

The Spiritualist

AND JOURNAL OF PSYCHOLOGICAL SCIENCE.

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FOREIGN NOTES.

The Revue Spirite advertises a French translation of Mr. Wm. Crookes's *Notes of an Enquiry into the Phenomena called Spiritual*.

The Messenger of the 15th Nov. gives the result of the means of cure brought to M. Stassin at a spirit circle at Brussels, as related in the article, *Spiritualism in Foreign Countries*, in No. 106 of *The Spiritualist*. M. Stassin writes: "Having suffered for four years from a nervous malady and from internal inflammation, I have made use of all known remedies without effect; whereas now, after two months' treatment by means of Spiritualism, I find myself almost entirely cured."

M. Augustin Padilla, member of the Mexican Congress, and President and founder of the Spiritist Society at Guadalaxara, and M. Puginier, of Bordeaux, are said to have acquired photographic mediumship from sitting with M. Buguet.

We have received from Melbourne several well-written tracts on Spiritualism by Rev. J. Tyerman, being chiefly reprints of lectures delivered at the Polytechnic Hall, where, as well as at the Masonic Hall, Spiritualistic services are held every Sunday evening, admission free. One of these tracts treats of the doctrine of reincarnation, and gives well-considered arguments for the author's rejection of that doctrine. *Hell, The Devil, and Orthodoxy* are among the subjects of other tracts.

Mr. Tyerman also sends us *A Guide to Spiritualism*, a volume of 144 pages, containing chapters on personal experiences, the testimony of eminent witnesses, the literature of the movement, theories, reasons, and teachings. It is written clearly and forcibly, and in a liberal spirit; it forms, by virtue of these qualities, and a considerable amount of information from good sources, an excellent guide for novices. The "religious difficulty" part of the question, in particular, is well handled.

ARSENIC DISCHARGED FROM THE SYSTEM BY MESMERISM.

A YEAR or two ago we republished from one of the back numbers of *The Zoist*, the chief incidents relating to the cure of a lady suffering from a complication of diseases, her renovation being due to successful treatment with mesmerism, by Mr. J. C. Luxmoore, who gave almost daily personal attention to the case for months. At the outset, Mrs. Bird, who resided near Exeter, suffered from epileptic and other fits, neuralgia, delirium, tumours, vomiting, and a coating containing arsenic extending over a portion of the interior of the stomach. It was not known that the coating was there, till she revealed it by clairvoyance; while under mesmeric influence she foretold that it would be loosened and vomited, also that it would be found

to contain arsenic; likewise, all through the treatment she by prevision foretold the course of the disease and the time of her fits, as will be seen on reference to the extended diary published by Mr. Luxmoore. The ejection of arsenic caused much contention at the time in the West of England, and as the circumstances are of considerable interest in connection with the science of mesmerism, we quote the closing portion of Mr. Luxmoore's article. It was published at the time that Dr. Elliotson edited *The Zoist* :—

Much has been said respecting the substance which Mrs. Bird ejected from her stomach, and of course the antimesmerists in the neighbourhood cannot be induced to believe one word about her having vomited any substance containing arsenic. Some report that we assert she vomited pure arsenic; others insinuate that the substance which I say she vomited did not come from her stomach, but was placed in her mouth, and from thence ejected merely for the purpose of deception; and this they considered proved when it was discovered that Mrs. Bird had caused arsenic to be purchased some little time before she vomited the gritty substance. I was aware of this months before they said a word about it; Mr. Parker knew it at the same time it was procured; and who, will it be supposed, was our informant? Why, Mrs. Bird herself! The fact is, the arsenic was never in her possession, but was brought by the chemist of whom she purchased it for the purpose of his using it in her garden, mixed with salt, to destroy slugs. The evening proving wet, he came over the next morning and buried it in the earth. During the night it was in Mrs. Bird's house; a person at the time staying with her had it locked away and kept the key, so that Mrs. Bird did not know where it was placed; and had she, there were no means of her getting at it.

As I am one of those foolish people who condescend to believe what they see, my opinion on the subject would not have been altered if Mrs. Bird had kept any quantity of arsenic in her possession. I assert (and I flatter myself that at least those who know me, and whose opinion I value, will not doubt my word) that on two occasions a gritty substance, subsequently found to contain arsenic, was in my presence ejected from Mrs. Bird's stomach. As to her having concealed it in her mouth, that is quite out of the question, for she could not, during the time I was with her before it was ejected, have spoken plainly had there been anything in her mouth. Besides which, how was she to get it into the state in which it is? for anything less like arsenic can scarcely be conceived. In one point of view it is, perhaps, unfortunate that Mrs. Bird should have purchased arsenic at this particular time, as it enables uncanonid people to insinuate that the said arsenic has been used for the purposes of deception. But, leaving out of view the circumstance of both Mr. Parker and myself knowing all about her having procured the article, Mrs. Bird's openly sending for arsenic is, I think, a clear proof that no trick was intended, and strongly confirms my statement that she, on arousing, recollects nothing that has taken place during her sleep-waking. An impostor would not, I should say, do what would lead to certain detection. Added to this, the watery rash, garlic eruptions, and pain in the calves of the legs, are indications of the presence of arsenic in the system. All these she experienced

and complained of to Mr. Parker, long before mesmerism was even named in this neighbourhood.

Once more; must not the system, from some cause, have been much paralysed to allow of very good sal volatile being taken with only two parts out of three water? and I have, at the time she prescribed it for herself, often seen her take it of that strength. I hope I shall be excused this digression, as I feel, on Mrs. Bird's account, strongly on the subject, she having been branded as an impostor by those who can know nothing of her case.

My friend Mr. Janson has examined the ejected substance under a powerful microscope, and is satisfied it is not a mechanical mixture.

Mr. Herapath, the eminent chemist, has published the following letter in the *Western Times* :—

To the Editor of the *Western Times*.

Bristol, Dec. 2nd, 1846.

Sir,—My attention has been called to a controversy which has, for some time, been carried on in your city, upon the reality of certain exhibitions and statements in relation to mesmerism, and I have been solicited by the exhibitor on one side, and opponents on the other, to express an opinion upon the possibility of a large quantity of arsenic (enough to kill 20 men) remaining in a living stomach for many years, and then of having been thrown up during mesmeric clairvoyance. Of course in the absence of more definite information I could, in reply, merely state that no such case had ever occurred in my experience, or within the course of my reading. Since then, Mr. Parker, surgeon, of Exeter, the exhibitor and advocate of mesmerism, has called upon me with the matter said to be ejected, and having expressed a wish to have all the facts enquired into, I obtained from him a small portion of each of the two packets, one of which he said had been caught and identified by a gentleman who was present at the time of ejection, and the other which had not been so identified. I have submitted those to chemical enquiry, and I find them to be nearly alike in appearance and chemical composition. They are pulverulent, and slightly agglomerated, the colour whitish—or rather white, with a shade of brown. The microscope shows the structure to be crystalline, and capable of depolarising light; they contain one-twentieth part of their weight of arsenious acid, combined with lime as arsenite of lime; the remainder is crystalline carbonate of lime, with a little organic matter of animal origin. I did not weigh what I saw in Mr. Parker's possession, nor have I any means of knowing the entire weight of what was said to be ejected—what I received was half a grain of the identified, and four-tenths of a grain of the other, and I should judge them to be a tenth part of what I saw. If I am right in this, the total quantity of arsenious acid in it would be under half a grain—a quantity certainly not enough to kill an adult human being, and especially as it is partly neutralized by lime, which, to a certain extent, destroys its poisonous qualities. The smallest quantity of uncombined arsenious acid which is recorded as destroying life from its action on the stomach is six grains, and that was in the case of a child.

Such a compound as that I refer to might be formed if "arsenical solution," arsenite of potassa and lime water, were mixed together in a neutral solution containing animal matter; but I cannot understand how it could remain in a human stomach for years, knowing as I do that the contents of almost every stomach are acid, from the presence of free hydrochloric acid and biphosphate of lime, both of which would constantly tend to dissolve and decompose it.

I have neither the time nor the inclination to be drawn into a controversy of such a length as this appears to be, and I would respectfully recommend the belligerents to abandon the mere expression of opinion, and to resort to the application of practical tests to prove or disprove the possession of the powers claimed—thus strangers with diseases not apparent might surely be subjected to the clairvoyant by disinterested persons. If she judges rightly in a majority of cases, a favourable opinion would follow, and in the Exeter Infirmary patients about to submit to surgical operations could be mesmerised—if only two or three of them underwent the operations without feeling pain more would be done to establish mesmerism than by writing hundreds of columns in newspapers.—I am, sir, your obedient servant,

WILLIAM HERAPATH.

It will be observed that Mr. Herapath considers both

the specimens given to him by Mr. Parker "nearly alike in appearance and chemical composition." Dr. William Gregory, to whose report I shall hereafter refer, coincides in this opinion. I therefore consider it proved that the substance ejected in my presence, and what was before vomited, are essentially identical in their contents. With regard to Mr. Herapath's assertion that he cannot understand how it could remain in the human stomach so many years, &c., it must be taken with the due consideration that, although a most eminent chemist, he is not, I believe, a medical man; and also that the question was put to him, as to arsenic enough to kill twenty men. I should before have stated that the entire quantity of gritty substance ejected by Mrs. Bird is about one drachm. It has been stated that Mrs. Bird took but a single half ounce of *liquor arsenicalis*, which would contain rather more than two grains of arsenic. This is not the case, as Mr. Parker well knows from statements received when he in 1834 became her sole medical attendant. The *liquor arsenicalis* was sometimes procured by her late husband, and sometimes by a servant. Mr. Bird, being in a public office, was in the habit of purchasing things at different chemists who frequented the office in which he was engaged. I mention this, as a druggist in Exeter has stated that only once did he make up a prescription for Mrs. Bird containing arsenic. Her then medical attendant, from whom Mrs. Bird received the greatest kindness and attention while under his care, frequently himself brought medicines in his pocket for her; but whether that containing *liquor arsenicalis* formed any part of them, we have no means of ascertaining.

I now with great pleasure come to the analysis and opinion of Dr. William Gregory, Professor of Chemistry in the University of Edinburgh; but before doing so, I confess my utter want of language adequately to express my sense of the obligation we are under to him for the unremitted attention he has paid, and trouble he has taken, to determine the contents of the substance submitted to him, and also for allowing us to publish so full a report of his labours and opinions. Dr. Gregory, it will be recollected, is not only a chemist, but also an eminent physician, and the translator of all Liebig's works on chemistry known in this country.

Dr. Gregory's Analysis, extracted from a letter addressed to Mr. Parker.

297 milligrammes of the powder, about 4.5 grains, were boiled ten times in succession, each time with about 30 grammes of distilled water, and the solutions filtered, united, and evaporated to dryness in the vapour bath. The liquid when very concentrated became covered with a film, which is the case with a solution of arsenite of lime. A little organic matter, of a brown colour, separated towards the end of the evaporation, but when dry the residue was nearly white, the organic matter being masked by the arsenite of lime. It weighed, after being heated for a long time at 212°, 45.5 milligrammes. This dried mass had all the characters of a similar one obtained by boiling arsenite of lime with water, and drying up the solution. In both cases the film appeared, and if any crystallisation existed in the dry mass, it was very confused in both.

The mass was dissolved in boiling water and filtered from a little organic matter which had become insoluble, or at least was not dissolved by this smaller quantity of boiling water. The solution in both cases was slightly alkaline to very delicate test paper, indicating the presence of basic arsenite of lime. It gave a yellow precipitate with nitrate of silver. In short, the solution was a nearly pure solution of arsenite of lime. In order to have a control for the quantity of arsenic present, I acidulated the liquid with hydrochloric acid, and precipitated the arsenic by a current of sulphuretted hydrogen gas. The

sulphuret of arsenic was formed very abundantly, and of a perfectly pure yellow colour. After standing in a warm place till all the smell of sulphuretted hydrogen was gone, the liquid was thrown on a filter, and the sulphuret of arsenic well washed. It was then dissolved in ammonia, the solution dried up, and the residue, sulphuret of arsenic, with a trace of organic matter, after being heated to 212° for half an hour, that is till it ceased to lose weight, weighed 30.0 milligrammes, equivalent to 24.1 milligrammes of arsenious acid, or to 44.9 milligrammes of basic arsenite of lime.

The matter dissolved from the powder by boiling water therefore consisted of—

Basic arsenite of lime	44.9 milligrammes.
Organic matter and loss	0.6 "
	45.5

And it contained 24.1 milligrammes, or about 0.372 of a grain ($\frac{1}{3}$ grain) of arsenious acid.

That portion of the powder which had not been dissolved by the boiling water contained the carbonate of lime, coloured by organic matter. It was dissolved, as well as what remained on the filter through which the boiling solutions had been filtered, in dilute hydrochloric acid; the solution neutralised by ammonia, (which was added in slight excess, but caused no precipitate, indicating the entire absence of phosphate of lime), and precipitated by oxalate of ammonia. The precipitate was collected on a filter, well washed and dried. After being heated to 212°, till its weight became quite constant, it weighed 340 milligrammes, equivalent to 233 milligrammes of carbonate of lime. I should have said that the greater part of the organic matter remained undissolved when the original carbonate was acted on by hydrochloric acid, but its quantity was so small, and it adhered so tenaciously to the filter, that it was absolutely impossible to make a determination directly of its weight. It gave out when heated on platinum a smell of burnt animal matter, and no doubt contained a little albuminous or gelatinous matter.

The result of the whole analysis, therefore, is as follows:

Carbonate of lime.....	233 milligrammes, or 3.989 grains,	
Basic arsenite of lime ...	44.9 "	0.372 "
Organic matter and loss..	19.1 "	0.138 "
	297.0 "	4.500 "

Or in 100 parts—

Carbonate of lime	78.45
Basic arsenite of lime	15.11
Organic matter and loss	6.44
	100.00

The proportion of arsenious acid in 100 parts is therefore 8.11.

Before analysing the powder, I again examined various portions of it under the microscope, and in many instances I perceived some irregular fragments, having a decided appearance of crystallisation; but the mass of powder is amorphous, under the weak power which I employed. The crystallised portions have not in any degree the aspect of the powder of arsenious acid; they much more resemble grains of carbonate of lime; and the observations of Mr. Herapath, made with a higher power, show, I have no doubt correctly, that the mass of the powder is crystalline carbonate of lime.

From all these observations, joined to those in my former letters, I am decidedly of opinion that the arsenious acid present in the powder is entirely in the state of arsenite of lime, and that it consequently has not been introduced into the stomach or into the powder in the form of the powder of arsenious acid.

Considering that your patient took the arsenic in the form of the *liquor arsenicalis*, and was at the time in the habit of taking lime water, (a very unchemical prescription, by the way), it is quite easy to see how arsenite of lime should be formed in the stomach along with carbonate, and once formed, its great insolubility would not only account for its being found there after so long a time, but would also explain how so considerable an amount of arsenic should remain in the stomach without producing dangerous or even fatal effects. At the same time it is quite possible that a very small portion might occasionally be dissolved, and produce some of the toxicological effects of arsenic as long as it remained. We must bear in mind, too, that the arsenite of lime, besides its own insolubility, was further protected by the presence of carbonate of lime in large excess, and of agglutinating organic matter, which must have defended it from solvent action. That it must have been agglutinated is obvious, otherwise it could not have remained in the stomach; and there can, I

think, be no doubt that, from the very peculiarly morbid state of the stomach and digestive powers, the solvent energy in this case was reduced to a minimum, and that, when the patient's health began to improve, and her stomach to assume in a greater degree its normal powers, the agglutinating matter was absorbed, and the insoluble mass, thus disintegrated and more exposed to solvent action than before, may have excited vomiting, and thus caused its own rejection. The physical appearance and chemical character as well as the composition of the powder, indicate very clearly that it has been the result of slow action, the organic matter being equally diffused in every part. It is out of the question to suppose that the powder could have been formed artificially by mixing arsenious acid with carbonate of lime; for the arsenious acid has certainly not been introduced as a powder. I should say it has been precipitated in the stomach by degrees, carrying with it some organic matter, as all precipitates do in animal fluids; and I look on the characters of this powder as demonstrative evidence that it has been formed by a slow process in the stomach.

From what I have already said, you will perceive that I do not see any reason why such a powder, enveloped no doubt in organic matter, should not have remained in the stomach for any length of time, as long as it formed a coherent mass, and that without destroying life. The arsenite of lime is so insoluble in water, and above all in cold alkaline solutions, that I should not hesitate to take a considerable dose of it. I should think a very large quantity would be required to destroy an animal, and the experiment might be made; always remembering that when enveloped in a large excess of carbonate of lime, and agglutinated by organic matter, it is still more insoluble than when pure. I do not therefore entertain a doubt, that 60 grains of this powder, containing 9.06 grains of basic arsenite of lime, equivalent to 4.86 grains of arsenious acid, might, under the circumstances, remain for any length of time in the stomach without producing fatal effects; although the patient might suffer in some degree from its presence. It is not certain that 4 or 5 grains of arsenious acid would prove fatal even if pure and uncombined, although it might probably do so. But it is probable that there was originally much more of the powder, and that it has gradually yielded to the solvent actions to which it has been exposed. The symptoms observed, more particularly the vomiting and garlic eructations occurring after the use of salt, would seem to indicate that some portion, no doubt a very minute portion, of arsenic has been in some way dissolved, possibly by free hydrochloric acid, and has then acted on the system from time to time; and it is probable that, had no marked change taken place in the health of the patient, the same slow process of solution might have continued for an indefinite time. A sudden increase in the action of the absorbents has apparently hastened the termination of the process, and disintegrated the offending mass or concretion, so that the residue of it has been ejected from the stomach.

The question having been specifically put to me, whether the gritty powder had the appearance of mixture recently made with a view to imposture, I have no hesitation in saying, that it does not appear to me to possess in any degree the characters of such a mixture. The crystalline carbonate of lime, I think, must have been slowly formed in a solution containing organic matter, and the uniform diffusion of the organic matter in the powder leads to the same conclusion. It seems to me exceedingly improbable that an impostor should have thought of converting the arsenious acid into arsenite of lime; and had the powder been a mixture of the kind suggested, the arsenious acid in all probability would have appeared in it uncombined, and in the form of white grains, of which there is in fact no appearance.

Even supposing an impostor to have known the mode of formation and the chemical characters of arsenite of lime, I consider it in the highest degree improbable that he should have been able to form such a powder as that which I have examined. I am sure that to imitate it would be a very difficult task for the most dexterous chemist.

(Signed) WILLIAM GREGORY.

Mrs. Bird has for years had an insurmountable dislike to salt (first engendered by the unpleasant eructations previously alluded to), and consequently she never takes any with her food; hence it is more than probable that she has less hydrochloric acid in her stomach than is found in that of most other persons, and this would

account for the arsenite of lime being so little acted on by the gastric juice.

J. C. LUXMOORE.

Rose Mount, Alington, Devon.

* * It is impossible for us to publish this case without expressing our admiration of Mr. Luxmoore's indefatigable kindness to the afflicted lady. He resides nearly four miles from her house, is a private gentleman, and a county magistrate, and his arduous exertions were prompted solely by benevolence and the love of scientific truth.—EDITOR OF *Zoist*.

FRIENDLY UNION AMONG SPIRITUALISTS.*

BY THE BARONESS ADELMA VAY.

I CANNOT tell you with what disgust I read Mr. Howitt's articles in the *Spiritual Magazine* against our society, which consists only of most honourable, religious Christians; he attacks therefore *each one of us*. I have already had my pen in hand with the intention to write to that gentleman, and I would have told him: "Sir, I also am a Christian; I believe in God, and in our Lord Jesus, and try to follow His first commandment of love to God and to our neighbour. Charity is, I believe, a true Christian's first virtue. Jesus never condemned; but in the moment of greatest affliction healed the ear of the soldier who came to seize Him; and when the disciples told Him, 'we saw some who healed the sick, but not in Thy name,' He answered, 'Let them alone; they who are not against Me are for Me.' I, though a foreigner, soon found out that the National Association spoke first as our Lord Jesus spoke. 'Let them *all* come to Me; the afflicted ones, the Christians, the heathens, let them all come, and in the bosom of a society consisting of honourable men and women, speak out their wants, their thoughts, and their experiences. We will hear and love them all, and not only the orthodox Christians.'"

So speaks this Society, and we thinking people of different creeds are *most* thankful to the British National Association for her true Christian feeling; and for us, who cannot find such a platform for speaking out on the Continent, we shall gather round her and tell all our opinions and experiences, so that we may learn the truth by collecting and comparing the experiences of all. And, Mr. Howitt, we shall not be a house of fools, nor of heathens, nor of swindlers; but we will be one in the wish of doing good and seeking the truth after the example of Jesus. We shall have no feeling of hatred, such as you show, against those who are not orthodox Christians. Jesus knew no orthodoxy; he did not despise reincarnationalists; he did not even despise the outcast women nor the murderer on the cross; but it is as true that Jesus was badly treated for this liberalism and love. And so we, members of the British National Association, a society which deserves the name of the National Society of Christian love and justice, we will cast out nobody, no fool nor erring one; such as these are spirits, and require especial care and love, and above all, a *home* wherein to rest their aching hearts and find relief.

If you think well to give publicity to this outburst of my indignant heart against the coarse attacks of Mr. Howitt, who calls himself a Christian, then pray do so, and give my name with it.

ORDERS for the proposed illustrated Spiritual periodical are coming in in an unbroken stream; our friends are requested to put all their energy into the undertaking. Particulars will be published next week.

* Extracted from a letter by the Baroness von Vay to Miss Kistlingbury.

DISTURBANCES BY SPIRITS AT MARKETHILL, IRELAND.

THE Markethill correspondent of the *Belfast News Letter*, in a letter to that journal, written on Monday, last week, says:—

“Another ghost story, well authenticated, similar in all respects to that which has made Cookstown notorious, has gained currency in the quiet little village of Markethill and its vicinity. Many of the inhabitants feel not a little alarmed, and firmly believe that the effects which they have seen could only be produced by a supernatural agency. The scene of these, as many suppose, satanic manifestations, is the house of a man named Sharpe, in the townland of Drumnather, within two and a half miles of Markethill, on the Tandragee-road. Mr. Sharpe and his family, who are weavers, and occupy a small bit of land adjoining their dwelling, are well liked in the neighbourhood, and have always lived on the most cordial terms with their relatives and friends. No member of the family ever studied the art of performing by sleight of hand, nor has any one else in that whole neighbourhood, so far as can be ascertained. The heartless destruction of the property of these innocent people and the great annoyance to which they have been subjected seems altogether inexplicable. The Markethill police have frequently visited the house in which the depredations have been committed, but the agents in the work of destruction hold them in utter contempt. Several beds, numbering seven, I believe, have been burned. Bed clothes, wearing apparel of all kinds, and webs of cloth have been cut in a zigzag way as with a sharp knife. Stones have been thrown and windows broken. Noises are constantly heard in the house as of a person jumping on the floor. For some three or four months past these and similar performances might have been witnessed daily, and still go on. The family have retired from the house at night, but come to it during the day. A constable who has frequently visited it told me that a man, who alleged he was from Poyntzpass, came to the neighbourhood and made inquiries about the ghost in Sharpe's, and intimated that if he got a trifle he would banish it.”

MRS. BULLOCK'S SOIREE.

ON Thursday evening, last week, the *soirée* for Mrs. Bullock's benefit took place at the Goswell-hall, Goswell-road, London. The chair was taken at eight o'clock by Mr. Barber.

The Chairman said that he was glad to see so many friends meeting to do honour to Mrs. Bullock, for if one person more than another deserved to receive honour, it was herself. For months past she had given her services on Sunday evenings without fee or reward. He felt sure they would all agree with him that she was justly entitled to their heartiest sympathy and support.

Messrs. Wallace and Son, Miss Eagar, Miss Keeves, Mr. Owen, Mr. Cogman, and others, then spoke respecting the public labours of Mrs. Bullock, and declared their friendship for her as a sister Spiritualist. Several songs, recitations, and inspirational poems were given in the course of the evening.

Mrs. Bullock, in the trance state, responded to the remarks as follows:—It is indeed with the deepest feelings of humility on our part that we stand before you to-night, to thank you for the love and sympathy you have shown towards our beloved medium. It is for this purpose you have met this evening, and it is for this purpose that we desire this meeting to be made a lasting blessing to each individual. It is not our intention on this occasion to speak of the various vicissitudes through which our medium has had to pass, suffice it to say that notwithstanding all her trials and troubles, she has had the greatest, the richest blessing that any medium could indeed be rewarded with, *viz.*, that of the peace

of her own conscience, the consolation within her own breast that she has not lived for self, but for the good of others. For this purpose she stands before you to-night, even to tell you that it is our intention to use her as best we can to further the cause of Spiritualism, and furthermore to teach mankind how to live so that they may best enjoy life, not only in this world, but in the next. We tell you, friends, that Spiritualism brings peace, comfort, and consolation, to every troubled breast; there is no pang of sorrow, or of pain, which some kind spirit friend is not ready to alleviate and remove. Investigate Spiritualism, friends, and you will find it to be to you a door of sweet communion with loved ones, not dead, but gone before. “We do not wish to speak further of this matter on this occasion; we simply wish to thank you, beloved friends, for that amount of tender sympathy and love which you have shown towards our medium, even by your loving presence, loving looks, and loving words—even by the care you have bestowed upon her, even by each one doing his best. Each has given his mite, each has done his duty, and He who does not permit the birds to perish without His knowledge, will not allow the kindness you have shown towards our medium to fall to the ground unnoticed; it shall be to you as seeds sown in your own breasts, springing up and bringing forth fruit even for eternity. We feel ourselves unable to express our gratitude and thankfulness; we leave it to your own souls to reap each one his own reward. God bless and prosper the work which we have undertaken to do through this our beloved instrument; and whilst we say this, we also say, God bless the humble efforts of each one of you; unite always in a grand and harmonious circle; then, as on this occasion, angels will hover o'er ye, bringing glad tidings of peace and joy. Friends, adieu! May the angels indeed bless you overmore. Amen.

After a few words from Mrs. Bullock in her normal condition, and a few further remarks by the chairman, the *soirée*, which was in every sense of the word a success, was brought to a satisfactory termination.

PRIVATE SEANCES.

SEANCE AT DR. SPEER'S—DIRECT SPIRIT MUSIC—SPIRIT LIGHTS—PEARLS AND PIECES OF CORAL BROUGHT BY SPIRITS.

Last Sunday night a *seance* was held at the residence of Mr. Stanhope Templeman Speer, M.D. (Edinburgh), Douglas House, Alexandra-road, St. John's-wood, London, N.W. The medium was the gentleman through whom the *Spirit Teachings*, occasionally published in *The Spiritualist*, are given, and the witnesses present were Dr. Speer, Mrs. Speer, and Mr. W. H. Harrison.

The first part of the *seance* was held in darkness for physical manifestations. Soon after its commencement some direct spirit music was heard, there being at the time no musical instrument of mortal make in the room; delicate sounds, known to the regular sitters as the “fairy bells,” broke the dead stillness which otherwise pervaded the room, and the music bore some resemblance to that which is given by a glass harmonica, or musical glasses. These beautiful effects were produced by a spirit of the name of Kabbila, who says that he was an old Arabian philosopher. Another spirit, Grocyn, then gave a few musical notes, like deep violin sounds, almost double bass. Dr. Speer stated that at previous *seances* trumpet-like sounds were produced. There are instances on record of beautiful music having been heard above the beds of the dying; and the spirits state that the phenomenon is allied to that which they are now developing at these *seances*.

Scented breezes then swept gently round the circle; first came a strong perfume of gardenia, next of verbenas, and lastly a little musk. There was a gardenia in the room at the time, and at these *seances* the spirits habitually extract the scents from any flowers that may be near. The medium says that he has known them to

extract the natural odour from a flower, and to charge it with another, making a rose, for instance, to smell like a violet, but the flower then quickly withers and dies. Sometimes they put the foreign scent upon one part of the flower only; that part then turns brown and withers. When the medium is not well, the spirits apply a remedial process, one effect of which is that the scents of various flowers exude from the crown of his head, near the back, from a space of about the area of a crown piece. Last Sunday night his head could be seen to be quite wet with scent at the part just mentioned; if the weather is bad, if he meets with unsympathetic people, or if he attends a public meeting where the influences are mixed, scent now always begins to ooze from his head.

Faint spirit lights, visible to normal eyesight, floated about the room. The medium, by clairvoyance, saw a rose-coloured light or cloud about Mrs. Speer, a bluish haze around Dr. Speer, and a golden cloud around Mr. Harrison. When the sitters were not mentally passive, but became argumentative, these luminous clouds contracted, and appeared to be disturbed by interior waves.

Raps were plentiful, and noises came from the chair of Dr. Speer.

The spirits are constantly bringing small pearls, pieces of coral, and stones of various kinds to the medium; they drop near him one or two at a time, at all parts of the day, for instance, a few generally fall on the table during dinner. Sometimes he sees hands carrying them; the fingers point downwards; the stone or pearl is suspended a few inches below the points of the fingers, and is connected with them by a luminous streak; the fingers open, and the stone drops. One night he woke up to see a luminous hand above him, and a stone glowing like a luminous pea, suspended below the fingers. The hand opened, and a precious stone dropped on his chin. He struck a light to examine it, and found it to be of a brown colour exteriorly, but interiorly flashing with iridescent hues.

Towards the close of the *seance* a light was struck, and Imperator, the chief guardian spirit of the then entranced medium, delivered an address, on the management of spirit circles. Mr. Harrison took the remarks down in shorthand, and they will shortly be published.

SEANCES WITH MR. WILLIAMS—A MATERIALISED SPIRIT FLOATING IN THE AIR.

LAST Saturday a private *seance* took place at the rooms of Mr. C. E. Williams, 69, Lamb's-conduit-street, Holborn, London, W.C., at which Mr. Charles Blackburn, of Parkfield, Didsbury, near Manchester, attended with a friend whom he wished to convert to Spiritualism; the other witness present was Mr. W. H. Harrison, of Chancer-road, Herne-hill, London, S.E.

Mr. Blackburn's friend searched the room, then held one of the hands of Mr. Williams, who sat on one side of him, and both the hands of Mr. Harrison, who sat on the other side of him. Mr. Blackburn held the other hand of Mr. Williams. Under these conditions musical instruments flew about the darkened room like bats, played tunes on the heads of each of the sitters in turn, and materialised spirit-hands fingered the heads and hands of all the sitters very freely; a spirit-hand seized the hand of the inquirer and pulled it up towards the ceiling, even when he rose from his seat and stood on tiptoe as high as he could reach.

Last Monday morning the same sitters had another

private *seance*. Mr. Blackburn's friend searched the room most thoroughly, and gazed keenly up the chimney without discovering anything insuspicious. He shifted and examined the cabinet, and opened and examined the two little cupboards. Then he tied Mr. Williams in his own way to the seat in the cabinet with cord, nobody else interfering in the matter. Afterwards he sat at the table outside the cabinet, held both the hands of Messrs. Blackburn and Harrison, after which the light was extinguished. The musical instruments flew about as before, hands pulled each sitter in succession as high as he could reach when on tiptoe. John King and Peter talked, though not very much, and soon John King, robed in white drapery, appeared with his phosphorescent lamp. He floated several times steadily up to the ceiling from different parts of the room, and knocked against and illuminated the ceiling to make clear that he was really there; he also floated over the head of Mr. Blackburn's friend. The latter at last said that he "gave in," and could not account for the phenomena in any other way than as explained by Spiritualists. He expressed regret that certain eminent philosophers did not examine and certify the facts, under the mistaken impression that the voice of authority can make the public accept a new truth before the time of that truth has come.

SEANCE AT MISS PONDER'S—FINE SPIRIT RAPS—CONDITIONS INFLUENCING PHYSICAL MANIFESTATIONS.

Last Friday a *seance* was held at the house of Miss Ponder, 11, Hayter Villas, Brixton-rise, London, S.W., and the sitters present were Miss Ponder, Miss E. D. Ponder, Mrs. Rudd, Mr. Earl Bird, and Mr. W. H. Harrison. The medium was Dr. Monck, of Bristol. He had held two sittings earlier in the day, so at first had not much power, but rumbling noises and muffled raps came from the table. Later in the evening, and after a break in the *seance*, the power was stronger, so much so, that the loud raps obtained might have been heard outside the house. The telescopic dining table was opened so as to make a crack three inches wide, down which the table-cloth drooped; spirit-hands several times raised the drooping cloth from below, and elevated it several inches above the level of the table. While the hands and arms of everybody, including those of the medium, were in full view, Miss E. D. Ponder was startled two or three times by something coming from below the table and grasping her wrist; it was probably a spirit-hand, but it disappeared too rapidly for a clear view of it to be obtained. An accordion was tied tightly with string, then enclosed in a pillow-case, the mouth of which was also closely tied up by means of half a dozen double knots. While it was in the hands of the entranced medium, who was shaking violently, Mr. Harrison played on one of the keys through the pillow-case, and a musical note resulted; he felt warm air issuing from the orifice. Dr. Monck thinks that his breath is used in some way, to produce musical sounds with a tied accordion. He also feels a strong pull at his lungs, when spirit-fingers raise table-cloths from below.

He shakes and shivers for a minute when the spirits draw power from him; then there is a pause of a few minutes, as if the spirits were preparing to do something with the power; then, at the moment of producing a manifestation—say raising the cloth—his head is drawn down towards the rising cloth, and his hands tremble over it; the spirits draw power at

the moment from the head and hands. After solid objects have been much moved, the muscles of his arms ache, showing that power has been drawn from those portions of his organism.

SEANCE AT DALSTON—MRS. BASSETT'S MEDIUMSHIP.

On Thursday, last week, there was a semi-private seance at the rooms of the Dalston Association of Inquirers into Spiritualism, 74, Navarino-road, Dalston, London, E. Among the observers present were the president, Mr. Alfred E. Lovell, Mrs. A. Corner, the Misses Corner, Mrs. Edward Corner (Florence Cook), Mrs. M. T. Ward, Mr. R. Pomeroy Tredwen, Mr. Wm. Braham, Mr. G. R. Tapp, Mr., Mrs., and Master Cook, Mr. T. Blyton, and Mr. Wm. H. Harrison. Mrs. Bassett was the medium. Voice manifestations were obtained, also a few raps and spirit lights. The spirit James Lombard, maintained an interesting conversation for about an hour, and Charles Dalman said a few words. A notice of the seance was published yesterday in the *Hackney Guardian*, the local organ of the Conservatives.

SEANCE AT MR. DAVIS'S—FLOWERS AND SCENTS BROUGHT BY SPIRITS—MATERIALISED SPIRIT FORMS—POWERFUL PHYSICAL MANIFESTATIONS.

We have received the following letter :—

To the Editor of "The Spiritualist."

SIR,—On Sunday evening I attended a seance at the house of Mr. Davis, Underwood-street, City-road, and was strongly requested by the controlling spirit to send to *The Spiritualist* a report of what I had seen and heard.

There were present sixteen persons, all, with two exceptions, being mediums of more or less development. With such a concentration of power, manifestations of great variety and perfection were easily produced. After the usual preliminary arrangement by the guides of the individuals composing the circle, we all joined hands at some distance from the table, and the light was extinguished. Immediately raps began on the table, at first faint, then very loud; and some answers to questions were thus given. Next scent was scattered profusely round the circle—so profusely that it seemed literally to rain scent for a few seconds. Then flowers were brought, snow-drops and violets, and thrown into our bosoms and laps fresh and of delicate odours; those I brought away have retained their fragrance to the present time.

Next a hand, large and as real as any human hand, though cold, was laid upon mine, but I was not allowed to grasp it; and presently one was laid on my head while another took hold of my foot. Meanwhile musical instruments were brought into play. A child spirit (Mrs. Davis's little son), by means of a mouth-organ shaped some words of communication with his parents. Some simple airs were played on an accordion by another spirit, who, the sitters informed me, was Mozart; I fear, however, there must be some doubt on that point, a request of mine for one or two bars of any one of his melodies being declined. A tambourine was next vigorously beaten, carried all round the room and up to the ceiling, and tapped on the heads of the company. The front of the piano was removed and the strings strummed with invisible hands. Fresh sounds continued to be heard, until at last there was a united chorus, with plenty of power if not much harmony, of ten or a dozen instruments, most of them floating about the room, with loud knocks and thumps on the table and elsewhere, together making a din almost deafening. This subsiding, a noise as of the tearing of paper was heard; then hands were felt by all present to be busy with their heads and hair; presently, as directed, a light was struck, and a ludicrous scene resulted, for all the heads of the sixteen sitters appeared in curl papers—the masculine portion of the assembly having been honoured with the largest share of attention in this direction. The laughter having ceased, and the heads having been restored to something like their normal condition, we again relapsed into darkness. Spirit lights were next introduced, which floated about for some time in graceful curves.

Finally a crowded tapping of heads by materialised hands, accompanied by another tremendous chorus of the combined instruments, terminated the dark seance.

The light was now turned on, and the company were arranged in concentric arcs facing one of the corners of the room. Across this corner was drawn a curtain, reaching from a height of about eight feet to the floor, and leaving an open space between the top and the ceiling. A single chair was the only object left in the recess thus formed. Two of the mediums, Messrs. Eglington and Haxby, now retired (empty-handed) behind the curtain, and a vigorous singing of hymns was commenced by the sitters outside. After some little time a dark hand was exhibited above the curtain, and was presently protruded at the sides. The singing was resumed, and soon a turbaned head with a dark complexioned face and black beard, slowly made its appearance over the top, remaining in view about a minute. The singing being continued the head presently again appeared, slowly mounting to the ceiling, and surmounting a form materialised to the waist. The figure remained visible for a short time, bowing gravely to the company, and then disappeared. I should here say that the "Pasha," as he is termed, was addressed and welcomed by the *habitués* of the circle as an acquaintance.

By direction of the guide, singing was now resumed more lustily than ever. After a lapse of perhaps ten minutes one side of the curtain was gently pushed forward, and the "Turk" in full form and habiliments slowly emerged and stood before the company, a space of only about two feet intervening between him and the nearest sitter on that side. After allowing a good view of himself he retired, and presently emerged in a similar manner on the other side, remained in full view a short time, and then withdrew.

This closed the materialisation seance, which was satisfactory in the highest degree.

Several minor incidents of more or less interest connected with the evening might be mentioned, as, for instance—on entering the circle I was volubly accosted in an unknown tongue through one of the mediums by an African spirit; another, through a second medium, informed me that he had met me at another circle; my head was patted by the hands of spirits professing to be near and dear friends. I was promised some good tests on a future occasion; and a personal description was given to another gentleman of a spirit present whom he recognised as his wife.

The manifestations were under the superintendence of a spirit named Joe Landon, formerly an American clown—a jovial spirit, and much interested in his work. It is devoutly to be hoped that the power possessed by this circle may be eventually utilised for the public good. ALBERT SNOW.

North End, Hampstead, Nov. 23rd, 1874.

SEANCE AT MR. MARTHEZE'S—MR. WILLIAMS IN BRIGHTON.

The *Sussex Daily News* of Nov. 25th, says :—

A contributor writes to say that Mr. Williams, a well-known spirit medium, paid a visit to Brighton on Sunday, and gave a seance at the residence of Mr. J. N. Tiedmann Martheze, Palmeira-square, on the evening of that day. Some sixteen or seventeen ladies and gentleman constituted the circle, which included the members of the host's family, Captain and Mrs. Weatherley, Captain Sandeman, Mr. and Mrs. H. Collen, Mr. Curtis, Mr. John Bray, Mr. W. Gill, &c. During the first sitting the whole of the company were touched by so-called spirit-hands, and the hands of several of them were lifted up as high as they could reach, even though they stood upon a short pair of steps that were moved up to the circle, and eventually lifted over their heads on to the table. A watch, ring, and pocket-book, were also taken from the pockets of Mr. Martheze, and conveyed to other persons in the circle; and the voices of "John King" and "Peter" were likewise heard, and were identical with the voices of those *soi-disant* spirits as they present themselves at Mr. Herne's seances. At the second sitting Mr. Williams, who is a young man of some four or five and twenty, was bound in a chair in a part of the room over which a curtain was drawn, and what purported to be a materialisation of "John King" appeared with his lamp, a luminous substance of about the size of a turkey egg, of a bluish-green colour, which diminishes in brightness as it is taken from the spot where the medium is sitting. With the aid of this light several glimpses of the face of "John King" were caught, at one time fully a yard from the chair where the medium was sitting, and both Mr. Martheze and a lady aver that they were touched with the lamp. On the light being lit Mr. Williams was found apparently in a state of unconsciousness, and bound to the chair much in the same condition as he was when the gas was put out.

SEANCE AT MR. HINDE'S—MRS. EVERITT IN DARLINGTON.

Mr. T. P. Hinde writes to us, Nov. 18th :—

Last Sunday evening, a *seance* was held at my house, Cobden-street, Darlington. Ten ladies and eight gentlemen were present; three of the visitors were members of the Society of Friends, and two of them strangers to spiritualistic phenomena.

The *seance* was opened with a hymn, then spirit friends, by raps, requested the following scriptural passages to be read :—Ezekiel, 3rd chap., 8th verse; and 11th chap., 1st verse; also Acts, 2nd chap., 1st verse, concluding with mental prayer; this was most appropriate for the occasion, Quaker friends being present.

The lights were extinguished. It was found, after singing one or two hymns, that the conditions were not quite so favourable as could have been wished, the spirit lights being very few and small. The perfumes were most profusely bestowed upon the circle, so much so, that we who had sat before with Mrs. Everitt, remarked how abundantly they were given to us. The direct spirit voice was very satisfactorily evidenced to all present by the rapid motion and effectual manner the sound was conveyed, coupled with the extraordinary wit and logical correctness of the remarks. Unfortunately, want of power was apparent throughout the *seance*, and John Watt, the spirit, soon brought the proceedings to a close.

We then adjourned to the drawing-room for a little refreshment, and, as we thought, for the remainder of the evening; but not so our invisible friends; we were scarcely comfortably seated round a bright, cheerful fire, when the impression came so strongly upon our dear friend Mrs. Everitt to have a further *seance* (this time composed of the family only, six in number), that Mr. Everitt at once endorsed the same, and without any delay we returned to the *seance* room.

The lights were hardly extinguished, when three very heavy blows were dealt upon the table; some rolls of paper were up to the ceiling, and then beating the sitters and chandelier in rapid succession. A most striking phenomenon then occurred; small child-like fingers patted my forehead and hair; the spirit proved himself by the direct voice to be a little boy of mine, who has been in spirit life about three years. Larger hands touched and pulled the hair of Mr. Everitt and Mrs. G. R. Hinde, at times rather too strong to be pleasant. In one instance a shawl was dragged most vigorously from the shoulders of Mrs. G. R. Hinde. About this time our dear mother (who entered spirit life last year) was announced as near me, and through Zippy, entered into conversation with the family present, communicating directions and information important to each member of the same.

At this stage our attention was suddenly directed to a noise near myself on the floor; it sent a thrill through my whole frame, as well as that of my brother, sister, and wife present; it was the well-remembered sound of mother's rocking chair, with the creaking of her boots bending to the motion of the chair. This is one of the most wonderful imitations I have ever had the good fortune to record in my life's experience; it was sufficient in itself to bid any one to halt and examine into the truthfulness of this grand philosophy for themselves. Suddenly we noticed the chair had become vacated, the foot had ceased creaking, and the sound of the rockers gradually died away, until all was again silent. Mother had gone on to continue her mission of love and usefulness to others most demanding her presence in their midst.

Here John Watt came with his kind and faithful counsel and advice for our future mutual welfare, bringing to a close one of the most remarkable and profitable *seances* ever witnessed through Mrs. Everitt's mediumship. This opinion was fully borne out by Mr. T. Everitt, who stated that, for the variety of phenomena in rapid succession, he had never known a more satisfactory *seance* in all his experience.

SEANCE AT MR. F. EVERITT'S—MRS. EVERITT IN BISHOP AUCKLAND—A TABLE-CLOTH PROJECTED UPWARDS BY MATERIALISED SPIRIT HANDS.

An anonymous letter published in the *Durham Chronicle* says :—

On Tuesday, November 3rd, I received an invitation from Mrs. F. Everitt, of Bishop Auckland, to attend a *seance* at their house the same evening. Knowing that her sister-in-law, Mrs. Thos. Everitt, was the medium, and having heard of her, I gladly availed myself of the opportunity. I attended at eight o'clock, and found myself in the company of nine ladies and gentlemen, all of whom, with the exception of Mr. Thomas

Everitt, his wife, and another lady, were known to me. We sat round a large mahogany dining table, measuring about six feet by four, which was covered by an ordinary table-cloth. Proceedings were commenced by the singing of one of Ira Sankey's hymns, during which I could hear the time being kept by distinct though not loud raps upon the table. After the hymn we were asked by raps to read certain portions of the Bible, which was done, after which we sang again, being accompanied as before. I must here state what should have been stated before, that Mrs. Everitt is not a paid medium, but is the wife of a gentleman of independent means, and she cannot therefore be suspected of trickery for the sake of obtaining money. After the second hymn, Mr. Thos. Everitt, after stating that the conditions would be improved by lively conversation, asked the spirits if they would lift the table-cover, and being answered in the affirmative, the table was opened in the middle about three inches and the cloth pressed down, the opening thus forming a small trough. After a little while the cover in this trough was seen to rise in different places as if lifted by the fingers of some one underneath. We all then in turn placed our hands in the opening, and all were touched by fingers apparently as solid as our own. Up to this time we had been sitting in the light of two gas burners, but now the spirits asked for darkness and the lights were turned out. Another hymn was commenced but was not finished, for the room suddenly seemed full of a beautiful perfume. While we were talking about this another delicious perfume struck our senses in cool waves, as if the atmosphere of the room were put in motion, laden with the aroma of flowers. I remember four distinct kinds of perfume, but cannot think of any scent they resembled. After this a number of beautiful lights appeared in various parts of the room. These are called spirit lights, and what was peculiar about them was, that though some of them were very brilliant, they had no rays as ordinary lights have. Mr. Everitt explained that the spirits produced these lights by opening our atmosphere and giving us glimpses of theirs. While we were talking about the lights I was startled by a strange voice saying, "Good evening, how are you all?" This I was told was Zippy, a spirit who always attends *seances* held by Mrs. T. Everitt. The voice seemed to belong to a person who was both witty and wise, for he kept up a lively and instructive conversation for over half-an-hour. On Monday night, I sat again, when, in addition to the lights and the spirit voice, the table was lifted off the floor without human contact. A large musical box, weighing about fifty-six pounds, was put on the table and while it played some lively airs, the table danced an accompaniment, though no one touched it with the exception of the medium, who rested the tips of her fingers upon the table-cloth. After the *seance*, I tried to ascertain the weight of the table, and found that with the box upon it, I could just manage to lift one end. One of the sitters, Mr. James Faucett, described a spirit who, he said, was present, so accurately, that a young gentleman, a representative of one of the Auckland papers, admitted the description exactly tallied with his remembrance of his grandmother.

Correspondence.

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

THE CONFESSION OF A NAUGHTY BUT TROUBLED SPIRITUALIST.

SIR,—I almost deeply repent my letter in your last, for it contains expressions of anger on my part, which bear evident marks of lost self-control and temper; these memories come back to me with reproach, when I look at the kind letter I have just received from my friend in Vienna. I overheard the voice of sincere and warm regard in the midst of the roaring of fanatical scepticism. But we poor deluded ones are often severely put to the test in the matter of patience, and I believe I shall draw up many a recollection of a fellow-sufferer by the following little picture: There is a loving, really genuine friend; with quivering lips, moist eyes, he entreates you—"Oh, dear friend, give up that damnable nonsense! Come back to the high road of common sense, and (this now is the secret meaning) return to the holy temple of sweet materialism, and (perhaps) the tender arms of the grandmother of his majesty!" We, overcome with emotion, throw ourselves sobbing on his breast; but in meantime clench our fist to give the impudent fellow a mark of affection between his ribs. I must also apologise for some harsh terms

towards my countrymen here, although the provocations must in part explain my fault. A letter from a distinguished Spiritualist of high rank, just come to hand contains these lines: "Against the *ruling systematic* persiflage (abuse) in Germany against Spiritualism, every word is too much!" A further very hitting remark may be quoted at a future time, when the position of the different creeds towards the facts of Spiritualism shall be brought to light. My allusion to the noise of excited animals must not be taken as the outcome of my present ill-temper; it is only a repetition of an idea which often crosses my mind. Every new discovery, especially when it upsets long established habits of thought—consequently *material comforts*—causes agitation among mankind. It is like the entrance of a stranger into a farm-yard. The dogs bark, and the whole lot joins in a chorus of alarm, and even Master Grunt, in his remote corner, comes in with his short but decisive remarks. Who does not remember the vulgar, "Get yer off!" of that brute, when the innocent white dove alights peacefully to pick a grain too near the selfish monster?

When the producers of this chorus perceive that the stranger is on good terms with the governor then the noise subsides, the dogs wag their tails and creep back, and Master Grunt tries a soft sweet air. The only real grudge I feel towards my friends is, that nobody asked me once, whether the story of my conversation with my learned friend in Vienna was quite true. They eagerly circulated the paper to enjoy the fun, but avoid being disturbed by inviting me for a little closer examination. A young gentleman whom I rather liked, refused even my offer to enlighten him with the other side of the view, I thinking him kindly disposed towards me. "No," he says, "I don't take any interest in the matter!" That was one for me. Never mind. When I now crave pardon for my past naughtiness, I take advantage of the friendly reply and ask for a little forbearance in advance, should I now and then slip once more. To show my real earnestness, I now solemnly declare:—I totally renounce my former belief in the facts of Spiritualism. I am converted, and not any more a believer, therefore, forgive dear friends, when I replied to your insulting allusions as to idiots, fools, and fanatics, with similar unkind language. I give in now, and discard any further belief in these facts (I bow after tremendous applause) for they are *true and established*.

CHRISTIAN REIMERS.

2, Ducie Avenue, Oxford-road, Nov. 23.

FOREWARNINGS OF DEATH.

SIR,—The following case, for the truth of which I can answer, may be interesting to psychologists in connection with the one narrated by Mr. Dunphy's friend.

The lady who has been the subject of this strange visitation is nearly related to some of my own most intimate friends. They are well-informed and intelligent people, and the lady herself is a cheerful practical person, actively benevolent, and far removed from anything like superstition or morbid fancies.

Many years ago, when going upstairs, she suddenly saw a figure going before her. It was grey, and so undefined in outline, that she could not tell whether it were a man or a woman. It disappeared suddenly as it came. The next day a near relation died.

This figure has appeared, at intervals, seven times. Each appearance has been followed almost immediately by the death of a relation, a friend, or some person belonging to the house. Its form became more distinct after the first time, and she used to speak of it as the little grey man. The last and seventh time of its appearance she had been left in the house, one servant having gone home ill, and the other having accompanied the invalid, whose illness was not supposed to be dangerous. The lady, requiring some beer for a friend, went to the cellar to draw it, but soon returned in great agitation, saying that she knew that — (the servant) would die, for she had seen the little grey man. He came before her as she stood by the beer-barrel. The servant died next day.

If the explanation offered in a letter to *The Spiritualist* of November 20th be thought to meet the case of Mr. Dunphy's friend, it certainly cannot throw any light upon this. The occurrence of the vision, or whatever it was, as many as seven times, each time being the precursor of a death in the family, places the connexion of the two events (the apparition and the death) beyond coincidence, and, I think, beyond the region of delusion or imagination. Even if it were thought that the anxiety and excited feelings of the seer in the case of the illness or death of those who were dear to her had brought her mind into a morbidly painful state, this could not be true

in the last instance, when it was not a relation who died, and when the death was unexpected.

I am very far from believing that every apparition is to be referred to the presence or agency of spirits, but it seems to me that it is better to wait till a few more facts bearing upon the question can be collected and compared, than to hazard explanations, which may be only changing words. In the case of Mr. Dunphy's friend, and this one I have given, both ladies were, from the fact of their seeing, mediums and sensitives; but what are mediums and sensitives? C. D.

MR. GERALD MASSEY'S LECTURE AT GREENWICH.

SIR,—In *The Spiritualist* for November 6th, 1874, is an account of Mr. Gerald Massey's lecture, in which he is said to have brought forward as an argument against the Bible, that God is therein stated to have "ordered the wholesale slaughter of men, women, and helpless children." This objection, which I suppose refers to the supposed command of God to exterminate the Midianites (recorded in Numbers xxxi.) is at least 1,600 years old, and has been copied by one author from another even down to the present day. But when we refer to the Bible itself, even as translated in our version, we find the objection collapses at once. The only commands of destruction given by Jehovah on this occasion, are found in Numbers xxv. 17, and xxxi. 2, which read, "Vex the Midianites, and smite them," and "Avenge the children of Israel on the Midianites." In the 15th and 17th verses of the latter chapter we read, "And Moses (not Jehovah) said unto them, Have ye saved all the women alive? Now therefore kill every male among the little ones," &c. So even according to the authorised version of the Bible the slaughter of the women and children rests *solely* with Moses; it is not said that God commanded him to do so; Moses was not infallible in his actions; he once slew an Egyptian without the command of God, why should he not have also slain others here, without God being charged with the crime? I suppose the next objection to the Bible will be, that because it is related in 2 Kings vi. 29, that a woman at the siege of Samaria ate her own son, that therefore God commanded her to do so! This shows the importance of never trusting matters which come to us second-hand, but always referring to the original version. However, this is not all; I have shown that God did not command these butcheries; I will now show that they were never committed at all, and that the whole rests on a wrong translation. According to our version, the Jews destroyed *all* the males, *all* the boys, *all* the married women, and kept for themselves the virgins; yet, notwithstanding this utter destruction of the Midianites as a nation, we read in verses 25, 26, 40, and 47, that a certain number of the *men* captured were "the Lord's tribute," and were given to "the Levites who kept the charge of the tabernacle of the Lord," a phrase clearly showing that these captives were given to the Levites to assist them in their official duties; added to this, we find that in the time of the judges, the Midianites were a powerful people; how then could the tribe have been exterminated on this occasion? It may be said that this apparent contradiction shows that the Bible is untrustworthy. But it does not, for the simple reason that no forger or impostor would have been such a fool as to perpetrate such a blunder in a work which he wished to palm off on his countrymen as divine. It merely shows the passage is wrongly translated. In Bellamy's translation of the Jewish scriptures, made from the Hebrew text of the synagogue copies only, we find (Numbers xxv. 1—5) that the Israelites contracted matrimonial alliances with the Midianitish women, and began to worship idols, the punishment of idolatry being, as they well knew, death. Upon this, "Moses said to the judges of Israel, Slay ye every one his men, that were married before Baal-peor." This was therefore a *judicial* execution of the guilty according to the Divine law. And if it is said that such a punishment was barbarous, I answer that barbarous punishments are *necessary* for a barbarous people. In chapter xxxi. v. 7, we read, "Then they warred against Midian, according as Jehovah commanded Moses; and they slew every male." Not "all the males," as it is wrongly translated in our common version, but "every male," who opposed them in the field. In verses 9, 10, we read in our version, "And the children of Israel took all the women of Midian captives, and their little ones, and took the spoil of all their cattle, and all their flocks, and all their goods; and they burnt all their cities wherein they dwelt, and all their goodly castles with fire." To this it has been objected that as Midian was divided into five kingdoms, which were very powerful and populous, it was impossible for 12,000

men to take *all* the women captives; and, moreover, if they had, the nation would have become extinct, which it did not; beside which, it is unlikely that they could have burnt all their cities, and unjust if they did so, as they would contain many persons with whom they had no enmity. But the true reading is, "Moreover the children of Israel arrested the women of Midian, even their licentious ones; also they took of all their cattle, and of all their flocks, and of all their substance; moreover, in all their cities wherein they dwelt, there even all their palaces they consumed with fire." Thus we see that they did not capture *all* the women, for the word *all* is not in the Hebrew, as is signified in our version by its being printed in italics: the "women, even the licentious ones," were those who had married the Israelites, and so become one with the nation, and subject to their laws, and yet had persuaded their husbands to join them in the licentious worship of Baal-peor. Neither did they burn all their cities, but only the palaces of the kings whom they had slain in battle, as an example.

We now come to the most important charge, viz., the massacre of the children. But even our common version shows the absurdity of the ordinary translation. In it we read (verses 15 to 18) "And Moses said unto them, Have ye saved all the women alive? Behold these caused the children of Israel to commit trespass; &c.—now, therefore, kill every male among the little ones, &c." The word "*therefore*" shows the relation between the two clauses; but what connection could there be between the sin of the Midianitish women, and the slaying of the little ones? This alone proves that the passage must be wrongly translated. The true reading is, "Now, therefore, slay ye every male of the family (or every male among the licentious, for the words will bear both meanings), and every woman acquainted with man by lying with him, but any of the family of the women who have not known the bed of a male, preserve ye with you." This, with the context, gives a true and very different meaning to the passage. In chap. xxv., ver. 5, we find that the Israelites who had become idolaters were judicially executed. Nevertheless, there must have been many who were with their idolatrous wives in Midian. These were captured in or after the battle, and the judicial sentence was impartially pronounced on them and on their wives, who by marriage had become incorporated with the nation, and therefore subject to the laws thereof. Verse 17, therefore, refers to these; the men being those of the Israelites against whom the judicial sentence had been pronounced, chap. xxvi., ver. 5, but had hitherto escaped through their absence, and the women were their equally guilty wives. The next verse (18) contains the command to incorporate with the nations the captive unmarried women, which was certainly a great advantage to them. It may be asked, What right had the Israelites to attack the Midianites at all? The answer is that the latter endeavoured to destroy their religion, and so their existence as a nation, and they were justly punished by the Nemesis of God, who out of pure love to his children, never allows a crime to go unrequited.

I may here refute one more stale objection. In verse 35 we read "And 32,000 persons in all, of women that had not known man by lying with him." It has been objected that Midian could not hold a sufficient number of inhabitants to allow of such a proportion of virgins. But the true version is "Also the persons of men with the women, &c.—all the souls 32,000." Thus the 32,000 captives consisted not only of virgins, but of men with their wives and children. I trust that for the future, whatever objections may be raised against the Bible, the objectors will take the trouble to refer to the original Hebrew or Greek, as the case may be, and not quote stale objections at second hand, based only upon wrong translations. With regard to the "little ones," the Septuagint has no such reading; it says "Kill all the males among all that are perfect," that is of mature age.

E. W. BERRIDGE, M.B. (London).

4, Highbury New Park, N., Nov. 17th, 1874.

THE CAUSE OF THE PHENOMENA OF SPIRITUALISM.

SIR,—If Dr. Gully will refer to my letter in the *Spiritual Magazine* of last June, he will see that I am very much of his own opinion as to what the aim of Spiritualists as enquirers should be, for I say "Had the primary object of your society been investigation, with a more scientific aim and purpose, I should gladly have joined it; but as the intention is clearly to propagate a religious belief, I must decline the honour of a seat in your council chamber." That I was right in my objection I think is fully admitted, since I am now told that

"the Association has, I think, at last steered quite clear of the theological rock, on which it was in danger of coming to grief, but it has been hard work. Its basis is now chiefly that of a union for the advancement of Spiritualism entirely unfettered." In a scientific society religion should be excluded, if possible, except in a negative sense, for that cannot be helped; geology and astronomy could not but be in opposition to the Bible account, and how Mr. Howitt can take to Spiritualism and hold on still to the Christian creed, is his own affair, with his horrible conception of the action of bad spirits in our midst. But the gift of logical consistency is very rare, particularly when facts run counter to faith; of course I need not say that the belief in a life to come has neither a moral nor a religious bearing; true spirituality has a very different source.

Dr. Gully must know that when I say that Spiritualism is popular enough, I mean in a scientific point of view, just as I might say in respect to any other science or class of facts. Where the desire for popularity prevails truth will suffer, and fiction and fancy are likely to take the place of fact and careful induction. I have believed in the facts from the first, but I think there are great and profound reasons for not ascribing the cause or agency to the spirits of the dead. Anyhow, Spiritualists ought to be very kind and gentle in their superior spirituality towards scientific unbelievers in the spirit hypothesis, like the late Professor De Morgan, we will say. Considering that men of science thought that they might rejoice that science had at last conquered, and, as it were, exorcised, the superstition concerning spirits, not only in respect to demoniacs, but in regard to every department of science, can it be wondered that such men are incredulous, and, as it were, taken aback by the reaction, by the retrograde movement, as it must seem to them. Of course, whatever the facts are they will be accepted, and must throw great light on the nature and science of man; but even to a believer in spirits, it ought to be very difficult to believe that a stout woman could pass through solid walls, and fresh flowers fall from the ceiling, and material bodies flash into existence, and be gone again as by magic into thin air, "and leave not a wrack behind;" but accepting all the facts, I think that it is not shown how the theory of spirits accounts for the phenomena, at least for all of them. I believe the cause to be very different, and of a deeper significance, notwithstanding appearances, but I will not intrude further on your valuable space. Dr. Gully is an able and sensible man, but an enthusiast in regard to the novel phenomena in question, as he has been all his life in respect to the water cure as an all-efficient system of medical treatment.

HENRY G. ATKINSON.

SPIRITUALISM UNVEILED.

SIR,—A little work has just been published, entitled *Spiritualism Unveiled, and shown to be the Work of Demons*, by Miles Grant. The title is not modest; one might as well attempt to "unveil" the universe as to unveil Spiritualism. Spiritualism is of the universe, one with it, for it is as closely intertwined with it as the spirit of man is with his body. Mr. Grant professes to show Spiritualism "to be the work of demons." It is strange that one who undertakes so much should require to be reminded that the word "demon" in its correct rendering means a "good spirit;" of course his intention is clear, and he should have used the word "devils." He is quite right. Devils are not idle, less likely than ever to be so, now that their stronghold is being attacked. They may be found wherever they are sought, and it needs no deep research into the lower portions of spiritualistic phenomena and literature, to come across abundant proof of their presence. Spiritualism being of the universe universal, must necessarily partake of the elements thereof. The spirit in which the investigation is carried on will usually—I might surely say invariably—determine the sphere of spirit power that will present itself. Let any one go to a *seance* in a cavilling spirit, determined to prove that it is all from the devil, or all deception, he will have his desire. Untruths of every description will await him, puzzling and distressing him. It is far better for all such persons to avoid the subject entirely. They will gain no good, but may do great harm. Their wisest course would be to suppress an indignation which leads them to such rash conclusions, and to such unfair and sweeping assertions as I find in this little book, and all others of the same class.

Let the authors watch, wait, and, above all, pray; then, if they trust in a God over all—even over the devil himself—let them be sure that the fierce struggle between good and evil now going on notably in Spiritualism, will end surely in the

subjugation of evil, and the reign of good. But let them beware lest, in their ignorance, they may be fighting against God Himself.

Many others, besides Miles Grant, have "unveiled" Spiritualism, and having fought through the evil, have reached untold good. Is the testimony of such men as William Howitt, S. C. Hall, Gerald Massey, Dr. Sexton, Professor De Morgan—such women as Mrs. de Morgan, Mrs. Howitt, and her gifted daughter, Mrs. Watt, and thousands of other equally earnest, truthful, and truth-seeking Christians, to be rejected?

Must the fiat sent forth by Miles Grant, Spurgeon, &c., be accepted against their testimony? The former speak of that which they know; the latter, of that which they surmise merely, for it is evident that these one-sided conclusions are, without exception, the result of imperfect investigation—nay, in some cases, of opinion only. The latter is, of course, worthless. It would occupy too much space, or it would be the simplest thing imaginable to confront all the so-called proofs of the diabolical origin of Spiritualism given in this book, with equal proofs of its pure and holy source. There is, however, but one remark that I wish to notice. Every creed on the face of the earth has its corresponding spiritual sphere, and consequently its mediums for communicating such creeds to those on earth; therefore it shows an entire ignorance of the subject to fix upon any set belief, and say dogmatically, "So-and-so is the belief of the Spiritualist." On the last page of this book I find these words:—"Spiritualism denies that Jesus is the Son of God, as taught in the Scriptures." From personal experience, I deny this statement as entirely false. For fourteen years I have been a writing medium, and have received hundreds of pages of spirit teachings. Through long seasons of solitude and illness, I was helped and taught by my guardian spirits. God knows how earnestly I prayed for His help, for entire deliverance from every form of evil; I prayed even that I might lose the use of my right hand rather than that it should be the instrument for self-deception in writing these wonderful messages. The hand did not lose its power, the messages increased in beauty, the teachings were heavenly and comforting, full of exhortations to trust fully in God the Father, and in His Son Jesus Christ. Explanations were given of His Divinity, and, above all, was I taught to live in prayer.

If, then, Miles Grant is correct, prayer is useless, God the Father, the Hearer and Answerer of prayer, is a myth, and thousands of earnest Spiritualists should join in the cry, "My God, my God, why hast Thou forsaken me?" F. J. T.
St. Leonard's-on-Sea.

THE COOKSTOWN DISTURBANCES.

To the Editor of the "Belfast News Letter."

SIR,—In your impression of Wednesday last there appeared a lengthened report of a ghost story from Cookstown, which seems rather inexplicable; but perhaps the following may help to be the means of unravelling the mystery.

Some years ago, in the neighbourhood of Kilkeel, an occurrence of a similar kind perplexed the inhabitants for many months. In a house there a series of depredations was committed exactly like those which are at present being perpetrated on Mr. Allen, of Cookstown. The windows were smashed among their hands, and as in the present case, the broken glass was generally found outside, and a stone with which it appeared to have been broken inside. Clothes were destroyed, cows' tails and pigs' ears were cut off, and no clue whatever could be got to explain the matter. Often the minister would go and remain for a time with the afflicted family, and just among their hands a pane of glass would be smashed, or some like deed done. The police were resorted to, as if their presence would frighten whatever demon haunted the scene. But all was no use. For months a guard was kept about the house night and day; but the unseen agent of the infernal regions (as many thought it to be) was able to prosecute his work of destruction without detection. Every morning when the police arrived in town the inquiring inhabitants were furnished with some additional turn of the ghost story. Some blamed the evil one, and others thought it might be the work of some ill-disposed neighbour. Few, however, were of the latter opinion, as it was utterly impossible that any neighbour could have done it without being taken by the police. However, the ghost was at last discovered, and he whom Burns styles "Old Clootie," was set scot free. It appeared that there lived in the house a young girl—a niece of the proprietor—and that she was in love with her cousin, who preferred some neighbour, and was not accustomed to stop at

home with her. Either in revenge for this indignity, or in some mania, she became the agent of the above depredations, and she carried on the work so cunningly as to defy detection for months. However, one of the policemen at length caught her in the act of breaking a window, and she was taken prisoner, and afterwards confessed the whole thing. She broke the glass with a hammer, or something else, and then deposited a stone inside in order to shroud it in mystery. In short, she acted the part of a supernatural agent for a time quite as cleverly as that which your reporter represents to be at present in Cookstown.

II. J.

Gloverhill, Belturbet, 20th Nov., 1874.

[The ascribed cause seems disproportionate to the effect. What were the names and addresses of the people concerned?—Ed. of S.]

Miss Anna Blackwell has returned to Calais.

DR. SEXTON is about to assume the editorship of the *Spiritual Magazine*.

SPIRITUALISM IN BELFAST.—The *Belfast Evening Telegraph* of last Saturday has a leading article attacking *The Spiritualist*; the editor of the *Belfast Evening Telegraph* writes in all innocence and simplicity, in utter ignorance of science and of psychology. He should remember that when, at the closing meeting of the British Association, Dr. J. H. Gladstone, F.R.S., seconded a vote of thanks to the Belfast press, he said in effect that the scientific men had often "laughed at its mistakes," but that, on the whole, the editors had recorded educational subjects pretty well, so far as their knowledge extended. The reporters of the *Belfast Evening Telegraph* listened to this speech, and we hope the editor had the independence not to withhold the notes of his own staff from the public.

MESSRS. MASKELYNE AND COOKE'S ENTERTAINMENT.—Last night a change was made in the programme at the Egyptian Hall drawing-room, and for the second part of the entertainment was substituted what is described as a new "indefinable phenomena" *seance*, the object of which is to represent the manifestations which Miss Fay, the lady who lately exhibited them at the Hanover-square Rooms, ascribed to spiritual influences. Messrs. Maskelyne and Cooke attain precisely the same results, while utterly denying any aid from spirit power. All the manifestations they produce they state are entirely the result of their own contrivances; or, as Mr. Maskelyne terms it, "trickery." Whatever the trickery may be, the feats which were accomplished were of the most extraordinary nature. The process adopted by the performers is precisely similar to that of Miss Fay. Instead of a young lady, however, a gentleman, Mr. Cooke, is the principal actor in the *seance*. This gentleman was seated inside a screen composed of three sides, with a curtain in front forming the fourth, and which was placed upon a small platform on legs about a foot in height. In the presence, and with the assistance of two gentlemen from the audience, who stated that they had performed a similar duty at Miss Fay's *seances*, Mr. Cooke was bound hand and foot with strips of stout calico, the knots being subsequently sewn with a needle and thread. In that apparently helpless condition he was seated on a camp-stool, and the screen and the curtain were drawn, one end of the cord which bound his feet remaining in the hands of a gentleman on the stage. Immediately a tambourine, placed on his knees, was thrown up out of the top of the screen, and a bell rang. The curtain being drawn up, Mr. Cooke was found without a knot unfastened, and apparently without having moved a limb. Further tests were applied, and a wooden case or box was placed over him, completely covering him, with the exception of the head, for which a small lunette aperture was left in the top of the box. The case having been fastened by screws to the back of the screen, Mr. Cooke managed to drink a glass of water placed quite out of his reach while the curtain was drawn. To complete the test, a strong net was thrown over his head and round the case, and made fast in every possible way. The curtain was again drawn, and upon its rising, Mr. Cooke was discovered to have extricated himself from everything, and was sitting upon the case which was still covered by the net. The screen, in which all this took place was constantly inspected at the back by one of the audience, while its top, front, and sides, were visible to all. There seemed to be no way by which any confederate could render any assistance to the man inside, who, if appearances went for anything, was utterly helpless, and the renewed assurance by Mr. Maskelyne that it was all done by a trick sent the audience home more than ever puzzled to know how it could be accomplished.—*Daily News*.

THE Rev. Dr. F. G. Lee, of All Saints', Lambeth, has in the press a volume of facts, records, and traditions, which he has collected relating to dreams, omens, miraculous occurrences, apparitions, wraiths, warnings, second sight, witchcraft, and necromancy, which will be published by Messrs. H. S. King and Co., under the title of "Glimpses of the Supernatural."

The *Peterborough Advertiser* of November 28th, republished from *The Spiritualist* a report of one of Mr. Williams' Saturday evening seances; it also contains a letter by Mr. J. T. Markley on *Literary Ladies*. Mr. Markley says that much good is done to the cause of Spiritualism in his neighbourhood, by sending copies of *The Spiritualist* to editors of local newspapers.

TRANCE LECTURE AT GOSWELL HALL.—On Sunday evening last, Mrs. Bullock in the trance state, addressed a large and attentive audience on subjects chosen by themselves. The first subject was—"What is truth?" She advised them not to look for truth in creeds, systems, or religions, though they contained some amount of truth, but to look within their own souls; if truth was there, shine out it must, because of its nature. The second subject was—"Christianity ancient and modern," the third subject was—"The signs of the times," and the last one "Righteousness, temperance, and a judgment to come." At the close some questions were answered by the speaker.

THE DIFFICULTIES OF INQUIRERS.—A gentleman writes to us from the provinces:—Last spring I became a writing medium, but the communications were chiefly untrue, so I hope this proves that "like does not attract like" always. One day, last July, they wrote "On the 11th August the Prince of Wales will be fired at, at Ascot, by a man named T—, in the Inland Revenue Office. He will miss fire. Send this to *The Spiritualist*; it will make a great sensation, and you will achieve great renown as a medium, &c." Of course I did nothing of the kind. Other communications were of the same nature, but strange to say, many were expressive of love and affection for me, with sound advice; when I complained of the deception they had practised, they said they had done it for my own good, to make me less credulous.

A VOICE FROM INDIA.—Observers sometimes see truth more clearly than the actors, so the following extracts from a letter written to Mr. T. Everitt by Mr. James Mylne, of Beheea, Bengal, will be of interest:—You may tell John Watt that his message bears valuable internal evidence that it is correct. I have duties here for a couple of years or so, and after that I might leave for England. I get the *Spiritualist* and the *Medium*, also the *Banner of Light*, and am thus able to watch the progress of the movement. I consider the National Association a very necessary institution, and cannot understand why Mr. Howitt and a few others are against it: I will willingly subscribe £10, £20, or £30 a year, if necessary, for its support. If *The Spiritualist* had asked for public financial support or assistance sooner, doubtless the public would have responded; it is a grand paper, and deserves every encouragement the movement can give it.

SPIRITUALISM IN SWANSEA.—A few days ago an interesting lecture on Spiritualism was delivered by one of the Swansea Unitarian ministers, the Rev. Mr. Smith, in the theatre of the Royal Institution in that town, to a large and respectable audience of ladies and gentlemen, presided over by Mr. F. A. Yeo, mayor of the borough, on The Philosophy of Spiritualism. The rev. gentleman narrated the experiences of some of the most eminent Spiritualists, such as the late Judge Edmonds, of America, and Lord Dunraven. He also quoted largely from the writings of Mr. William Crookes and several others who have been devoting a part of their time to searching out psychological truth, and he spoke of the error of disputing a fact merely because it could not be understood, or because they had not devoted any of their time to its observance. He showed the power of the magnet over an iron needle, and pointed out how a little bit of magnetised iron will temporarily overcome the force of gravity of the world. He answered the oft-repeated question, "What use is it?" by saying that, like all other wonderful things in nature, when rightly observed, it led men up to nature's God. He concluded by saying that Spiritualism was one of the signs of a future state. At the close of the lecture, the mayor tendered a vote of thanks, and highly commended Mr. Smith for his boldness in speaking out on a subject which seemed to give rise to so much opposition; he (the mayor) would give Spiritualism his attention. Other speakers highly commended the lecturer, and there was no dissenting voice.

London Society, edited by Mrs. Ross-Church, is progressing. This month's number contains an engraving of a materialised spirit, carrying a paraffine lamp of the most approved Birmingham make.

ALL the readers of these pages know what good the late Mr. J. W. Jackson did to the cause of Spiritualism and Mesmerism, and it is pleasing to see, by an advertisement in another column, that Mrs. Jackson is about to deliver a series of lectures at the house of Mrs. Makdougall Gregory.

ANSWERS TO CORRESPONDENTS.

SEVERAL letters, not containing late news, have come to hand too late for publication in this week, in consequence of their not reaching the office in the course of Monday, as so frequently requested.

J. J. MORSE, Philadelphia.—A week after you left, thirty copies of *The Spiritualist*, containing the report of the proceedings at your soiree were posted to you at the temporary address of Mr. Peebles in New York.

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6, BLANDFORD-STREET, BAKER-STREET, W.

THIS Society will hold its next monthly social meeting at the above address on Monday next, December 7th, at 7.30, p.m., when it is hoped that members and friends will be present in numbers; a very interesting meeting may be expected.

Ladies and Gentlemen well known to Spiritualistic friends will take a part in the evening's entertainment, which will consist of Music, Recitation Songs, &c.

CHARLES HUNT, Hon. Secretary.

COATES' BAZAAR, 126, West Derby-road, Liverpool, Mrs. Coates, begs to inform her friends and customers that her well-selected stock of Christmas and New Year's Stationery, Toys and Fancy Goods have now arrived, and invites inspection. Mrs. C. has no hesitation in stating that for price and value, her Christmas, New Year's and Birthday Cards, are unequalled. White and fancy coloured tissue paper from 4d., Playing Cards from 8d. per packet; also, a large assortment of English, French, and German toys to choose from at equally reasonable prices.

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WHERE ARE THE DEAD? or, SPIRITUALISM EXPLAINED. By Fritz.
LONDON:—SIMPKIN, MARSHALL & CO.

LE MESSENGER, a fortnightly Journal, published on the 1st and 15th of every month, at 36, Rue de la Cathédrale, Liège, Belgium. Price 2d., or 5 francs yearly.

REVUE SPIRITE, Journal d'études psychologiques, fondé par Allan Kardec, appears on the 1st of every month. Price, 1 franc. Published by the *Société Anonyme*, 7, Rue de Lille, Paris. Post Office orders payable to M. Leymarie.

THE RISE AND PROGRESS OF SPIRITUALISM IN ENGLAND, by BENJAMIN COLEMAN. The author gives some important facts connected with the early movement in this country with which he was identified, and an account of some of the most remarkable of his personal experiences. E. W. Allen, Ave Maria-lane; George Farmer, 4, Kingsgate-street, Holborn. Price One Shilling.

TO SPIRITUALISTS, BOOKSELLERS, AND NEWSAGENTS.

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

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THE DAY OF PENTECOST AND ITS PHENOMENA. A Sermon-Lecture by Frederic Rowland Young, Minister of the Free Christian Church, New Swindon, and formerly Editor of the *Christian Spiritualist*. London: E. W. Allen, 11, Ave Maria-lane.

NORTHERN DEPOT FOR THE SALE OF SPIRITUAL LITERATURE. 40, Grainger-street, Newcastle-on-Tyne.

E. J. BLAKE respectfully informs the friends of Spiritualism in the North that he obtains all the principal serials on Spiritualism, for which he will be glad to receive subscribers' names. Books not in stock obtained at short notice. Agent for the sale of the *Spiritualist*, *Medium*, *Spiritual Magazine*, *Human Nature*, &c., &c. Subscribers' names received for the Dialectical Society's Report at the reduced price, 7s. 6d. Single copies may be ordered. Terms cash, postage extra. E. J. BLAKE (successor to Mr. BARKAS), Newcastle-on-Tyne.

MISS LOTTIE FOWLER, the GREAT AMERICAN SOMNAMBULIST AND CLAIRVOYANTE, whose reputation is well known throughout Europe and America, can be consulted on either Medical or Business Affairs connected with the Living and Dead. Hours 12 to 8 (Sundays excepted.) Terms, One Guinea. Address, 21, Princess-street, Hanover-square, two doors from Regent-street.

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

MRS. WOODFORDE, TRANCE MEDIUM & MEDICAL MESMERIST, (will give Sittings for Development under Spirit Control in Writing, Drawing, Clairvoyance, or any form of Mediumship. Disorderly Influences removed. French spoken. At home Mondays, Wednesdays, Thursdays, and Saturdays. Private Seances attended. Address, 41, Bernard-street, Russell-square. W.C.

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J. V. MANSFIELD, TEST MEDIUM, answers Sealed Letters, at 361, Sixth Av., New York. Terms, Five Dollars and Four Three-cent Stamps. REGISTER YOUR LETTERS.

MR. J. J. MORSE, INSPIRATIONAL SPEAKER, is now on a Lecturing tour in the United States. He will return in or about the month of June next. All letters sent to the following address will be forwarded to him in due course:—Warwick-cottage, Old Ford-road, Bow, London, E.

DR. M'LEOD AND SIBYL—MAGNETIC HEALING AND CLAIRVOYANCE—Are prepared to receive engagements as above. References kindly permitted to patients and others who have been benefited. By letters only, under cover, to W. N. Arnfield, Esq., 15, Lower Belgrave-street, Piccadilly, S.W. Dr. M'Leod is also prepared to receive engagements to lecture. Terms 2 guineas.

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PHOTOGRAPHIC COPIES OF THE ILLUMINATED ADDRESS recently presented by the Spiritualists of Great Britain to Judge Edmunds, of New York, may be obtained of Messrs. Negretti and Zambra, Crystal Palace, Sydenham. Price—Large size, 3s.; small size, 1s.

THE PROGRESSIVE SPIRITUALIST AND FREE THOUGHT ADVOCATE, a Monthly Journal. Edited by J. TYERMAN. Price Threepence. To be had of W. H. Terry, 96, Russell-street, Melbourne, and all Australian Booksellers.

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EVIDENCE THAT SPIRITUALISM DESERVES INVESTIGATION.

SPIRITUALISM deserves investigation because within the last twenty years 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. Berghcim, 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.; Jenuer 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 co-operate. Drs. Chapman and Drysdale and Mr. Fox Bourne declined to sit, and the following names were subsequently added to the Committee:—

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

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

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

"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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