.) The facts of Spiritualism were true, whatever their explanation might be. The testimony as to his mediumship did not rest entirely upon himself, for many of those who sat with him in his circle had also become developed into mediums, and obtained manifestations on their own account. He had seen this in the case of scores of his own friends and of some members of his family. He could not possibly suppose that all these people had been playing him some dreadful tricks.

ALLEGED DEATH DURING A TRANCE.

Mr. H. T. Marchant said that about twelve years ago there was an Oxford student who had the power of disassociating his body from his soul whenever he pleased, and he was under the impression that if he remained absent long enough to allow his body to get cold, he could never return to it. Once he

did let it get cold, and he was not able to return; in short, he was dead. There was one part of Spiritualism which might be studied in connection with the theory of wave thoughts; he referred to the many cases in which persons who were just passing away from this life appeared to their friends at a distance; the cases were so numerous that he thought the phenomenon should be accepted as a fact; he thoroughly believed that the power existed.

HUMAN HYBERNATION.

Dr. C. Carter Blake, Lecturer on Anatomy at Westminster Hospital, said that there was one significant fact in connection with the burial of the Fakir; it was on record that before he was buried, a lozenge was placed in his mouth, and possibly through this lozenge some sustenance was conveyed. He should like to know whether any statements about the burial of the Fakir were recorded at the time, or whether the officers told the tale only on their return to England. In fact, some of the tests which Mr. Harris had suggested in a former paper might be applied in this case.

SPIRITUAL PHENOMENA.

Mr. Grazebrook said that the case of the Fakir was not so very uncommon. Fasting girls had been known at various times in England; they had lived in a state of trance with little or no food for a considerable period. He did not believe in Spiritualism himself, but he was in a state of mind to hear anything for or against it. (Hear, hear.) A surgeon, who was a friend of his, told him that he went to a *seance* an unbeliever in the whole thing, but the phenomena were so extraordinary that he could not but accept the idea that they were supernatural. A low voice came and whispered in his ear, and the voice was that of his wife who was dead. She told him something that nobody but himself knew. When a gentleman—a friend of his own—who had no object in telling an untruth, made such a statement to him, it would be arrogant on his part to say that it was not true, or that his friend was deluded. Science ought to attend to the matter, and learn what was at the bottom of it all. It should decide whether these things took place or not. The beautiful poem of "*We are Seven*," by Wordsworth, favoured the idea that these spirits were about us, and he thought they did not always do such foolish things as they were popularly supposed to do. He should be loth to believe the statement that the body of a medium had been seen to be elongated.

Major Owen—Well I must say that I have seen it myself. (Applause.)

The Chairman said that when Mr. Wake, in his paper, spoke of Turanians, he supposed that he meant Scythians. With regard to the Shamanism of the Greenlanders, Mr. Wake had said that two voices were heard, and that the answers were dark and indirect; this agreed perfectly with the oracle at Delphi. One of the voices no doubt was caused by ventriloquism. Mr. Wake had stated how, in one of the African tribes, spirits ordered a goat to be slaughtered, and its gall to be used to cure a child of convulsions. The African savages have many remedies which civilised people know nothing of; in Guinea they cure rheumatism and other diseases by "insufflation;" in fact, they have many remedies not known in Europe. Ox-gall he believed to consist of water to the extent of seven-eighths, so that if it did no good to the child, he did not suppose that it did it much harm. Spiritualism was of recent introduction in England, but it was known in Asia Minor long ago; indeed, in one of the French Asiatic journals, there was a long account of spiritual manifestations in Cashmere 217 years ago. As to the matter of fetishes, the English have plenty of fetishes; some worship money, some worship women, some worship an unwashed constituency; he could not say that one kind of fetishism was more sensible than another.

The proceedings then closed.

SOME music, by Master Speer, aged thirteen, who composes under spirit influence, has just been published.

SPIRITUALISM IN NEWCASTLE.—The following are the officers of the "Newcastle Society for Promoting Inquiry into Modern Spiritualism":—*President*—Mr. Armstrong. *Vice-President*—Mr. Hare. *Treasurer*—Mr. John Miller. *Secretary*—Mr. Fenwick Pickup. *Committee*—Mr. Martin, Mr. Gilchrist, Mr. Mould, and Mr. Causey. *Mediums*—Miss Fairlamb, Miss Wood, Mr. Rankin, and Mr. Crawford. The society numbers about fifty regular paying members. The publisher of Spiritual literature in Newcastle is Mr. E. J. Blake, 49, Grainger-street.

SPIRITUALISM IN MARYLEBONE.

ON Wednesday evening, last week, a lecture was delivered under the auspices of the Marylebone Association of Inquirers into Spiritualism, by Mr. Thomas Everitt, of Holders-hill, Hendon, N.W., at the Hall, 91, Church-street, Paddington. Mr. E. D. Rogers presided.

Mr. Everitt began by narrating some of the more remarkable of the phenomena he had witnessed through the mediumship of Mrs. Everitt for many years past, and he read long extracts from the messages given to him by the spirits by direct writing. He has now such a number of these messages written by the spirits themselves, without the intervention of any human hand, that if published they would form a large book. Full particulars about Mrs. Everitt's mediumship having been previously published in these pages, we do not on the present occasion give an abstract of the lecture, but proceed to place the discussion on record.

At the close of the lecture, the chairman said that he thought that whether the listeners believed the facts stated by Mr. Everitt or not, they would all agree that the lecture had been intensely interesting. If any inquirer wished to put a question, Mr. Everitt was ready to answer it to the best of his ability.

Several questions were then put, and answers given as follows:—

When the spirits communicated with you by writing, was the paper in the room at the time, or did the spirits supply it?

Mr. Everitt said that the paper was provided by himself, and in most cases the initials of somebody present were written upon the paper before the *seance* began; it was generally possible to tell beforehand when the writing was going to take place, for they could hear sounds like concussions of the atmosphere, which gradually grew louder, and appeared to come nearer; then the paper went up and was heard fluttering in the air, and an excessively rapid tapping noise came from it. As many as 796 words had been written by the spirits in seven seconds of time. Sometimes they gave messages in Latin, at times when there was nobody in the circle who understood Latin, and he had to take the papers to friends and get them translated afterwards.

Will you give us further information as to the rapidity of the writing, and how it is done?

Mr. Everitt replied that the writing could not be done by a human hand in the time; the most rapid writing he had ever had came at the rate of 936 words in a second. Although the letters appeared to be written with a lead pencil, for a long time they were in doubt whether a pencil were actually used, or whether the writing might not be produced by some process analogous to lithography, but one day they found a pencil with the point broken, and on trying to write with it it made two marks; they also found in the writing done by the spirits some double marks such as would have been made by the broken pencil. Sometimes they had noticed that the point of the pencil was worn after the writing had been done. On another occasion the spirits brought a large book from a locked drawer in an upper room; they placed it on the *seance* table and asked the sitters to examine the pages, which were few in number, but very large in size. There was no writing in the book. The light was put out, the book and pencil were whipped up in the air, and the leaves of the book could be heard turning over with immense velocity; within a few seconds the light was struck by order, and pencil notes were found on the margin of the book opposite to every engraving. On closer inspection it was noticed that in turning over the leaves of the book the pencil had caught against the edge of each page as it flew over, which was an absolute proof that the pencil was used in the production of the spirit writing. He did not know how the writing was done, and did not suppose that any living man was able to give an explanation. He had inquired of the spirits, who said that time and space were very different to them to what they were to us, and it was no use their attempting to give an explanation, for they could not make it intelligible to mortals.

Can spirits make themselves visible?

Mr. Everitt said that they certainly could. He did not mean that they could externalise themselves so that all persons could see them at the same time; but sometimes his wife became clairvoyant; in fact, she was very often in the other life, and could see things which were taking place there, just as in her normal state she can see things taking place on earth. Once, on coming out of a trance, she said to a gentleman, "I have seen your wife; she told me to tell you not to fret so much." He replied, "That is true, I was sobbing

all last night." Mrs. Everitt did not know that till he told her. Mr. Everitt gave other illustrations of how Mrs. Everitt saw spirits.

Can you furnish any evidence as to the fact of numbers of persons seeing a spirit at the same time?

Mr. Everitt said that he could, for at one *seance* Mrs. Burns, Mr. Cogman, and Mrs. Everitt all entered the trance state and saw the same things at the same time in the other life; when they returned to their normal state they each recollected what they had seen, and talked over their experiences. Mrs. Everitt was not always permitted to remember what she had seen—the spirits said it was not good for her, for if she remembered everything, it would make her altogether dissatisfied with her mortal life; very commonly when she was entranced, she expressed the strongest objection to return to earth.

Have spirits ever given any clue as to the locality of the spirit world?

Mr. Everitt said that they had not. They asserted that the other life consisted of states or conditions; that they had no localities, but only the appearance of localities. He had had striking evidence that persons before they leave their natural body can pass into spiritual states. He had a friend named Mr. Meers, who lived at Dunedin, in New Zealand, and once in the trance Mrs. Everitt was permitted to go there and to converse with him. She also saw his house, and described it; her description was sent to Mr. Meers by post, and in his reply he said it was utterly impossible that anybody could describe his house so accurately without having seen it.

Can you give us evidence that the pieces of paper written upon in the dark by spirits had not been changed?

Mr. Everitt said that he initiated the paper before the *seances* began, therefore knew that the blank paper was used, quite apart from the knowledge he had of the integrity of his wife. One day his friend Mr. Theobald received a letter from Mr. Sammons, of Cape Town, South Africa, in which Mr. Sammons asked for a reply from the spirit, John Watt. Mr. Theobald took a piece of blank paper, tore off one corner, after which Mrs. Everitt held it for a time that it might get charged with the imperceptible emanations coming from her body, which emanations are used by spirits in producing manifestations. John Watt then wrote upon it, but only with ordinary rapidity as with a hand; at the close of the sitting it was found that the piece torn off the corner fitted the tear in the larger piece of paper. One day Mr. S. C. Hall wished Mrs. Everitt to give the secretary of the Crystal Palace, and Mr. Holt, of the Crystal Palace, a *seance*; the spirits wrote part of a message, which was read by the sitters; the light was then put out, and the spirits completed the message on the other side of the paper. Mr. Holt said that he could swear it was the same piece of paper, because he had noticed a flaw in it.

Are entranced mediums conscious of having a body when conversing with spirits in the spirit world?

Mr. Everitt said, that when entranced, Mrs. Everitt had never seen herself in the same sort of garments she wore here, except upon one occasion. On that occasion she saw all the sitters sitting in the circle, and when she thought of her natural body, she could see it in the chair, and she regarded it as a cast-off garment, of no use. But the garments she had on seemed to be of the same make as the garments of her natural body. On other occasions she had generally found herself clothed in white, with blue trimmings of various kinds, and some little jewellery. On entering the next world, she has several times found herself in a garden in which some of the roses were more or less tinged with blue, and she had been told that blue was her spirit colour. She had been in a small house or bower in that garden, and a gentleman often came to her there, and asked her to assist him in curing disease; she has gone with him into a room where there was a sick person, and she had been struck at seeing her own body in a chair. He told her not to trouble about that, but to make passes over the patient under his direction.

How is it that the body does not die when the spirit is away?

Mr. Everitt replied that he did not know that he could answer that question to the satisfaction of the hearers. Once he asked the spirit John Watt how the spirits knew, when they met a person in the next life, whether he had left the body or not? He replied that "he knew by the magnetic cord which joined the spirit to the body." His hearers should bear in mind that there was no space, as we know it, in the other life, so that the spirit might really be as near to the material body when free from it as it was before.

Have you had any confirmation of the doctrine of Swedenborg about the Grand Man?

Mr. Everitt replied that he had put questions upon that point, and the spirits to whom he put them said they had no knowledge upon the subject.

Have several persons in their normal state ever seen a spirit simultaneously?

Mr. Everitt replied, "Yes." The three persons he had already mentioned had, in their normal state, described what they had seen when entranced.

That was spiritual vision, but has anybody ever seen with physical vision a materialised form?

Mr. Everitt replied that at his *seances* they had not had that.

M. Harper rose and said, that if Mr. Everitt could not answer the question, he (Mr. Harper) could do so. He and many others had, at *seances*, frequently seen materialised spirits simultaneously; they saw the spirits with normal vision, just as he saw all the persons then present in the hall.

The Chairman said that he had seen materialised spirits with his natural vision; he had seen a spirit, had talked with it, had seen it write, and felt it; he had had all his senses gratified. He could quite understand that friends who had neither seen nor heard anything of the kind, could not take these things on the testimony of a stranger; they would naturally doubt it, and there was a time when he doubted it, like others.

The meeting then closed, with the usual votes of thanks.

SPIRITUALISM AT THE WEST END.

LAST Saturday night Mrs. L. Makdougall Gregory, of 21, Green-street, Grosvenor-square, W., had a private meeting of friends. Amongst the company were:—

Sir Charles Dilke, Bart., M.P.; Lady Dilke; General Brewster; Rev. Mr. and Mrs. Hawsels; Rev. C. Maurice Davies, D.D.; Mr. T. Herbert Noyes, B.A. (Oxon); Mrs. Gilbert Tracey; Mr. H. M. Dunphy, Barrister-at-Law; Mrs. Holmes; Mrs. Jackson; Miss Katherine Poyntz; Dr. Cutler, of Spa; Mr. and Mrs. Cholmondeley Pennell; Professor and Mrs. Allman, of Edinburgh; Lady Vere Cameron, of Lochiel; Mrs. Limond Strong; Miss Hope; Mr. Frederick Fuller; Mr. Beauclerk; Mr. and Mrs. Murray, of Philliphugh; Mr. W. H. Harrison; and the medium, through whom the *Spirit Teachings* published in the *Spiritualist* are given.

Mrs. Jackson, in the course of the evening, said: Mrs. Gregory has asked me to say a few words to you concerning Spiritualism. I have not prepared any address on the subject, but may briefly state that Spiritualism is of much older date than is generally supposed, and began long before the celebrated Fox rappings were first heard at Rochester, in America. We have to go back to India for some of the earliest records of supernatural phenomena,—to India, the birthplace of our own race. The use of Spiritualism in the present age is manifest; steeped as modern society is in infidelity and materialism, it puts aside dogmatism, and gives satisfactory proof that there is a life hereafter; that this is the lower state of matter, and that the next life is one of progression, and a state of progression is the highest condition of existence that we finite minds can possibly conceive. How conclusive it is to hear the direct voices of the spirits, to hear them speaking independently of human aid, giving proofs of their own identity, and demonstrating that Spiritualism is really a fact, that it is not abnormal, that it is not a delusion. Spiritualism is about the greatest truth in the world now in process of investigation. Science has done little to help it as yet, and ought to deal with it with less prejudice; still, a considerable number of scientific men are taking the matter up. I think that Pythagoras was the first to teach the immortality of the soul, and he recognised to some extent the doctrine of re-incarnation. Afterwards the same views were advocated by Socrates. The leading principles of Spiritualism have permeated all the ages, and eighteen hundred years ago Christ advocated them in the highest and purest manner. In the present day we have what is called "Modern Spiritualism," which is supposed by the ignorant to be diabolical; this same idea of diabolical agency, caused the cruel persecutions for witchcraft in the sixteenth and seventeenth centuries. In this materialistic age the phenomena are attracting much attention, and I think that within the next thirty years spirits will be able to materialise themselves to such an extent, as to be able to teach from our pulpits, and in places of public resort, in such a manner that persons of the poorest capacity may yet listen to the truths of the higher life as delivered by the lips of archangels. I did not come here prepared to give a comprehensive or exhaustive account of Spiritualism; in fact many of you are already personally aware of the great

work which Spiritualism is now doing in our midst, so I will not further take up your time. (Applause.)

Miss Katherine Poyntz in the course of the evening entertained the company with some singing of very superior quality.

PRIVATE SEANCES.

MANIFESTATIONS AT MRS. MAKDOUGALL GREGORY'S—SPIRIT IDENTITY—A STARTLING REVELATION MADE IMMEDIATELY AFTER DEATH.

The following account has been sent us for publication:—

"On the evening of Saturday, February 21st, a few friends met together at the house of Mrs. Makdougall Gregory, 21, Green-street, Grosvenor-square, W. The party numbered six in all, and included the Baron Du Potet and the gentleman to whose mediumship we are indebted for the *Spirit Teachings* which have appeared from time to time in your columns. There was no intention of having a *seance*, and ordinary topics were the subject of conversation, when suddenly, in the middle of dinner, this gentleman surprised us by saying that he felt a spirit standing near him between himself and the Baron (who sat on his right); whether good or bad he could not tell, but the influence was by no means pleasant. The spirit was also perceived by the Baron, to whom it conveyed the impression that it was in a state of great distress, and that it was the spirit of a person who was then alive. Nothing more was said at the time, but the medium continued to feel a disagreeable influence near him, and spoke of it to me when dinner was over.

"As soon as we reached the drawing-room, he was impelled to sit down and write, and when a pencil and paper had been brought, his hand was moved backwards and forwards with great rapidity, and an object was roughly drawn on the paper which resembled a horse fastened to a kind of cart or truck. Several attempts were made to depict it more clearly, and then the following sentences were written—'I killed myself—I killed myself to-day—Baker-street—medium passed.' Here the writing became unintelligible, as the medium grew more and more agitated, until at length he rose from his seat in a state of trance, and exclaimed in broken sentences—'Yes! yes! Killed myself to-day, under a steam roller. Yes! yes! Killed myself—blood, blood, blood!' The control then ceased, but the medium felt the same unpleasant influence for some hours afterwards, and could not entirely shake it off for several days.

"In reference to the communication, I may state that, although the medium had passed through Baker-street in the afternoon, neither he nor any one present was aware that a man had committed suicide there in the morning by throwing himself under a steam roller. A brief notice of the occurrence appeared in the *Pall Mall Gazette* in the evening, but none of the party had seen that paper. It is worth remarking that on the front of the steam roller which was used in Baker-street a horse is represented in brass, and this perhaps may serve to account for its appearance in the medium's drawing, where we should certainly not expect to find it.

"Allow me in conclusion to point out a few of the inferences which may fairly be drawn from the facts I have stated by those who are willing to accept them as true. In the first place they would seem to prove that no amount of injury done to the body at the time of death incapacitates the spirit for immediate action. In this case the unfortunate man was literally crushed to

pieces, and yet a few hours afterwards his spirit could communicate in writing through the medium, and could also make use of his organs of speech. In the next place it would appear that a spirit just released from the body carries with it something corporeal; otherwise it is difficult to account for the Baron's impression that the spirit he perceived was that of a person who was then living. Again, we may infer that spirits immediately after death are able to recognise a medium through whom they can communicate.

"In the case before us it would appear that the spirit followed the medium from Baker-street, and waited for an opportunity of making his presence known. And, lastly, I would add the remark that the man who accepts the facts I have stated, and seeks for a solution of the difficulties that surround them, will look in vain for much assistance from psychic force or unconscious cerebration."

SEANCE AT DR. SPEER'S—DIRECT SPIRIT MUSIC—SPIRIT WRITING.

Last Sunday evening a *seance* was held at the residence of Mr. Stanhope Templeman Speer, M.D., Douglas House, Alexandra-road, St. John's Wood, N.W. The gentleman through whom the *Spirit Teachings*, occasionally published in *The Spiritualist*, are given, was the medium. During the past two years not a single untruth has been told through the mediumship of this gentleman, and all the spirits who have been asked to do so have proved their identity by giving facts, dates, and minute particulars about their past life. Most of these particulars have been given by writing mediumship, but he has physical power as well.

The whole room frequently vibrates continuously when he is entranced, and last Sunday the spirits gave some direct spirit music—a manifestation they have long been developing. A stringed instrument was heard, on which some notes were occasionally struck; a noise similar to that producible by a tambourine was also heard; the most remarkable sound was an uncanny one, and resembled that which might be produced by a great bat, with wings two or three feet long fluttering about the room. The spirits were asked if, in time, they could give direct music like that of a full orchestra? They replied, "No, because they could not find sufficient knowledge of music in the mind of the medium." There were no musical instruments of mortal make in the room during this *seance*.

Small twinkling lights of the ordinary kind at spirit circles were seen floating about. The direct spirit voice in its incipient stages was also heard; it was remarked that this attempt to manifest by voice had never been heard at the circle, except when Mr. Harrison was present. He asked "whether something physical or something mental connected with him gave them the power to produce the voice?" They replied, "Something physical."

A very long prayer in direct and most minute spirit writing was given in the course of the evening; a magnifying glass had to be used to help to read it. The hands of all the members of the circle were joined, and the medium trembled violently, as if much vital energy were being drawn from him while the spirits were producing the writing.

Scented breezes swept round the room several times in the course of the evening, and liquid scents were sprinkled upon the sitters. Raps were plentiful, and the late Baron Guldenstube announced his presence by

heavy thuds, which shook the room, and by a few messages in French.

The medium was warned by the spirits that if he sat much in mixed circles, and with other mediums, he ran the risk of coming under the control of lower influences, and of the messages given through him becoming deteriorated both in quality and reliability.

MISS SHOWERS' MEDIUMSHIP.—MATERIALISATION MANIFESTATIONS.

We have been favoured with the following letter:—

SIR,—One of the most successful *seances* that ever was held at Mrs. Makdougall Gregory's, 21, Green-street, Grosvenor-square, took place this evening, with a new circle of fourteen, among whom were Mrs. Wiseman, Mrs. Speer, Mrs. Fraser, Lady R—, Mr. Beauclerc, General Brewster, Colonel Stuart, Rev. Maurice Davies, D.D., a distinguished Fellow of the Royal Society, who had attended a *seance* for the first time on the previous evening, Mrs. and Miss Showers, and myself.

The proceedings began with a dark *seance*, and the table tilted out, "We intend to appoint some one to keep order in this disorderly circle." Accordingly a gentleman was appointed master of the ceremonies. After a few words from Peter, Miss Showers was requested to go to the piano, when the spirits sang their remarkable quartette, "Whip Poor Will's song," and one or two melodies. Then Florence promised to do her best to materialise her full form.

Mrs. Gregory declined the offer of the spirits and of the medium to submit to the usual tests of searching and tying, as she feared that the conditions of the circle were already unfavourable, so the medium was left alone in the back drawing-room, which was fitted up as a cabinet, while the rest of the circle sat in the front drawing-room and proceeded to sing perseveringly while the medium was being entranced, the spirits occasionally chiming in. No long time elapsed before the door in the screen opened and the spirit, "Florence Maples," clad in flowing robes of white samite, weird and wonderful, with an ample white turban, and a veil thrown back from the face, stepped out into the room, and the members of the circle were summoned up one by one to converse with her and shake her by the hand. The light of a single candle partially shaded was all that the spirit could bear, and she several times had to return to recruit her strength from the medium, but she must have remained a full hour with the circle, for some while standing at the half-open door, but latterly taking a vacant chair and sitting by M. A.'s side. She seemed to bear a stronger likeness to the medium than on the previous occasion, but the eyes had a very peculiar glazed appearance, and the figure was some inches taller than the medium, for she stood by M. A.'s side for the express purpose of the comparison.

In answer to Col. Stuart's inquiries, she said that her parents' names were Joseph and Margaret Maples, of Blackburn-street, Inverness, and that consumption carried her off about six years ago; she wished a message to be sent to her parents relating to her death-bed scene. As it was the last *seance* this season, she desired every member of the circle to write her an autograph message, duly signed, for her to carry away as a keepsake, and said that she would try to dematerialise them, but she found that she could only dematerialise one small piece containing M. A.'s autograph. At last, she said she had succeeded in doing so, and the rest she desired the medium to keep for her. On the conclusion of the *seance*—and Florence seemed quite reluctant to go—the medium, who wore a dark-coloured dress, was found still entranced, lying with her face on the floor at the further end of the room. Miss Showers' mediumship appears to resemble Miss Cook's so nearly that the tests by which Mr. Varley has absolutely established the presence of the medium in the cabinet, while the spirit is materialised outside it, leave no doubt of the materialization of the spirit form, *independently* of the medium, and on previous occasions we have recorded the application of stringent tests of tape, and seals, and searching when Florence has appeared; but the fact of the circle on this occasion being so large and so newly constituted, renders the successful result on this occasion very remarkable.

It should also be mentioned, that the medium had sustained a severe shock on Sunday evening at a *seance* at her own home, owing to the shrieks of two of her own relatives, who were alarmed at their first view of the materialised spirit, and had hardly recovered from its effects.

T. HERBERT NOYES.

Review.

What am I? Volume II. By Edward W. Cox, Serjeant-at-Law. Longmans: London. 1874.

This second volume of Mr. Serjeant Cox's book on the body, mind, and spirit of man is of very considerable interest to all students of psychology, because it deals with mesmerism, somnambulism, unconscious cerebration, and Spiritualism. On the present occasion it is the latter portion of the book, or that portion which relates to Spiritualism, which it is intended to review. Mr. Serjeant Cox adheres very rigidly to his hypothesis that some force which he calls "psychic force" exudes from the human body, and that the intelligence connected with spiritual manifestations is due to the unconscious action of the brain of the medium, or of some other person present, upon this force. For instance, he says:—

Of course I would not be so arrogant as to assert that the holders of this spiritual theory are certainly wrong. I cannot dispute its *possibility*: but I contend that we have no right to set it up until we have thoroughly investigated the phenomena, collected a vast body of facts, carefully digested and compared them, mastered all the conditions, and so are *compelled* to the conclusion that all explanations consistent with natural science are impossible.

But the conditions under which the phenomena of *Psychic Force* are manifested not merely fail to support the supermundane theory, but they point directly to a *fons et origo* in the Psychic, from whom the Force comes. The reasonable presumption would be that the intelligence governing the force proceeds from the same fountain as the force. It is at least very improbable that a force emanating from A should be directed by B. Moreover, the communications rarely exhibit more than ordinary intelligence. For the most part they are rather below than above the average.

They savour strongly of the psychic in whose presence they are produced. They reflect precisely the character of *his* mind. They reproduce his opinions, employ his language, and exhibit even his defects of education. If the psychic is coarse in thought and speech, so are the communications. If refined, so are they. His theological opinions are faithfully expressed. If he is ungrammatical, so are they. Is he a Frenchman, they are expressed in French. This is the rule. The exceptions are rare, and may be accounted for by other mental conditions already described, without the help of spirits of the dead.

If, therefore, the intelligence that directs the *psychic force* precisely resembles the intelligence of the person from whom the force proceeds, is it not a rational inference that, however exercised, here is the source of the intelligence whose operations we are viewing? Why should we assert the interference of something not perceptible, merely because we cannot at once discover the connecting link between the force and the intelligence? Is not the presence of supermundane performers quite as difficult to accept as the imperceptible connection between a nerve force and a mental operation directing that force?

The obvious conclusion to be drawn from the indisputable similarity of the communications with the mental capacities and characteristics of the psychic, is sought to be answered by a theory, of whose worth the reader will form his own judgment.

"True," say the maintainers of the spiritual doctrine, "the communications usually partake of the mental conditions of the medium, as we prefer to call him. But this is because the spirits of the dead can only hold intercourse with us in the flesh by assuming material organs, which alone are perceptible to mortals. The medium is a person of peculiar constitution, whom in certain conditions of his organism, when the link between his own spirit and his body is loosened, a spirit can possess, and whose organs it can use to express its own thoughts in sounds intelligible to the ear. But it can do this only according to the condition of the organs it employs, and consequently the communications can be conveyed only in the characteristic forms consistent with the structure of the material mental organs of the medium."

This is, certainly, an ingenious way of escape from a palpable difficulty, and it would have something to recommend it

but for a fatal blot in it. It is conceivable that the *expression* of a thought may take its shape from the instrument through which it is conveyed; but what of the thought itself? If a spiritual being were desirous to communicate its ideas, surely these would not partake of the imbecility, or the ignorance, or the idiosyncrasy of the psychic. But in fact the thoughts themselves are the psychic's thoughts, and not such as can, upon any theory of spiritual existence, be attributed to a disembodied spirit. The religious creed of the psychic is always professed by the supposed spirit; so are his political or social views. His ignorance of science or of natural facts is faithfully reflected, even in matters about which a spirit could not possibly be ignorant.

Although there is not a little truth in the above quotation—and many mediums are to be found with powers of no very striking order, through whom messages of a vague and unsatisfactory nature are given—there are others to whom these objections do not apply. Viewed from the Spiritual side, it would be argued that these unsatisfactory mediums are mesmerised by spirits who gain but imperfect control over them, and stimulate them to give expression to their own thoughts in a dreamy semi-conscious state, whilst very little coming from an independent source finds its way clearly through such mediums into the outer world. Our best mediums are, as a general rule, persons who are deeply and easily entranced, so that they become utterly unconscious for a time to everything which they say or do while under influence; whereas, those mediums who are never entranced, or are but partially entranced, frequently have minds of too active and positive a nature to allow spirit messages or manifestations to be given with clearness and power.

If any observer wished to get up a case to support an argument, rather than to collect facts impartially from all sources and frame an argument afterwards, he might find a great deal in Spiritualism strongly in favour of the unconscious cerebration theory. But it does not appear that Mr. Serjeant Cox has published such a fair array of facts as he might have done; he has rather selected those which support his own speculations. For instance, there is an intimate friend of his own—a gentleman of high position in life and of [good name—through whose mediumship Mr. Serjeant Cox has seen his own heavy dining table rising from the floor in daylight, and the learned serjeant in a very straightforward manner testifies publicly to the truth of what he observed upon the occasion. But why should he stop here? Why should he not further state that this same friend of his gets messages through writing mediumship from persons unknown to him, who give their names and addresses, who enter into details of their family and public life, and whose statements, wherever it has been possible to attempt to verify them, have not been found in any single instance to be false. Only a few weeks ago this same gentleman had a message from one of the highest dignitaries of the English Protestant Church, who died more than a hundred years ago. On inquiring into the matter, not only were the particulars given found to be accurate, but the handwriting, which was a very peculiar one, was found to be identical; the signature was exact, and the medium knew nothing of this spirit or of his handwriting until he made inquiries after the message had been given; he then obtained a copy of one of the deceased ecclesiastic's letters with very much difficulty. How did psychic force do this? What a remarkably intelligent force psychic force must be! If psychic force continues to display intelligence like this, it is to be hoped that Mr. Serjeant Cox will be able to lay up a good stock of it in a bottle,

and set it to do clerks' work in his office. Mr. Cox ought to explain why he accepts and publishes one description of facts, but omits to publish a second series of facts coming through the same medium. He might argue, speaking from a legal and materialistic point of view, that, in the case of the motion of the table, it was a matter of exact science—a thing which he observed for himself, and which came to him independently of all the errors which are more or less incidental to all human testimony, whereas the authenticity of writing mediumship depends to a greater or less extent upon the testimony of the medium, and not upon the knowledge of the observer. But here the Spiritualist would step in and say it is a great blessing that the laws of nature are so ordained, that man cannot enter far into the temple of spirit upon such physical evidence as the uncompromising materialist demands, but that only those who believe that the moral and spiritual integrity of the human being may be as firm and reliable as the integrity of a bar of metal, are entitled to receive much of the knowledge of the things of heaven which true Spiritualism can confer.

The book is written in a very genial spirit. It contains no disagreeable remarks about Spiritualism or Spiritualists, nor does its author adhere in a bigoted way to his psychic force speculations. He says that he will not deny that spirits may be at the root of many of the manifestations, but that the fact is *not proved*. If we grant this for the sake of argument, it does not appear that the psychic force theory is the best one which could have been framed, because it is more rational to suppose that a multitude of forces rather than a single force are thrown off from the human body. Very many gases, organic acids, and liquids are thrown off from the body by the perspiration alone; and if so many physical substances are thus thrown off in an invisible form by the body, why limit its imponderable emanations to one?

Serjeant Cox has spent a life-time in the observation of psychological phenomena, consequently a book containing so many of the results of educated experience, is not to be lightly dealt with, or summarily disposed of in one review only. It is a deeply interesting and most valuable work, but deals with Spiritualism as a legal advocate would attack an opponent, rather than as a scientific observer would fairly present both sides of the question in the search after truth. Baron Kirkup wrote to Mr. Crookes some experimental objections to Serjeant Cox's views, which Mr. Cox utterly ignores in his book. Baron Kirkup recently published:—

I have had a demonstration of letter-carrying by spirits more perfect than any of the former ones, of which there have been four or five. I myself wrote the letter alone in my room to a lady at Bologna, distant 110½ miles by railroad. The spirits Annina and Regina promised to take it and wait for an answer. It was a long one, very precise, and on large paper. That and the two journeys—221 miles by railroad—were all accomplished in two hours and thirty-five minutes! The distance by straight line is less, of course; how much I do not know. The answer was thrown into my lap. I saw it in the air coming. The lady herself has since arrived from Bologna and confirmed what she wrote, and I knew her handwriting. She is the mother of Annina.

As Mr. Serjeant Cox ignores the facts which Baron Kirkup sent to England for his especial benefit, as he ignores the fact of Professor Hare having sent a message many miles to his bankers by spirits, and as he ignores all the practical facts which we long ago published *en masse* as calculated to overthrow his "psychic force" argument, we do not see the use of further con-

tention with him on the subject, and think his otherwise admirable memoir partakes more of the character of the brief of a special pleader, than of the fair statement of both sides of a case which should characterise the writings of a philosopher.

AN ALLEGED "AMENDE HONORABLE."

BY PRINCE WITTGENSTEIN.

THE *Medium and Daybreak* newspaper of the 6th of March mentions (page 156) my name in a way which, however disinclined I may feel to continue a kind of discussion to which I am entirely unaccustomed, nevertheless forces me to send a rectification, intended to be my last word on this most delicate theme.

Mr. Burns has been strangely mistaken in entitling, as an "amende honorable," my kindly-meant and loyal explanation of a letter which you kindly published some weeks ago. Seeing him take as personally aggressive a word which certainly was not meant as such, and not being even aware what his remarks alluded to—as I do not keep his newspaper—I did not hesitate in giving the wished-for explanation, hoping thus to cut short all further discussion. I did it the more willingly, as I had no reason or intention whatever of offending him, nor of refusing an honest man the only satisfaction which the social difference existing between us allowed me to give.

Mr. Burns having misunderstood the delicacy of my proceeding, I am obliged to decline, as not at all answering my purpose, the title which (probably in ignorance of the French language) he has found good to give to the article in question. "*Faire amende honorable*" means in French, "humbly to beg pardon," and Mr. Burns may be quite certain that this was not what I meant.

I also protest against his not having published the whole of my letter; and I refuse to accept—as quite improper, if addressed to me—the sort of magisterial admonition with which he closes it.

Be kind enough, Sir, to admit to the publicity of your columns a defence, the awkward necessity of which is quite new to me, and believe me, at the same time, your very thankful and obedient,

EMILE, Prince of Wittgenstein.

St. Petersburg, 17th March, 1874.

NEW PUBLICATIONS.

A PHILOSOPHICAL romance, entitled *The Honeymoon*, written by Count de Medina Pomar, the youthful son of the Countess of Caithness, will be published in a few weeks by Messrs. Trübner and Co. It contains many discourses upon religious and philosophical subjects. From having read a large portion of the work, we are able to state that it will be a most valuable addition to the literature of Spiritualism, as it unfolds a system of religious philosophy which is sure to commend itself to thoughtful readers. Count Pomar published two works in Spanish upon religious and philosophical questions before he was seventeen years of age. The forthcoming book will be his first work in English.

Messrs. Appletons, the great American publishing firm, are about to produce a new *American Encyclopædia*, in which they will expend the enormous sum of half a million of dollars. The editor, we are informed, has selected a well-known Spiritualist to write the article on Spiritualism, by which a guarantee is gained that ample justice will be done to the subject.

It is a matter of experience that materialisation *séances* are of no use for proselytising purposes; the phenomena are too unbelievable, and not always presented under test conditions.

Poetry.

THE GHOST THAT JIM SAW.

(Kansas Pacific Railway).

1873.

"WHY, as to that," said the engineer,
 "Ghosts aint things we are apt to fear.
 Spirits don't fool with levers much,
 And throttle-valves don't take to such;
 And as for Jim,
 What happened to him
 Was one-half fact and t'other half whim!
 Running one night on the line, he saw
 A house—as plain as the moral law—
 Just by the moonlit bank; and thence
 Came a drunken man, with no more sense
 Than to drop on the rail,
 Flat as a flail,
 As Jim drove by with the midnight mail.
 Down went the patents—steam reversed.
 Too late! for there came a 'thud.' Jim cursed.
 As his fireman, there in the cab with him,
 Kinder stared in the face of Jim,
 And says, 'What now?'
 Says Jim, 'What now!
 I've just run over a man—that's how!'
 The fireman stared at Jim. They ran
 Back, but they never found house nor man—
 Nary a shadow within a mile.
 Jim turned pale, but he tried to smile;
 Then on he tore,
 Ten mile or more,
 In quicker time than he'd made afore.
 Would you believe it?—the very next night
 Up rose that house in the moonlight white;
 Out comes the chap, and drops as before;
 Down goes the brakes, and the restencore.
 And so, in fact,
 Each night that act
 Occurred, till folks swore Jim was cracked.
 Humph!—let me see. It's a year now, most,
 That I met Jim, East, and says, 'How's your ghost?'
 'Gone,' says Jim; 'and more, it's plain
 That ghost don't trouble me again.
 I thought I shook
 That ghost when I took
 A place on an Eastern line. But look:
 What should I meet, the first trip out,
 But that very house that we talked about,
 And that self-same man! "Well," says I, "I guess
 It's time to stop this yer foolshness."
 So I crammed on steam,
 When there came a scream
 From my fireman—and it broke my dream:
 "You've killed somebody." Says I, "Not much!
 I've been thar often, and thar aint no such;
 And now I'll prove it." Back we ran,
 And—dam my skin!—but thar was a man
 On the rail, dead—
 Smashed in the head.
 'Now I call that meanness!' That's all Jim said."

Bret Harte.

Correspondence.

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

SPIRIT MESSAGES AND PHYSICS.

SIR,—Your issue of the 20th of March contains a letter signed "P." criticising the "want of knowledge displayed by spirit teachers generally of the truths of natural science," in which the writer expresses his opinion that Hudson Tuttle and Andrew Jackson Davis, in their descriptions of the spiritual spheres, have been "misled by spiritual information." When I commenced reading your correspondent's letter, I fully expected that a writer who professes to criticise a description by spirits of spirit conditions and surroundings, would have proceeded to give some convincing reason for his conclusions. I fail, however, to find any sound reasons for his expression of incredulity. He says, "in opposition, however, to these doctrines of the spirits, which I cannot but consider as imaginative and erroneous, I would allege that the atmosphere immediately surrounding our earth seems to have been alone intended for the support of living creatures;" then he proceeds to illustrate this somewhat bold expression of opinion, by a reference to the experience of aeronauts who testify to the impossibility of "human beings" existing at any great altitude above the earth's surface, on account of the extreme cold. He tells us that at fifty miles distant "the strongest spirits" would be frozen solid, and the temperature would "paralyse the power of their wings." (?)

Really, sir, I think this is carrying scientific criticism a little

bit too far. For us to dictate to spirits what is possible or impossible for their constitutions to endure is, to say the least, rather presumptuous, seeing that we know scarcely anything about the nature and conditions of the spirit body; and therefore it seems to me absurd to assume that because embodied spirits cannot resist the action of extreme cold and heat, therefore disembodied spirits must be equally sensitive. If this were so, then to make the analogy complete we must admit that a disembodied spirit might be frozen or burnt to death just the same as an embodied spirit, in short there would be no immortality. Seeing that it is a well-authenticated fact that spirits are not subject to the same laws which affect matter—that they can pass through fiery furnaces and solid walls uninjured, and even assist spirits in the body to do the same, surely it is very illogical to conclude that we are justified in rejecting their own descriptions of their own conditions and surroundings—of which we know nothing—simply because it is incompatible with the experience of spirits who are hampered with a material body.

As to St. Paul's opinion, which your correspondent quotes, I confess I fail to see its scientific value.

Manchester, 23rd March, 1874.

FRITZ.

THE BRITISH NATIONAL ASSOCIATION OF SPIRITUALISTS.

SIR,—With reference to the unauthorised publication of Mr. J. Traill Taylor's name as one of our Council, I wrote to him on the 14th inst., to the following effect. I omit names and unimportant passages:—

DEAR SIR,—Your name was published as being on our Council by an unfortunate mistake. Your letter to Mr. Blyton of the 2nd inst. was read at the Council meeting on the 3rd. A member then undertook to see you, and almost pledged himself that he would induce you to reverse your decision.

Under these circumstances, the secretary (*wrongly*) omitted to erase your name from the list sent to the *Spiritualist*.

It is clear, from your sending your disclaimer to the *Medium*, that you felt very keenly indeed the injury done you in publishing your name without your sanction.

So far as I am indirectly responsible for this blunder, I therefore the more regret it, and beg to offer you my most sincere expression of that regret.—Yours faithfully,

(Signed)

ALGERNON JOY, Hon. Sec.

Mr. Taylor's letter of the 2nd was not an absolute refusal.

In saying that a member pledged himself to induce Mr. Taylor to reverse his decision, I said too much. But of course the publication of his name was wrong.

ALGERNON JOY.

25, James-street, Buckingham-gate,
London, S.W., March 22, 1874.

SIR,—It is gratifying to see that the Association is making sure, though it may be slow progress. Undue haste in the formation of such a society would, in my opinion, be very undesirable; and I venture to say that the London committee is deserving of all praise for its perseverance and diligence in dealing with the matter, especially when we consider the opposition and difficulty with which it had to contend. That such an organisation is desirable and needed is, I am persuaded, becoming every day more apparent both in London and the provinces, and I am sure Spiritualists must be gratified at seeing the broad, unsectarian basis on which the Association rests. I trust we may all work hand-in-hand with each other and with the angel-world, that our Association may be successful in breaking up the fallow ground of public opinion, and that, by "giving facilities for studying and investigating the phenomenal facts that underlie Spiritualism," its grand philosophy and truly elevating tendency may become apparent. Permit me to express the hope that a healthy, active central committee may be effectually supported by provincial local organisations, as well as by individual members, and that thus healthy, active life may characterise the society, so that through its means heaven and earth may be brought into closer union, and a higher measure of spiritual and moral blessing to mankind be the result.

Fairfield, Liverpool.

JOHN LAMONT.

MRS. SOMERVILLE ON GHOSTS.

SIR,—Mrs. Mary Somerville, famous for her literary abilities and scientific attainments, whose profound works on astronomy and the physical sciences were highly prized by such men as Arago, Whewell, Laplace, Sir John Herschel, and indeed by all scientific men, writes from Edinburgh, in her memoirs (p. 65), A.D. 1796-7:—

"I was very fond of ghost and witch stories, both of which were believed in by most of the common people, and many of the better educated. I heard an old naval officer say that he

never opened his eyes after he was in bed. I asked him why? and he replied, 'For fear I should see something.' Now, I did not actually believe in either ghosts or witches, but yet, when alone in the dead of the night, I have been seized with a dread of I know not what. Few people will understand me if I say I was *eerie*, a Scotch expression for superstitious awe. I have been struck, on reading the life of the late Sir David Brewster, with the influence the superstitions of the age and country had on both learned and unlearned. Sir David was one of the greatest philosophers of the day. He was only a year younger than I; we were both born in Jedburgh, and both were influenced by the superstitions of our age and country in a similar manner, for he confessed that, though he did not believe in ghosts, he was *eerie* when sitting up late in a lone house that was haunted. This is a totally different thing from believing in spirit-rapping, which I scorn."

Clearly Mrs. Somerville *did* "believe in ghosts and witches," though she tried hard not to know it.
 Junior United Service Club, ALGERNON JOY.
 March 23rd, 1874.

MESMERISM.

SIR,—For the purpose of carrying out some theoretical and practical investigations into the phenomena of Spiritualism, I should be glad of co-operation of anyone of your numerous readers who possesses the mesmeric power in an eminent degree, and should esteem it a favour if they would communicate with me, stating terms, &c., in the first place to the address hereunder given.

If you will kindly give this a place in your columns, I have no doubt that I shall be gratified with a reply, and which may lead in a result of mutual satisfaction. APODOXIS.

Care of A. Warrant, Esq., 27, Ludgate-hill,
 March 18, 1874.

PSYCHOLOGICAL EXPERIENCES.

SIR,—I wrote a letter on July 15th, 1873. You were good enough to put it in your paper under the head of "Psychological Experiences," and signed "Ennesfallen." I regret to say that since then no one has had the kindness to answer my questions. I heartily wish I had either never read one line on the subject of Spiritualism, or could see enough to make me thoroughly believe in it.

The old friend I spoke of in the letter referred to, I have since ascertained was what men call dead when I heard the knocks; but when we saw what we fully believed to be him, he was alive, and at the other side of the globe. He died seventeen days after.

Once before, I saw a relation passing our windows, but at the time the poor lady was ill in bed, and died a few days afterwards. Will some one tell me what power would have enabled me to see these two beings while yet in the flesh; also what I have referred to in my former letter. If I have any medial power, of what order would it be, and how could I develop it? Any information will be thankfully received by

March 23rd, 1874. ENNISFALLEN.

INNER BREATHING.

SIR,—I have recently received a few short messages (given by spirit writing mediumship), upon the subject of the development of the "Inner Respiration." Those of your readers who are at all interested in the subject, would, I think, be helped by reading the following extracts, if you think them worth inserting in your paper. I only offer them as suggestions from the spirit land, which may perhaps lead others to seek information upon this deeply important subject.

A friend was with me, and in reply to a question put by her, in reference to our conversation, the following was written:—

"The inner spiritual sympathises fully with, and is the inner type of, the outer.

"Therefore, whatever organ in the human frame is the most sensitive, will be the first to feel the revelation from inner to outer, which is often the revelation of the Divine Spirit," which Divine Spirit brings the 'inner breathing' or 'respiration,' as very distinct from, and of a far higher order, than any teaching from the lower and inferior spirits.

"Every human being has the germ of the Divine Spirit as its essence, or life could not be.

"It is a distinct life, and also a distinct entity, from the life-spirit of the man, which becomes (when in the spirit land) the spirit that communicates.

"When the holy germ of Divine life wells up from the in-

terior life, to the outer, then is the man the vehicle of the holy breath, the Logos.

"In Christ this was the *whole* life, He possessed that in its entirety. This made Him God only. * * * *"

Question—"What is this inner respiration?"

"It is the inbreathing of the Holy Spirit. The uprising of the inner germ, to meet the outer essence."

Question—"What do you mean by outer essence?"

"God in the universe, meets the God in the human, as distinct from the spirit life of man alone."

Question—"Can any one possess this gift?"

"Not unless the whole spirit soul-life is in harmony with the Divine."

Question—"May not some be prevented from obtaining it whilst on earth, by the force of adverse surroundings?"

"Yes; but the highest sphere cannot be reached, until this breathing is attained."

Question—"If the hindrance has been mainly due to uncontrollable earthly circumstances, what then?"

"Then the advance will be rapid, when in the spirit land."

Later on, after my friend had gone, I received the following:—

"The Spirit of God, in man, uprising, and becoming conjoined with the very essential essence of the God-head, which is the Christ descending *in persona*, constitutes the second coming of Christ, the reign personal of the Divine in the human."

St. Leonards. F. J. T.

AN ERROR IN "THE BANNER OF LIGHT."

SIR,—Permit me to correct an erroneous statement, made in an article compiled by myself, and inserted in *The Banner of Light* (Boston, U.S.), of February 7th, 1874. There I speak of the *Spiritualist* as the "second oldest" paper connected with the movement in this country. A friend having called my attention to the remark quoted, I find, upon reference to the files of papers I possess, that I am in error. For the sake of exactitude, permit me to append the dates of the appearance of the *Spiritualist* and the *Medium*. The *Spiritualist* first appeared November 19th, 1869. The *Medium* was first issued April 8th, 1870. The error was purely unintentional on my part.

J. J. MORSE.
 Warwick Cottage, Old Ford-road, Bow, E.

EVIDENCE BY DEMONSTRATION.

"FACTS are independent of fashion, taste, and caprice, and are subject to no code of criticism. They are more useful, perhaps, even when they contradict, than when they support received doctrines; for our theories are only imperfect approximations to the real knowledge of things."—*Sir H. Davy*.

"Every branch of human knowledge hath its proper principles, its proper foundation, and method of reasoning; and if we endeavour to build it upon any other foundation, it will never stand firm and stable."—*Reid*.

SIR,—No doubt, the mind is subject to illusions which only a more complete knowledge can determine; hence it is said, that it is our judgments, and not our senses, that deceive us. For instance, any one unacquainted with all the facts concerned, will declare most positively that the sun moves, exclaiming, "Can I doubt the evidence of my senses, and when confirmed by the evidence of all other observers?" Nay, does not Bacon assure us that "man knows no more than he has observed," and that "more he neither knows nor can know." The error was in judging before having observed all the correlated facts, as in supposing that the cart was moving of itself before having got sight of the horse, or in concluding that the train on the railway was moving itself before having any acquaintance with steam power. But further knowledge settles the question, both in respect to the train in motion and the seeming motion of the sun in the heavens. Nay, you have but to travel by the train to see, or seem to see, the hedges move, whilst you, in the moving carriages, appear to be at rest; also, transfer the position in regard to the sun and the earth, on which you are also a traveller, and you perceive the error and reason of the illusion in both cases—or, at least, the astronomer does, because it is he alone that can fully appreciate the whole position, and verify the fact in all its bearings. And so far, Dr. Carpenter is right, as quoted by "A Diluted Maniac," who certainly does not seem to be more mad than the rest of us.

But now, suppose that Dr. Tyndall, for instance, in the Royal Institution, were to mingle two colourless liquids together which in combination at once became intensely blue or red, are we not to believe the evidence of the senses? "Oh! but," says the sceptical Carpenter, "this dove-tailing

may be very good joiner's work—all very well—but it may be a trick, or a fiction of the imagination." "You think so," replies the experimentalist, "then be good enough to try it yourself, and if you cannot rely on the materials here present, get others of the nature indicated, and try to make the experiment yourself at your home." The basis of certainty in these matters depends on the means of verification. It is the same with regard to the sounding and sensitive flame—another astounding and more recent novelty—in respect to which also verification is open to all. Take then, another case—here are three very innocent materials, and you see how small is the effect on putting a light to them one after the other; but put them together and stand aside, and let but a spark fall on the combined elements, and the three innocents, "the Trinity in unity," produce the very devil, in so far as powder explodes with tremendous force. This, too, you may verify by your own firesides at home. And precisely so with the facts of Spiritualism. At first declared to be all delusion or a trick; then it is pronounced to be an illusion of the senses; and again, it is held to be a wrong conclusion; and lastly, it is coolly accepted, but in the view that there is nothing new in it, such like phenomena of more or less of an abnormal nature, having occurred from time to time, as all history affirms; all very curious matter, no doubt, but mere exceptional instances of no scientific value or significance any way.

In such a fashion has been the reception of the new light that has burst in upon us in respect to the nature of man and mind. Yet the professors walk in darkness, hood-winked by old notions and mechanical theories; and even the physiologists are all behind hand as usual, as if these very exceptional instances were not the very facts required to cast light upon the rule, as with the corresponding irregular or deviating instances so important in regard to every other science, and as such so greedily taken hold of as they fortunately occur. Dr. Carpenter relies on common sense—but common sense declared the sun to move! I rely on common sense too, meaning by which the agreement of competent enquirers after full investigation, which is a further or logical sense, or what we may call the true essence of common sense as the result of analysis.

F. G. S.

MR. HERNE AT BRIGHTON.

MR. HERNE gave a public *seance* at the Quadrant Hotel, Queen's-road, Brighton, last Saturday evening. It was attended by some sixteen persons, exclusive of the medium; Lord Bangor, Lord Pevensey, and Mr. Martheze being amongst the gentlemen present. There were half-a-dozen ladies, two of whom were friends of the first-mentioned nobleman; a third lady being introduced as "Mrs. Dickinson, a professional medical medium from America." The "manifestations" were of a decided character. Without claiming for them the merit of being instructive, they were, it must be owned, sometimes amusing; and Mr. Bray goes so far as to pronounce them expensive; as he will probably be called upon to pay for the broken furniture, he may not be without grounds for arriving at this conclusion.

The guitar was the instrument first selected for manipulation, and it "tum-tummed" and floated in the air apparently for some little time. Only those in the immediate vicinity of the medium, however, were, as far as could be learnt, touched by it; the ladies and gentlemen at the further end of the table begging in vain that they also might be favoured with a gentle knock. At one time, judging from the sound, the instrument was taken quite behind the medium's chair and played near to the ground; then it came back and soared above the table; at any rate, a dark object could be distinguished moving about under the gaselier by those who were facing the window, which, though curtained up, did not entirely exclude the light. The musical-box and the tambourine were next performed upon, and then the bell was shaken vigorously several times. "John King's" gruff voice was the first to announce itself, but his stay was very short. A few hurried and decidedly laconic remarks, and he gave place to his livelier companion, "Peter."

The "spirit" of the defunct clown is always a favourite at these *seances*; he still affects to be funny, and he has certainly no cause to complain of want of encouragement. On this occasion everybody appeared to be desirous of utilising "Peter." "Please touch me, Peter." "Oh! Peter do come over to me," and similar appeals came from all parts of the room. It would have required a supernatural power to have satisfied all these demands; and "Peter" was not disposed to

lend himself for any such purpose. He did what he liked, and those who asked to be touched were occasionally touched a trifle harder than they bargained for. Some of "Peter's" repartees were smarter than usual, and provoked much merriment. "What's my age, Peter?" enquired Lord Bangor. "How should I know," instantly replied the clown; "I wasn't in everybody's birth-chamber when they were brought into the world." "Well," his lordship next asked, "can you tell me what I've had for dinner?" "No; I don't want to make a post-mortem upon you," answered Peter, somewhat pettishly. "Peter do put your hand in my face," next besought an elderly lady; to which the clown responded by endeavouring to relieve the lady of her bonnet.

A soft whispering voice was now heard about the medium, and those who sat near to him were touched about the head and face with the speaking tubes. Mr. Martheze, who sat to the right of the medium, was favoured with a communication, the purport of which, however, did not transpire. Several of those present now expressed a wish to have some more decided physical manifestations. "Will the spirits fetch something from outside?" "Bring in all the hats and coats from the other room!" "Put the sofa on the table!" and so on. To this last request there was a very general objection; the ladies especially exclaiming against it. It seemed, however, to meet with the approbation of the "spirits," for almost directly afterwards the table was violently upheaved, a cloth was thrown at one end of the table, and an antimacassar flung at the gentleman next to me; the medium cried out that his chair was being pulled away from him, and several cracks occurred as if the furniture was being broken. The ladies began to get alarmed, and the wife of the landlord was heard to express fears for her goods and chattels. The medium, too, appeared to be apprehensive that some evil spirits had got possession and were maliciously bent on destroying the furniture.

Amid all this disturbance, some asking for lights, and others requesting that nothing should be done, the sofa was violently pushed up against me, and as I had no wish to be jammed against the wall I resisted the pressure with my shoulder. In a moment the sofa was dropped—for it had been partially lifted up at one end—and two slaps were almost simultaneously heard. Of one of these I was the recipient, the blow coming pretty smartly by the side of my head; the other being directed to the face of unoffending medium. This brought things to a crisis, and the general feeling was now in favour of the gas being turned on. When the lights were lit the medium was found to have a very red face, and was heard to complain of faintness; and the leg of one chair and the back of another were found to have been broken off. This was considered quite enough for one sitting, and the visitors dispersed.—*Sussex Daily News*, March 23rd.

THE *soirée* of the National Association will come off at the "Cannon-street Hotel," on the 15th April; it is known that the attendance will be large.

THE POSITION OF WOMEN.—In accordance with Mrs. Cora L. V. Tappan's special desire, a committee is being formed for the purpose of engaging St. George's or some other large hall, for a proposed inspirational address on "The Position of Woman in the State." If arrangements can be made, the lecture will be given towards the end of April. Ladies and gentlemen are earnestly requested to join the committee, or in some manner to co-operate in the undertaking. Letters addressed to J. Thornton Hoskins, Esq., 5, Connaught-square, will receive immediate attention.

ANSWERS TO CORRESPONDENTS.

F.—This correspondent writes from a city which is the centre of much culture and education, about the harm done to the cause of Spiritualism there, by the visit of a person who has been much "written up" by a Spiritual journal. The statements in the letter are of such a nature that they should not in any case be published anonymously, and they should be made known to the public through the columns of the paper by which our correspondent was misled, which is in honour bound to correct the unreliable information. We desire to keep such disagreeable matters out of these pages as much as possible.

R. K.—It is the old story of the furious jealousy of each other which is the characteristic of most physical mediums; the harm they do, especially in the provinces where from inexperience people give more attention to their statements about each other than they deserve, is very great. They are frequently persons fond of physical pleasures, and furiously driven by their passions. These remarks do not apply to those high class physical mediums who never make statements detrimental to other mediums.

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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 R. 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. Meyers, 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 cooperate. 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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