

The Spiritualist.

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

[REGISTERED FOR TRANSMISSION ABROAD.]

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ORGANISATION AMONG SPIRITUALISTS.

For a long time past a feeling has been growing among Spiritualists that there should be a national organisation, including, as nearly as possible, everybody interested in the movement throughout the United Kingdom. At present there are none but local associations in London, and metropolitan Spiritualists are not represented by any president or organised society. The result is that much good work which might benefit the movement is left unexecuted, and the Spiritualists in this country have not yet adopted the most powerful method of making the influence of the movement felt by the public at large. If a president and council were elected, and funds began to flow in from individual members, a portion of the receipts might be regularly set aside as a building fund, which in time would accumulate to such an extent as to permit an edifice worthy of the movement to be erected in London, to be used for the good of Spiritualism; the remainder of the receipts might be used from time to time for various purposes, such as the establishment of public conferences like those once held in Gower-street, and the remuneration of lecturers who possess sufficient ability to be recognised by the association. Moreover, such an organisation would have great offensive and defensive powers, the former of which it is to be hoped would rarely have to be wielded, and scarcely a week passes without some events transpiring relating to which the want is felt of a central controlling influence like that now proposed. The general feeling is certainly ripe for such union, and as circumstances are likely to make organisation a fact, there may be no harm in considering in advance

the principles on which a national association should be founded. Should a meeting be called to consider the question, much time would be saved if somebody brought forward a definite scheme, the various points in which, with the amendments, might be voted for or against, after careful and prolonged consideration before the day of the first meeting. We have no intention to bring forward any scheme, but suggest one merely for the purpose of raising definite points for discussion in these pages, so that after general opinions have been elicited, those who may introduce an actual plan will have some published opinions which may influence them in drawing up the same. How would the following plan do?—

TITLE:—THE INSTITUTION OF BRITISH SPIRITUALISTS.

OBJECT.—To watch over the interests of Spiritualism in the United Kingdom and the British Colonies, and to take such action as may be deemed likely to best effect that object.

MEMBERSHIP.—Any Spiritualist may become a member on payment of an annual subscription of not less than ——. Donations may be made by well-wishers, whether they be Spiritualists or not.

CONSTITUTION.—The constitution of the association, and the method of electing the council and officers, to be considered at the first meeting of the promoters of the step. The first council to be self-elected, with power to add to its numbers, but after the lapse of the first year to be elected by ballot.

Perhaps most of the following gentlemen might be willing to attend a preliminary meeting to consider the desirability of organising:—Dr. J. M. Gully, Messrs. C. F. Varley, A. R. Wallace, J. C. Luxmoore, James Wason, Benjamin Coleman, Charles Blackburn, Enmore Jones, Andrew Leighton, H. D. Jencken, N. F. Dawe, J. T. Taylor, William White, S. C. Hall, C. W. Pearce, William Tebb, T. Everitt, Morell Theobald, and other trusted workers. The Countess of Caithness, Mrs. De Morgan, Mrs. L. M. Gregory, and other ladies might be invited to aid. Perhaps an honorary secretary should be appointed in every great provincial town to represent the national association when necessary, so that the local societies shall have a recognised officer of the institution near them, to communicate with when they have any matters of sufficient importance to bring under the notice of the central body; for instance, Mr. Wason might perhaps be invited to occupy the post of honour at Liverpool, Mr. Blackburn at Manchester, and so on.

If the ladies and gentlemen mentioned would be willing to accept office, and if some association were formed, there is no doubt that the benefit to the movement would be immense, although the association need not necessarily be exactly the same as that which is now suggested in order that our readers may have some definite plan before them to consider.

PAINLESS SURGICAL OPERATIONS IN THE MESMERIC SLEEP.*

BY JAMES ESDAILE, M.D.

HOOGHLY, where my first experiments were made, being an obscure country station, I was compelled to appear frequently before the public in the invidious character of my own chronicler, or permit the important facts that fell daily under my observation to die in obscurity. I was soon saved this disagreeable task, however, by the visitors of my hospitals coming for-

* Extracted from *Natural and Mesmeric Clairvoyance*, by James Esdaile, M.D. London: Bailliere and Co., 1852. The early experiments in Mesmerism were so misrepresented, and so withheld from the general public through prejudice, that we make no apology for publishing these old experiments, which are very useful as evidence of the beneficial influence of mesmerism.

ward voluntarily in their own names to vouch for the reality of what had been reported by me. They were gentlemen of all professions, and generally strangers to me.

The following are only a few of the letters sent to the newspapers by the visitors to my hospitals; and I take this opportunity to thank the gentlemen who have done the public and myself the justice to declare manfully what they saw.

For the medical evidence, I beg leave to refer the reader to *Mesmerism as an Anæsthetic, &c.*, lately published.

To the Editor of "The Englishman."

"Sir,—Being on a visit at this place, it was my intention to have been present at the hospital at Hooghly on Monday next to witness some surgical operations by Dr. Esdaile upon persons in a mesmeric trance, that were to be, and I expect will be (with the exception of the following cases), performed in the presence of several gentlemen from Calcutta. This morning I met Dr. Esdaile, when our conversation turned upon the proposed proceedings of Monday next. He expressed much regret that he should be unable to show us two interesting cases which he had endeavoured to reserve for the occasion: the one a man from whom he was to have removed a tumour of about one hundred-weight, the other was the amputation of a woman's leg. His disappointment arose from the following causes.

"These two persons, with some others, had been several days in a state of readiness for operating upon, being under complete mesmeric influence. The man either got tired of waiting day after day, or lost his resolution and quitted the hospital: and the woman was sinking; she had been attacked with fever, and had become less susceptible to mesmeric influence. She was this morning, however, to all appearance, in a perfect trance, and he felt that he should be doing her a great injustice to delay the operation any longer, as he considered that her life would be endangered thereby; he had therefore resolved upon amputating the limb at once. I expressed a desire to be present, and accompanied Dr. Esdaile to the hospital, and the following are the facts of the case as I observed them:—

"The woman was lying upon a charpoy (native cot), and one of the assistants was leaning over her head, mesmerising her. The charpoy was then removed and placed opposite to a window which was opened to admit light. I then looked attentively at the patient who, to all appearance, was in a most tranquil sleep.

"Dr. Esdaile prepared for the operation, and I placed myself so as both to see what the doctor did, and to observe the countenance and movements (if any should take place) of the patient. The leg was taken off a little below the knee, and I was surprised at the small quantity of blood that flowed from the wound, being not more than two, or at the most three, tablespoonsful. The thigh and knee from whence the leg had been taken were, as well as every other part of her body, perfectly motionless; and the only evidence that existed that the doctor was not operating upon a corpse, was the heaving of her chest in respiration. She was not held, or tied down in any way, and during the whole operation not the least movement or change in her limbs, body, or countenance took place; she continued in the same apparently easy repose as at first, and I have no reason but to believe that she was at perfect ease.

"After the operation, Dr. Esdaile left her to awake

naturally, which she did in about a quarter of an hour. As soon as she was awake, I observed the stump of her leg begin to shake or quiver, as if convulsively, which I had observed, as above stated, was not the case previously.

"The conversation that followed between the patient, the doctor, and his assistants, was in Bengalee, and unintelligible to myself; but was translated to me as it proceeded. It was to the following effect:—*That the burning pain was gone from her ankle (the seat of the disease for which the leg was amputated), and that she now felt a sort of prickly pain; that she had had a good and undisturbed sleep without dreams or pain; that she was ready to have her leg amputated, whether the doctor could get her sufficiently to sleep for the purpose or not, as she was so desirous of recovering.* Upon receiving ocular demonstration that the operation had been performed, her countenance expressed surprise and pleasure; and, as if doubtful of the fact, I observed her hand pass over the stump, apparently to test the reality of what she saw. She then said that *she knew not how it had been done.*

"Shortly afterwards I quitted the hospital, leaving her apparently composed, and waving a punka over her face.

"Such are the simple facts of this case.—I am, sir, your obedient servant,

F. W. SIMMS, C.E.

"Chinsurah, May 30th, 1846."

FIVE MESMERIC OPERATIONS.

"Being accidentally at Chinsurah, owing to the dangerous illness of a near relative, and having obtained Dr. Esdaile's kind permission, I proceeded on Monday morning last to the Hooghly Emambarrah Hospital, where I had been informed several surgical operations would be performed on patients thrown artificially into magnetic or mesmeric sleep.

"On my arrival at the hospital I was shown a native woman whose left leg had, two days before, been amputated, while she was in a mesmeric trance, and found her not only quite easy, but absolutely lively. The Bengalee language being familiar to me, I spent ten minutes in conversation with this woman, during which she told me that, when her leg was taken off, she did not feel the least sensation of pain; indeed, that, even on her waking, she was not aware that the operation had been performed, and could only believe it when she had ocular demonstration of it. She moreover added that, since the operation, she had experienced no unpleasant feeling, except a slight heat or burning at the end of the stump. I was quite satisfied that she spoke the truth when I perceived that the only concern she seemed to have, was to know how she would manage to move about when permitted to leave her bed; and she felt not a little comforted when I told her that no doubt she would be supplied with crutches, which would render locomotion practicable and easy.

"At a quarter-past eleven, the operations for the day commenced. These were five in number, and several evidently of the most dangerous description. I must say, that, in my opinion, three of these at least could, under ordinary circumstances, not have taken place without violent struggles, shrieks, and other expressions of deep anguish being elicited from the patients; and yet all five, during the operations, remained perfectly calm and passive, and apparently in the soundest sleep—no movement of the body being perceptible, with the exception of the usual heaving of the chest when breathing. One only was occasionally slightly

groaning, though, as will appear in the sequel, unconsciously to himself. A medical gentleman present, whom I requested to feel the pulse of the patients, declared it was natural, and indicating no excitement whatever. Their features, all the time, were composed as in natural sleep, without exhibiting any contractions of the muscles, or any other external sign of suffering.

"After the five operations had been successively ended, and the patients had recovered their consciousness, I went to the bedside of each of them with a number of the gentlemen present, and asked all separately whether they had felt any pain during the operation. Every one for himself, and without having heard what the others had said, replied he had experienced no pain whatever, and, indeed, had no idea till after waking that anything extraordinary had been done to him. I further inquired of them whether they then felt any pain; two answered they felt none at all, and the others said they had merely a sensation of unusual heat about the parts operated upon. I then put the question to the individual who had occasionally groaned during the operation, as to why he had done so? He replied that he was not at all aware of having groaned, and that all he knew was that he had just awoke from a sound sleep.

"My decided opinion, from the expressions of the patients, which were uttered in the most artless and unambiguous manner possible, was, that they had not experienced the slightest pain or pang while the operations were being performed, and, afterwards, that the burning sensation which two of them complained of, was evidently so trifling as barely to deserve the name of pain. My own eyes, moreover, convinced me that they had not in the least moved or shrunk during the painful operations, and that, subsequently, they were calm, collected, and even cheerful, to a degree I should have thought impossible in any persons placed in the same circumstances. The above are simple, unvarnished facts, from which the reader of this statement may draw his own conclusions.

"Not being a medical man, I feel incompetent to describe the operations that were undertaken, nor do I deem it necessary to give here an opinion on the subject of Mesmerism in general. Suffice it to say, that, after witnessing what I did, I do consider Mesmerism as a valuable gift of God's Providence, which, when seasonably used, may prove the means of alleviating much human suffering and misery, and which, therefore, ought to be thankfully received and acknowledged. At the same time, I cannot but express my deep conviction, gathered from what I saw, that Mesmerism, in order to be rendered really beneficial and safe from abuse, should on no account be practised by any but *medical men*; and even by them, for *medical purposes only*.

"A. E. LA CROIX,

"Missionary of the London Missionary Society.

"Chinsurah, Thursday, June 4th, 1846."

AN AMPUTATION OF THE THIGH IN THE MESMERIC TRANCE.

To the Editor of "The Englishman."

"DEAR SIR,—Having seen many discussions in the papers touching mesmerism and Dr. Esdaile, and opinions being divided on the subject, I and others will deem it a favour if you will publish in your paper the following account of a visit which the under-mentioned and self paid to Hooghly on Tuesday last, the 11th instant. Let me first premise, that the visit was quite unexpected by Dr. Esdaile, and unpremeditated by us,

and that we were perfect strangers to the Doctor. A note of introduction secured to us his attention. On our arrival at his house, we made known to him our wishes, and he then told us he was afraid he could not gratify us by showing any operations under the mesmeric trance, as he did not think there was a subject for it; he would inquire, and would show us all in his power, if we would accompany him to the hospitals. Accordingly we proceeded together to the Charity, or Emambarrah Hospital. After some inquiries, a man was shown to him who had severe inflammation, or rather a mortification of the right leg. Dr. Esdaile told us that, as this patient had not yet been mesmerised, he was afraid he could not be thrown into a state of coma on that day, but that the trial should be made: and accordingly a native student was desired to commence operations on him. The man was then awake, lying on his cot. Finding that it would perhaps take some hours before the coma could be produced, we proceeded to visit another hospital, and there we were disappointed in finding no patient as an object. However, the Doctor to oblige us, called in a native, on whom he had a short time previous operated for hydrocele, when under a mesmeric trance; and, after most ably demonstrating to us the uses, manner of operating, and the effects of mesmerism on different individuals, he proceeded to mesmerise the native just mentioned, and in a quarter of an hour succeeded in throwing the man into what we conceived a deep sleep; but sleep it was not, for he was totally insensible to all pain. We proved this by trying many experiments on him; amongst others, the Doctor applied nitric acid to a sore or wound, in a most tender part too, but not a muscle of the patient's body moved; he seemed to sleep as tranquilly as an infant. Some quarter of an hour after these experiments, the patient was awakened by the Doctor, by pouring water on his face and body, blowing into his eyes, shaking, &c. On awakening, the man was quite composed, and, on being asked if he had suffered any pain, he replied, 'None whatever.' We then told him to look at the sore which the acid had effectually acted on; he then said: 'Ah! now I do feel a burning sort of sensation there.' About this time, the Doctor received information that the patient in the other hospital, before alluded to, had been successfully mesmerised, and was then in a fit state to be operated on. We all adjourned there, and found the patient lying still, and apparently in a deep sleep. The Doctor decided on amputating the leg, and shortly after the leg was taken off about six inches above the knee. During the operation we watched most minutely the patient, and the result was most satisfactory; for not a muscle moved, the pulse was steady and regular, there was no perspiration on the forehead, no paleness of countenance; in fact, he was as motionless as a dead body. After the operation had been completed, he was removed to another cot, and, some short time afterwards, he awoke in the most natural manner, by stretching out his arms, yawning, and rubbing his eyes. We particularly remarked that his eyes were quite clear and placid; they would have been different, I take it, if any drug had been administered to him; in fact, had he been drugged to the extent necessary to make him *quite* insensible to the knife, *saw*, &c., the chances are, he would have never come to life again: there was no mistake here. His answers to the questions we put to him were distinct and clear; viz., we commenced by telling him he had slept long, and asked how he felt after it. He

replied: 'Yes, I have had a good sleep, and feel all the better for it.' We then asked if his leg pained him as much as ever. He replied: 'No, not so much as it did before I went to sleep, but there is a throbbing sensation which there was not before;' this was the beating of the large artery after being tied up. We showed him some spots of blood on his arms and clothes, and asked him to account for them. He appeared perfectly astonished at them, and could not account for them. We then told him that he must necessarily soon die, if he did not consent to have the bad leg amputated. He replied: 'It was God's will, and that if it was taken off he should die also, and he would rather remain as he was.' On this the amputated limb was shown to him; he appeared perfectly astonished, and, as it appeared to us, did not believe it had belonged to him, until the clothes were taken off, and the stump shown to him. Then we all remarked his look and manner denoted how happy he felt that the operation was over, and he alive and well after it. The poor fellow evinced his gratitude in the usual native manner, by placing his hands together on his breast, and muttering blessings on the Doctor. Thus ended this second exhibition of the triumph of mesmerism. I would here remark, that Dr. Esdaile told us (at least we so understood him) that if a patient, about to be operated on, was informed that the operation would take place when he had been put into a mesmeric trance, that the agitation of the nerves, caused to the patient by such imprudent information, would perhaps effectually bar all chance of success; in fact, that he could not be thrown into the mesmeric trance; and it is to be hoped that, in common justice to Dr. Esdaile, in the public trial about to be carried on, care will be taken to guard against such imprudent disclosures to patients.

"Now, Mr. Editor, I have stated the facts as they occurred, and were witnessed by the undersigned, and two other persons from Calcutta, whose names I cannot remember, having lost their cards. I will make no comments, but conclude with stating the belief of one and all of us, that Dr. Esdaile is destined to be a blessing to mankind, and an honour to his profession.

"We are, dear Sir, yours faithfully,
 "M. CORFIELD, Major, 20th Regt.
 "H. W. DENNYS, Adjt., 20th Regt. N.I.
 "T. RATTRAY, Lieut., 64th Regt. N.I.
 "J. G. BRIGGS, Lieut., 40th Regt. N.I.

"Barrakpore, 13th August, 1846."

MESMERISM AS A SOOTHER OF PAIN.

From the *Indian Letters* of Count de Görtz in the *Allgemeine Zeitung*.

"Calcutta, December 26th, 1846.

"You little think with what I shall conclude this letter—with an account of mesmerism and surgical operations. You must know that they have here lately thought of applying the full insensibility caused by Mesmerism for the purpose of making the most severe operations painless.

"Dr. Esdaile, as yet a young physician in the Company's service, has for the last eighteen months used it in the treatment of his Hindoo and Mahomedan patients, who, like the Chinese in Canton, delay consulting the European doctors till their cases become of the most desperate description.

"His experiment completely succeeded; he gave himself up to it, and worked wonders; and thereupon the doctors made war upon him with fire and sword.

But he so gained the public confidence by his open conduct and the absence of all charlatanry, that the Government felt compelled to submit his experiments to a commission for practical demonstration. A commission of doctors, having witnessed his experiments, decided in his favour; and for the last two months he has been placed at the head of a mesmeric hospital, where he performs the most dreadful operations without the patients' feeling them. He has performed upwards of one hundred operations without one death occurring, some being the removal of tumours from 60 lbs. to 100 lbs. in weight. In consequence the poor heathen think it help sent from heaven, and regard Dr. Esdaile as an incarnation of Vishnu.

"What particularly pleases me in Esdaile is his clear, sound, common sense; for he makes no pretensions to cure all diseases by mesmerism. He is a doctor, like any other doctor, and a bold operator. He only says: 'My facts prove that I can perform painless operations, and I only wish you, for the sake of humanity, to acknowledge this simple and incontestable fact.' He has long followed this honourable conduct, and therefore I hope it may bring him fame and fortune.

"I was very kindly received by him, and he may perhaps prefer the opinion of an unprejudiced layman to that of a prejudiced colleague. I went to see his hospital, as one must see these things to remove disbelief, and to be able to reprove it in others, and saw myself an operation performed, which from the nature of the complaint was most bloody, dreadful, and painful. The patient never felt it, and was awakened five minutes after all the bandages had been applied, and spoke to us all unconcernedly, feeling no pain in the wound till it was shown to him; and it was only then that he started, and, putting his hands together, thanked God that his complaint had been removed. The thing pleased me much, and it appeared to me to be an immense advance. Besides the chief advantage gained, the other direct advantages are these: that the patient does not become exhausted with fear and pain, and that the surgeon can operate with the greatest ease, as if on a corpse. I should never have been able to witness such an operation if I had also been obliged to behold the sufferings of the sick man. But thus, it did not excite any disagreeable feelings in me, and I am at the same time happy to be able to speak of the case with the weight of an eye-witness.

"As regards a very important question, whether mesmerism does not leave behind it any noxious influence, and make an after cure more difficult, I may observe, that Dr. Esdaile most confidently denies this, and points to the fact of one hundred operations having been performed without a death."

The following is a list of the mesmeric operations performed by me in the Government hospitals of Hooghly and Calcutta:

Amputation of thigh	2
Amputation of leg	1
Amputation of arm	2
Amputation of breast (one of 7lbs., another of 10 lbs. weight)	4
Amputation of thumb	1
Amputation of great toe	1
Amputation of penis	3
Amputation of one testis	3
Amputation of two testes	2
Amputation of enlarged nymphæ and clitoris	1
Amputation of scrotal tumours of all sizes, from 10 lbs. to 103 lbs.	200
Cancer of cheek extirpated	1
Cancer of Eyeball	1

Cancer of scrotum	2
Cartilaginous tumours on ears removed ..	2
Cataracts operated on	3
End of bone in compound fracture sawn off ..	1
End of thumb cut off	1
Great toe nails cut out by the roots .. .	5
Gum cut away	1
Heels flayed	3
Hypertrophy of penis removed	3
Hypertrophy of prepuce	1
Lithotomy	1
Lithotriety	1
Piles, suppurating, cut out	1
Prolapsus the size of a child's head reduced in a trance	1
Strangulated hernia reduced in trance	3
Straitened contracted knees	3
Straitened contracted arms	3
Tumours in groin removed (a fungoid undescended testis)	1
Tumour in Antrum Maxillare removed	1
Tumour on leg removed	1
Total	261

No account has been kept of abscesses opened, teeth drawn, nitric acid applied to large sloughing sores, hydroceles operated on, setons introduced, unhealthy sores pared down, &c.

The deaths in two hundred operations for scrotal tumours have been five per cent. And it is a remarkable fact, that though twenty at least of the tumours were from 50 lbs. to 103 lbs. weight, and many of the patients were fifty, and several of them sixty years of age, yet in no instance did death ensue directly from the operation, but took place many days or weeks after, in consequence of lock-jaw, fever and dysentery, cholera, and ultimate exhaustion of the system.

The deaths among the other operations were four. In surgery, the benefits of mesmerism are not confined to the extinction of pain during operations, but are of the greatest general and particular advantage in the after treatment of the patient. If local pains occur they can be readily extinguished by the mesmeric sleep, or by local mesmerising.

It is impossible to say with perfect confidence beforehand to what precise extent the insensibility will befriend us: the trance is sometimes unexpectedly disturbed by the knife, but it can generally be re-established; the patient sinking back into perfect repose, and recollecting nothing on awaking. In my early operations I availed myself of the first fit of insensibility, not knowing whether I could command it back again. But the surgeon may safely calculate on the trance becoming deeper daily, and, when operating in public, it will be prudent to take the precaution of several preliminary trances.

Flexibility of the limbs, when moved, or their remaining stiff in any position in which we leave them, is characteristic of the trance; but on attempting to move the limbs, they are often found to have become rigid, and cannot be bent, or the whole muscular system is in a state of complete relaxation, and the arms and legs can be tossed about like those of a person struck dead by lightning.

I cannot tell which state indicates the deepest degree of insensibility; but, when any one of these conditions of the muscular system exists, and the patient bears pricking around the navel with a knife, or severe pinching of the nipple, without awaking, the operation may be proceeded with.

In concluding the surgical part of the subject, I beg to state that I have never seen (nor has any one else)

any bad effects to attend or follow upon operations performed in the mesmeric trance, and that the influence is essentially of a strengthening, instead of a depressing nature.

I also wish to remark that I have never seen anything to indicate that the trance was connected with a congested state of the brain. That the mesmeric torpor of the brain does not depend upon sanguineous congestion is evident from the perfectly tranquil state of the general and local circulation, as well as the appearance of the eyes. Many persons, when suddenly aroused, do not see at first, though their eyes are wide open, and they are in the full possession of their general consciousness. The pupil is seen to be dilated and insensible to light; they know that their eyes are wide open, but that they cannot see, and the circumstance alarms them: they instinctively rub their eyes, and the sensibility of the retina and iris immediately returns. For any one to see this, or hear of it from a credible quarter, and still to affect doubt and talk of imposture, is to convict himself of an incurable moral blindness, which it would be folly to attempt to cure. "None are so blind as those who will not see."

We commenced rather inauspiciously in the Experimental Hospital, several imperfect operations having occurred during the first month, to the no small gratification of those who came to spy out the nakedness of the land; but, as this led to important practical results, I will here give an extract from my hospital reports regarding these cases:

"It is no small triumph of science, and no trifling boon to humanity, to render men insensible even to half the horrors of terrible operations; but, having been long accustomed to save my patients *all* knowledge of the injuries inflicted upon them, I was dissatisfied with the half-successes that occurred last month, and suspected that there was some disturbing influence at work which had been overlooked, or that I was ignorant of. As many imperfect operations happened in one month, as in the last year and a half, and I resolved not to move a foot farther till the disturbing cause was detected.

"In the hot weather the patients are all but naked, and in this state are entranced and operated on. But last month they were mesmerised under two blankets and a sheet, with their faces only exposed. Having been tested in the mesmerising-room, they were carried on their beds into the operating-room, through which a current of the cold north wind blew; and, that every movement of the body might be seen, they were exposed stark naked to the spectators. I remarked on several occasions that a deep inspiration, and other involuntary movements, immediately followed this exposure of the body to the cold air, although the persons had a moment before been quite indifferent to the loudest noises, pricking, and pinching. The de-mesmerising influence of cold, when artificially applied, was familiar to me, as will be seen in my *Mesmerism in India*, and it will appear surprising that I should not have been more on my guard against it as a *natural agent*. I can only plead in extenuation the stupefying influence of a successful routine; but failures, when improved, are often more instructive than complete success. It was proved that *cold* was the secret enemy at work."

THE celebrated medium, Mrs. H. J. Jencken, will temporarily leave London towards the end of May, to pay a short visit to her relatives in the United States.

SPIRITUALISM IN AUSTRALIA.

ONE of the Australian daily newspapers, the *Bendigo Star*, of December 23rd last, published a full page supplement, entirely devoted to the reporting of a lecture on Spiritualism, by Mr. W. D. C. Denovan, delivered at the Rifles' Orderly Room, Sandhurst, on Sunday evening, December 22nd. The circumstance of a daily paper taking such a step, shows that truth has a tendency to spread more rapidly in countries unfettered by conventional habits, and by effete institutions propped up by vested interests. Can any of our readers living in Brompton prove the identity of the Alfred Longmore mentioned in the following extract from Mr. Denovan's lecture?—

You do not know, in your hasty condemnation of Spiritualism, the happiness you are denying yourselves. To know for a certainty that your friends live and that when you shall have "shuffled off this mortal coil," you will also live, is joy unspeakable. You wonder at the spread of Spiritualism, and the general interest excited by it; but knowing, as you must know, the uncertainty which prevails in the public mind concerning a future life, and the contradictory doctrines taught of it, is it surprising that intelligent, responsible human beings (despairing of ever obtaining reliable information or repose for their souls in the decaying churches) should seek after that which brings home to the senses the very evidence they are in search of? Twelve months ago or little more, whilst agreeing with the other religious teachings of Spiritualism, I laughed at the idea of spirits demeaning themselves to communicate with mortals at all, far less at their doing it at tables; but I listened to what its pronounced advocates had to say, and being naturally of an enquiring turn of mind, became impressed with their sincerity and good sense, thought I ought to know more of it before refusing to believe in it, and that I would read and investigate for myself. Having come to this resolution, I resolved honestly to abide by it, to learn all that could be learned on the subject, irrespective of trouble or expense (for I at once saw, if it really were true, its importance to my fellow creatures could not be over estimated), and to decide after an impartial investigation, according to the evidence. I am here to-night to pronounce judgment; and that judgment is now unreservedly in favour of Spiritualism. I cannot, if I would, deny its truth. I have read all the standard works of Spiritualists—as well as many of the minor ones—which I could lay my hands on, have read them carefully, and digested their contents; and my decision is, that the evidence in favour of the truths of Spiritualism is overwhelming. It is not because the bulk of the evidence has been attested by living witnesses of high social position (for the honest poor man's word is as good as the word of the proudest peer in the realm), but because it nearly all comes from disinterested sources, from persons who were actuated by the same motives as myself in conducting their investigations, and who, therefore, could have no motive in deliberately deceiving themselves, or lending the strength of their honourable names to the deception of others. In addition to this book evidence, and what was related to me by others, who had confirmed it in their own experiences, I resolved to form a circle to test, if possible, the truth of it as others had done, so that I could say, when speaking on the subject, "and I have seen those things with my own eyes." Friends, holding you all in the bonds of high esteem and affection, and being desirous that you should share in the comfort and happiness which a knowledge of Spiritualism brings with it, I say to you, "Go thou and do likewise." But you wish to know the result of my twelve months' investigation. Well, it amounts to this: our circle, of course, were but new beginners, and had much to contend with. There was a great difficulty in obtaining a suitable place of meeting, and being, all of us, entirely ignorant of what course to follow, we had just to learn as best we could. Most of us were in earnest, and have persevered through good report and through bad report. By degrees evidence upon evidence has been coming to us. We had not long commenced ere we were all able to avow openly that the table phenomena were genuine; that they were neither produced by imposture nor brain force. Subsequently, evidence came to us through a motive medium—a young girl of highly respectable parents—that these phenomena were caused by unseen intelligences, who seemed very willing to communicate with us, but had great difficulty in doing so. With a kerosene lamp burning brightly on the table, and in

the presence and sight of some fifteen persons, we saw a half-crown dropped into the open hand of the medium; and three persons who were present have since publicly attested with their signatures the fact that they saw near the ceiling a spirit-hand, draped in white, drop the money. I did not see this, but I saw the money fall into the girl's hand; and I, nor any of us, were not deceived. Deception, under such circumstances, was out of the question. That money, along with more which came the same evening, was found to have been brought by invisible intelligences (I believe by spirits of the departed), from the house of the medium's parents, half a mile distant from where the circle was sitting. The lady at whose house we were, in the clairvoyant state, foretold the latter portion of the manifestations of that evening. Months afterwards, by the same means, a ladies' work-box was brought into the circle. We have also had even stronger evidence of the presence of spirits at our circle. A most respectable young man, who is our principal medium, is usually entranced by his controlling spirits, and made to write instructions and messages to us; and about two months ago he was suddenly controlled by a strange spirit, who made the medium write in the dark whilst entranced, with his eyes shut, in a clear bold hand, altogether different from that of his own. This spirit, perfectly unknown to anyone in the circle, announced himself as follows:—"My name is Alfred Longmore, aged thirty-five years; died fifteen years ago at a place called Brompton, London." This spirit promised, if we would have patience, that we should have as good manifestations as the Fox family, but would have to wait a little longer for them. Since he has controlled our medium, our circle meetings have become doubly interesting. One night, he brought a red rose to a lady present, who had been promised a flower, and, as is usual with all flowers brought by spirits, the stem became black, as if burned by electricity. Another night, there was placed on a table before me a copy of *The (London) Spiritualist*, which, on opening, I discovered, to my amazement, was my own copy, with my name written on it, and which I had sent to a friend on Saturday afternoon, who resides at Quarry Hill, with a request that he would return it on Monday. On his calling on that day—the circle having all agreed not to tell him of what had occurred—he said he called to inform me that he had lost or mislaid my *Spiritualist*. He missed it on Saturday night, when he went to change his coat. On putting his hand in his inside pocket, expecting to have a quiet read, he found it gone. He could not account for it; but he wished to purchase another for me. Having thus heard his statement, I then, to his utter astonishment, pulled the paper out of my desk, and explained the whole occurrence to him, which, you must all admit, was a very extraordinary one. A gentleman was present in my office at the time my friend called, and can verify the truth of what I have told you. The circle are the witnesses respecting the arrival of the paper. The spirit made the medium write, "I found the paper." The distance from Quarry Hill to the house of Mr. Martell, where the circle was sitting is, I should say, at least three-quarters of a mile. I leave you, as wise men, to judge what power it can be that thus can go into people's houses unseen, bring out things and convey them through the air for long distances into rooms with the doors locked, and the windows bolted. Nor is this all. One evening, at the same place, and quite unexpectedly to all of the circle, raps came for the light, all our hands being on the table at the time. When we found the medium with his coat off, his hands behind his back, and tied together at the wrists with his pocket-handkerchief in a most extraordinary manner, and so tight as to be painful to witness. Not one of the circle, including the medium—who was in a deep trance all the time—were clever enough to have produced the phenomena; nor, without the assistance of a knife, could they have untied the knot. I, fortunately, had read of similar phenomena occurring at the *seances* of the Davenport Brothers, and asked the spirits to untie the medium for us. We put out the light, and in about ten seconds, on relighting, we found him unbound and seated in his chair with his coat on. Since then, at many sittings, he has been tied to his chair, one evening horizontally to the legs of it without the chair moving from its equilibrium, and on others in all sorts of ways. A member of the circle has several times been made to tie him in the light, and in a few seconds we have found him untied and re-tied by the spirits themselves in an entirely different manner. On a recent occasion a lady, who is a clairvoyant, informed me, as chairman of the circle, that she saw the coat of the medium held up by some unseen presence, and saw the medium himself put his hands into it just as anyone of us would do who had our coats held up for us to put on. The

same lady saw "a very large, coarse, spirit hand" in the dark, as if beckoning to me. She was not deceived, as she saw both occurrences quite plainly. I, myself, have been repeatedly touched by invisible intelligences, and on one occasion a spirit hand warm, but softer than our own hands, came over my hand. Later the same night a similar hand, but malformed as if to remove all doubt from my mind, again covered mine. Lately, brilliant lights have been seen for a moment by several members of the circle, and cloudy figures near to or on the table; but, as yet, too vague and fleeting for us to be able to say with any degree of certainty what they are. Thus friends, you will see that here, in Sandhurst, we are gradually and surely accumulating evidences for ourselves of the leading facts of Spiritualism. We only now want the connecting link to be able to say that in our own personal experience, Spiritualism is true. What I mean by the connecting link is this, seeing the spirits materialised, conversing with them, and shaking hands with them, all of which has been done thousands of times in other lands, and is now being done in several circles in old England,

LECTURES ON SPIRITUALISM AT THE CRYSTAL PALACE.

On Wednesday afternoon, April 2nd, Mr. George Sexton, M.A., M.D., LL.D., gave the first of two lectures on "The Phenomenal and Scientific Aspects of Spiritualism," in the Opera Theatre of the Crystal Palace at Sydenham. The theatre was nearly full on the occasion, although the Palace authorities made an extra charge for admission. Mr. Benjamin Coleman presided.

Mr. Coleman said,—Ladies and gentlemen, I take leave to say that I am not fulfilling a prominent part here to-day from any wish of my own, having had a recent illness; but we were, at the last moment, disappointed in the gentleman who was to have taken the chair. Many of you know, nevertheless, that I have been a convert to Spiritualism some twenty years, during which time I have made other converts from all classes of society, embracing some of the most prominent men of the day, who will tell you, what I also think, that there is nothing in Spiritualism opposed to true religion, to sound philosophy, or to common sense; and I hope that Dr. Sexton, whom I now have the pleasure of introducing to you, will satisfy your minds upon these points. (Applause.)

Dr. Sexton then gave nearly the same lecture as that which he delivered at Dalston, and which was published in the last number of the *Spiritualist*. He said that there were various kinds of belief, but the best belief was absolute knowledge founded upon facts. He intended, that morning, to bring facts before them, which should be judged by the same rules and laws as those which are applied in every other branch of science. Those persons who denied the facts because they had not seen them, were out of court in the discussion, and not competent to give any decision upon the subject. In the course of the lecture Dr. Sexton spoke of Professor Pepper's last attempt to expose Spiritualism; but Professor Pepper soon found that he had made a mistake, and at last he said that he would have nothing more to do with it, for he had discovered that some of the deepest thinkers of the age were Spiritualists.

At the close of the lecture, the Chairman said that a limited number of questions might be put to Dr. Sexton, and the following queries from different gentlemen were the result:—

Is not materiality essentially connected with the mind? I am a materialist of fourscore years of age, and I wish to know whether mind can act independently of matter.

Dr. Sexton replied that he should hardly like to say that mind could act quite independently of matter, but that the mind could act independently of what people upon earth call matter he had been endeavouring to teach all through the lecture.

When the brain is destroyed, thought cannot exist.

Dr. Sexton replied that that theory implied that the brain produced mind, whereas the brain was a piece of mechanism used by the mind.

How is it that your theory does not reconcile itself with common sense?—We do not like revelations to come through a wall. God allows us to communicate with Him, and not through tables. (Applause.) How is it that messages come from such infidel sources as tables and walls, which themselves can be resolved into gas?

Dr. Sexton said that last question showed a thorough want of knowledge of the whole subject. Spiritual messages came

from scores of sources besides chairs and tables; but even were they confined to those two sources, he could see nothing ignoble in them. The message itself was the more important thing; people did not ignore ordinary telegraphic messages because they had been signalled by the rappings of a telegraphic instrument. (Applause.)

Are not the messages frequently puerile and untruthful?

Dr. Sexton replied that the last question was a very important one, and it was perfectly true that many of the communications were frivolous, and some of them untruthful. The next world, however, is but a continuation of this one, and when a man is a great liar here, he does not change his nature in five minutes, while passing through the process of death; but he continues to be untruthful still, until he begins to improve himself. The fact that many men do not speak the truth on earth, does not prove that human beings do not exist, and the fact that some spirits are untruthful is no proof of their non-existence. Spirits and their messages should be judged just the same as men and their sayings.

Where do spirits exist, and how do they exist?—Suppose, as theologians say, the earth has only existed for 6,000 years, the bodies of the men who have died upon it since would form a layer upon its surface very many feet thick. Where then are all the bodies of the spirits?

Dr. Sexton replied that it would require time enough for another lecture to deal with the question of the abodes of spirits, and the inquirer should read spiritual books on the subject. The last part of the question involved no great difficulties, as it was easy to conceive that there was plenty of room in the universe for any number of spirits.

You have tickled the ears of the people here at the expense of their intelligence (laughter).

Dr. Sexton—I consider that to be a direct insult to the chairman and myself (applause). I have talked to you only of hard facts, and of a scientific mode of accounting for them in a scientific manner (applause).

The proceedings then closed.

On Friday afternoon, April 4th, Dr. Sexton gave his second lecture at the Crystal Palace, under the presidency of Mr. Benjamin Coleman.

Dr. Sexton, after arguing that there was no reasonable foundation for Dr. Carpenter's assertion that Spiritualism is a mental epidemic, said that every great discovery made in the history of the world had been opposed on the very same grounds that Spiritualism is opposed at this day, namely, that it is contrary to common sense, and "contrary to the laws of nature." The last expression really meant "the preconceived ideas of the objectors as to what the laws of nature really are." The force which controls simply acts more powerfully than the force which is controlled; for instance, when a weight is lifted by the hand in spite of the force of gravity, the law of gravity is not abolished, but is overcome by another law for the time being; the same thing occurs when a table rises in the air by spirit power; the law of gravity is not thereby set aside. It was argued that a thing which is material cannot be lifted by a thing which is immaterial? How did they know that? When he lifted a weight, nerve energy set in motion various mechanical powers in the body, but volition originated the nerve energy, and volition was not material. Spiritual phenomena were said by some to be due to psychic force, which was no doubt true, as psychic force meant spirit force; but some of the people who advanced the objection meant that it was a force not controlled by spirits, but by nerve power acting unconsciously. But the theory does not explain the phenomena. For instance, the psychic force has been known to call itself "John," and the believer in psychic force asks "whether John is happy," and "how is he getting on in the next world?" and the force answers forthwith. If they believe it to be a force, why do they call it John and talk to it as if it were an intelligent individual? The men who say to a force, "How are you to-day?" must be much more nearly mad than Spiritualists are sometimes supposed to be. "Psychic force" he thought to be an expression invented by men who were afraid to incur the unpopularity of Spiritualism. Sometimes Spiritualism is said to be mesmerism, but mesmerists of many years standing admit the objection to be untenable, whilst those who advance the objection very frequently do not believe in mesmerism themselves. Some suppose Spiritualism to be due to the action of diabolical agents, but as scarcely anybody present was likely to believe that objection, it was worthy of little consideration. Men talk glibly of how much they know of matter, and how little of spirit, whereas the reverse is the fact; they know much of spirit and nothing of matter. This statement may

seem at variance with general experience, but a moment's reflection will show that it is correct. What is matter, and what do we know of it? Let a materialist attempt an answer to this question, and he will soon discover how difficult a task he has to accomplish. Matter is only known by its attributes. The substratum that underlies phenomena cannot be recognised. Yet this very substratum it is that is meant, when matter is spoken of. The properties of matter, such as extension, resistance, and others, are not matter, yet we know of nothing else in connection with matter. Abstract all the properties of matter mentally, one by one—this done, the philosopher has not removed a single atom of a material character. Now imagine "What is left behind?" Will it be a substratum without properties, or nothing at all? The former is an impossibility, the latter a nonentity. That which is called matter is just the one thing of which men know nothing, and can know nothing. If, however, it be said that matter is only the name given to a collection of attributes, and that these, being all bound in one by a strong bond of some kind, constitute the thing, this is to get rid of matter altogether, for no one of these properties is an entity, and the addition of a dozen nothings cannot make a something. Is this, then, a material world at all? Most certainly, but only existing as a shadow of the great spiritual sphere which underlies it, and from which it originally sprung. If spirit were not, matter could not exist for a moment. Moreover, even the attributes of matter are not known except as ideas, which he supposed would be admitted to be immaterial. If we look at an object, what is it that we see? Not the object itself, for that clearly is an impossibility. The eye receives the rays of light, passing from the body in question, these, after penetrating the various coats and humours of the organs of vision, forming a picture on the retina of the eye of the object to be seen. Now, even this picture—which we must bear in mind is not the thing itself—cannot enter the mind, but has to result in a perception before it can be taken cognisance of by the spirit, or what the materialist calls the mental part of man. It must be clear to the meanest capacity that the consciousness of our own existence, and the capability of receiving knowledge, must precede all knowledge that is received, and must at any stage of our existence be better known to us than anything in the external material world. Hence, in ourselves the knowledge of spirit is more perfect than that of matter. The material body is but the clothing of the soul adapted to this material state, but useless in those spiritual spheres to which we are all tending. Day by day it changes, and is ultimately thrown off and its elements scattered over the earth dispersed and decomposed; but that which moulded its shape, lent it vitality, preserved it intact, and by whose power it was moved, dies not, but lives on for ever. (Applause.) Dr. Sexton closed his address by thanking the directors of the Crystal Palace for the facilities they had given towards the deliverance of the lectures. He also thanked the chairman, Mr. Coleman, who was one of the oldest Spiritualists in London, and who had fought many of its hardest battles. Moreover, Mr. Coleman had attended at personal inconvenience, as he was unwell.

Several questions were then put by some of the listeners, the first one being—

Did you ever know life without matter?

Dr. Sexton—Did you ever know life *with* matter? Spirits live without that physical organisation which men or earth call matter.

Did you ever know spirits to do anything useful, such as revealing the perpetrator of a murder?

Dr. Sexton replied that spirits had better work to do than to act as spiritual policemen, although there are instances on record of their revealing crimes. Spirits did not wish, as a rule, to bring murderers under the vindictive punishment of the law; they preferred to reform even the worst. If a spirit told the name of a murderer, what would be the use of it? Suppose a man carried a message of the kind to the police authorities, would they act upon it? Would they not, in the present state of the public knowledge, consider him to be a madman?

What benefit has Spiritualism conferred upon anybody?

Dr. Sexton—For twenty years I doubted the reality of a future life; Spiritualism taught me that materialism and atheism are false, that God loves man, and that there is a world beyond the grave. (Loud applause.)

We do not need Spiritualism to teach us that.

Dr. Sexton—That means that you do not need it; but I did, and so do thousands besides. If spirits came to earth to teach men how to make money, which is what the British

public usually mean by the expression "something useful," I should despise them, and look upon the whole thing as contemptible.

Mr. Enmore Jones said that Dr. Sexton had spoken well, and he moved a vote of thanks to him for his lecture.

Mr. Ford, of the Dialectical Society, seconded the motion, which was carried unanimously, with acclamation.

Dr. Sexton, in acknowledging the compliment, said that he did not ask them to accept any statements he had made without testing them, by making experimental trials in their own homes.

Among the ladies and gentlemen present at the lectures were Mr. J. C. Luxmoore, Miss Ayling, Miss Deekens, Mr. William White, Major Owen, Mrs. Owen, Mrs. Hamilton, Mr. W. Tebb, Mrs. Tebb, Miss Cooper, Mr. and Mrs. Ford, Mrs. Edmiston, Miss E. Edmiston, Mrs. Strawbridge, Mr. Enmore Jones, Miss Jones, Miss A. Jones, Miss Floreenc Cook, Mr. Holt, Mr. and Mrs. A. B. Tietkins, Mr. B. W. Pyeock, Miss Belsey, Mr. Shearwood, Mr. Haythorne, Mrs. and Miss Cutmore, Dr. Ponder, Miss Ponder, Dr. Dixon, Mr. and Mrs. C. W. Pearee, and Mr. W. H. Harrison.

SPIRITUALISM IN MARYLEBONE.

ON Monday, April 6th, at the quarterly meeting of the Marylebone Society for the Investigation of Spiritualism, held at 90, Church-street, Paddington, Mr. H. D. Jencken, M.R.I., Barrister-at-Law, presided, and there was a large attendance of members and their friends.

The Chairman said that the report of the secretary set forth that the society was formed a year ago, with only six members, the number of whom had since increased to fifty-two. He was informed that the society desired to increase the number of its members, and to raise money enough to obtain the use of a hall, in which the researches might be prosecuted. It was proposed that the members should follow the example of the Dialectical Society, by forming themselves into committees, in order that in their own homes they might learn more about the wonderful phenomena of Spiritualism, and to what extent they were true. When he (Mr. Jencken) began to investigate, he was not convinced at once; on the contrary, he attended dozens of *seances*, and witnessed very many hard, stern facts, to make sure that he was standing on firm ground, and that his spiritual friends were not mad. It was hard to believe that spirits were near to us, or to accept the facts before seeing many positive proofs, the result of hard real investigation, such as was necessary in making all advances in scientific knowledge, and of all the sciences Spiritualism, with its mighty array of magnificent phenomena, was eminently worthy of examination. (Applause.) The members would first have to obtain and observe the phenomena, then to discuss them, thereby gradually clearing their brains of cobwebs, as he had had to do himself at the outset. The treasurer's report was not prepared, but every member probably knew its leading features; if not, they could pass it without understanding anything of its contents, as was customary at the majority of general meetings, where far greater interests were involved. (Laughter.) They might as well, therefore, go at once to the subject of music. A library in connection with the society would be formed soon. (Applause.)

Miss Emily Maltby and Miss Agnes Maltby then gave a duet on the piano—*Fanfare Militaire*.

Mrs. Charles Hunt read a poem by N. P. Willis, "The Mother and her Dying Child."

Miss Malvina Claxton then sang "The Future Life" in excellent style, and received warm applause at the close.

Mr. J. G. Robson, a medium, then in the trance state, sang "There are some eyes so softly bright," after which there was an interval for refreshments.

Mr. Jesse Claxton next gave a song, accompanied on the piano by Miss M. Claxton.

The Assistant-secretary gave a short address about Spiritualism, saying that although he was weak the cause was strong. The members must expect to encounter difficulties in their inquiries, and it was a mistake to expect spiritual messages in perfection at the outset. Only a few days ago an opponent of his at a public meeting ridiculed the idea of a departed clown showing himself at a *seance* in a clown's dress, forgetting that if a spirit wished to be recognised, he could not do better than show itself in the dress he wore on earth. People argued much about the nature of matter and spirit, of neither of which did anybody know the real

nature. They, as investigators, had chiefly to do with the fact whether departed human beings did or did not return to earth, and appear to several persons at the same time. Spiritualism had already made converts of some of the finest minds in the nation; he would instance Mr. Varley as one, and it proved that men were not merely thrust into a brief existence here, but had to travel on and on through the countless ages of eternity.

Miss M. Claxton and Miss Bailey then played some Scotch airs on the piano.

Mrs. Dickinson, a trance medium, then mounted the platform "under influence," and made a few remarks, which were imperfect, said her controlling spirits, because she had been developed for medical clairvoyance and not for public speaking.

The Chairman asked in what way she was made to speak, while personally unconscious?

The reply was that she was mesmerised by one spirit, after which another spirit by will-power was endeavouring to force his ideas through her lips.

Mr. Henry Griffiths next sang "The Freshening Breeze," accompanied on the piano by Miss Malvina Claxton.

The Chairman afterwards read the following kindly address, which had been very beautifully engrossed. It related to the entrance into spirit life of Mr. Maltby, one of the members of the society:—

Marylebone Association of Spiritualists,
December 31st, 1872.

We, the members of this society, beg to express our deep sympathy with Mrs. Maltby and family, on the passing away of one beloved by all.

Your present bereavement is indeed a painful one; fond nature bids you weep; and in proportion to your affection, so must be your grief—'tis right it should be so. The purest of beings "wept" over the grave of his friend.

Let us thank the Great and Good Father even for our tears: sacred, indeed, do those tears become when we shed them over the object of our most pure affection. But while you thus sorrow, the risen one, in his translated state, ceaseth not to love you all, and your abiding affection, responding to his own, will oftentimes attract him earthward to hold sweet communion with wife, child, and friend again! And in the recognition of this consoling fact, in the sacred enjoyment of this unspeakable blessing, and with "the sure and certain hope" of meeting again in higher spheres, where partings are unknown, and death cannot enter, we know you can say, "Our Father doeth all things well." And to His kind and merciful protection we commend you, praying, that "As your day, so your strength may be."

This was signed by Mr. B. Cowper, the president of the society, on behalf of the members.

Mr. Maltby, overcome by emotion, and in a few words, acknowledged, on behalf of his mother, family, and himself, his appreciation of the kindness of the members.

Soon afterwards the Chairman had to leave, and Mr. B. Cowper, who was voted into his place, gave a short address about Spiritualism, saying that it brought men out of darkness into true liberty, to behold, not an angry God, but a loving Father, and conferring pleasures which could never be given by the "old theology."

Mr. Henry Griffiths next sang "Emmeline," and was accompanied on the piano by Miss Malvina Claxton. This was decidedly the best piece of the evening, and was very warmly received.

Mr. Charles White, the secretary, moved a vote of thanks to Mr. Henry Griffiths for the beautiful manner in which he had executed the illuminated MS. of the memorial presented to Mrs. Maltby and family.

Mr. Charles Hunt seconded the motion.

The assistant secretary supported the motion, saying that Mr. Griffiths wrote well and sang "awfully" well, so that there was no necessity for the members of the society to inquire, "Who's Griffiths?" (Laughter.)

Mr. Whitley told how his experience in Spiritualism began twelve years ago, and how he and his friends sat fifteen months for manifestations before they obtained any, when they came with power, displaying at the same time marvellous intelligence. He first obtained his information about Spiritualism from the conjuror, Professor Anderson, and his assistant, Mr. Nimmo. The result was that Spiritualism had made him a new creature, and turned him inside out. (Question?)

Shortly afterwards the proceedings closed.

THE address of Mr. Charles White, the secretary to the Marylebone Association of Enquirers into Spiritualism, is 11, Little Marylebone-street, W. Residents in the neighbourhood who wish to become members, should communicate with him.

MR. TEBB, in another column, suggests the presentation of a sum of money for the benefit of the Rev. J. Murray Spear, to which he has subscribed £5; Dr. Newton, £2, and "A Friend," £1.

THE LONDON ANTHROPOLOGICAL SOCIETY.

A NEW society, with the above title, was formed in the first instance by the dissentient members of the Anthropological Institute, and its first meeting was held last Wednesday evening at 1, Adam-street, Adelphi, under the presidency of Dr. R. S. Charnock, F.S.A. The vice-presidents are Captain R. F. Burton, F.R.G.S., and Mr. C. Staniland Wake; treasurer, Mr. Joseph Kaines; council, Mr. John Beddoe, M.D., Mr. H. B. Churchill, Mr. J. Barnard Davis, M.D., F.R.S., Mr. J. Fraser, Mr. George Harcourt, M.D., F.R.C.S., Mr. J. S. Holden, M.D., F.G.S., Mr. T. Inman, M.D., Mr. Kelburne King, M.D., F.R.C.S., Mr. J. Barr Mitchell, M.D., and Mr. T. Walton, M.R.C.S.; honorary secretary, Mr. A. L. Lewis; honorary foreign secretary, Dr. C. Carter Blake.

The following letter was read at the meeting:—

"Hotel de la Ville, Trieste,
Feb. 17th, 1873.

"MY DEAR CHARNOCK,—I see by the papers that a 'new Anthropological Association has been founded, Dr. C. Carter Blake and Captain Burton being amongst the promoters.'

"Absence from England prevents my taking such active steps in aid of the Reformed Society as I desire to take: in fact the only action left for me is to explain my reasons for seceding from the 'Institute.'

"Without entering into the *cause célèbre* of *Anthropologist* versus *Ethnologist*, or into the sharp practice said to have characterised their annual meeting, and the discussion of the second house list, I will briefly state my objection to the 'Institute,' namely, that it is no longer in my humble opinion what we intended it to be, and what we made it on January 6, 1863.

"The explorer and traveller's chief want is some journal in which he can discuss those highly interesting social problems, physiological details, and questions of religion and morality, which are judged unfit for a book addressed to the general public. My object was simply and purely to supply this want when I first took the chair, *ad interim*, until our energetic and single-hearted friend, the late James Hunt, was ready to become President of the Anthropological Society. Many members joined us with the higher view of establishing a society, where they might express their opinions freely and openly, without regard to popularity, 'respectability,' and other idols of the day. We did not tremble at the idea of 'acquiring an unhappy notoriety.' We wanted to have the truth and the whole truth, as each man understands it. We intended to make room for every form of thought—the orthodox and the heterodox; the subversive and the conservative; the retrograde equally with the progressive. Personally I was desirous to see a fair and an exhaustive discussion of phrenology; of missionary enterprise concerning which so little fact is known in England; of the pros and cons of negro slavery, upon which subject exaggerated, not to say erroneous ideas, dating from the early nineteenth century, when both sides fought for faction not for truth, have sunk deep into popular mind; and of Spiritualism, now become the faith of millions, which so-called science, supported by the host of neophobes—allow me to coin the word—either treats with rude hostility or with supercilious neglect. Our general and special aim, however, is to establish a free society in a free country, and by such means to attain the level of discussion in Germany and France. The last but not the least of our projects is to supply the English reader with our versions of foreign Anthropological works written by such authorities as Broca and Waitz, Pouchet, Gastaldi, and Carl Vogt.

"Almost needless to say that the existing 'Anthropological Institute' no longer meets these wants, which are still as urgent as they were. I therefore hail with pleasure your and Dr. C. Carter Blake's action in this matter, and propose myself as one of your fellow-workmen—this time, it is hoped, not a "dummy." Let us again fight under the old flag of January, 1863. Our battle will be against numbers far exceeding ours, the victory will be only the more glorious.

"Yours sincerely,

"RICHD. F. BURTON,

"Ex-president of the Anthropological Society.

"Dr. R. S. Charnock."

The President then read his opening address, in the course of which he reviewed the work the new society was about to undertake, and mentioned Spiritualism as one of the subjects which ought to be investigated. He made certain critical remarks about the Anthropological Institute and its leaders,

pointed out a geographical error made by Professor Huxley, and incidentally mentioned (to the great delight of the listeners) that Sir John Lubbock was in the habit of calling the mastodon a "mastodon" (rhyming with "Culloden").

Dr. Carter Blake moved a vote of thanks to the President for his address, and that the address should be printed. He said he was aware that there were many good and true hard working men connected with the Anthropological Institute; he hoped those men would come and help the new society, which, he trusted, would not conflict with any other.

Dr. Barr Mitchell seconded the vote of thanks, which was passed unanimously.

Dr. Charnock said that he did not seek the office of president, and was willing to give it up to anybody else, especially as within next month he had to be in Trieste, Germany, and the north of Hungary; but if the members desired him to remain, he would do his best, and give everybody fair play (applause).

The Honorary Secretary then read a paper by Mr. T. Inman, M.D., on "Ancient Temples in Malta."

Dr. Carter Blake, Mr. C. W. Cook, Mr. Buckley, and Mr. A. L. Lewis, took part in the discussion. The latter gentleman said that the chief temple described was clearly and unmistakably a temple for Phallic worship, a fact which authorities had hitherto ignored, showing the necessity for the formation of a new Anthropological association, to overcome that parochial striving after gentility with which the average Englishman was so much afflicted (laughter). In connexion with the subject, he remarked that young ladies were in the habit of decking English churches at harvest homes, and on other occasions, with emblems of Phallic and of Buddhist worship, without in the least degree knowing what they were about.

The thanks of those present were given to the author of the paper, and the meeting broke up.

MARRIAGE CUSTOMS IN MOROCCO.

It will be remembered that Miss Emily Keene was among the ladies who assisted at the amateur singing given at the farewell meeting, in the Cavendish Rooms, to Mr. J. M. Peebles, the lecturer on Spiritualism, and the American Consul at Trebizond. The following particulars relating to the subsequent marriage of Miss Keene, were published in the *Daily Telegraph*, of March 28th:—

"Gibraltar, March 22.

"Intelligence from Tangier says that the French Minister, M. Tizot, intends proceeding to Morocco, for the purpose of having an interview with the Emperor. M. Tizot, accompanied by his first dragoman, M. Destres, and an Attaché of the Embassy, will embark on board the ironclad corvette *Sane* on the 23rd for Mazagan, whence the party will proceed by easy stages along the route to the Court of Morocco, Sir John Drummond Hay, the representative of Great Britain, is also about to proceed to the Moorish capital. Considerable importance is attached to these simultaneous missions, the projected mole of Tangier, as also the laying of a cable in connection with the Gibraltar, Malta, and Falmouth line, being concerned thereby.

"The marriage of the Sheriff of Guazan to Miss Keene, and his subsequent mode of life, his not having secluded her after the manner of Mohammedans, and not having insisted upon her renouncing her Christian tenets, is looked upon as a great outrage upon the precepts of the Mohammedan religion. The intelligence of the marriage is said to have caused a painful sensation at the Court of Morocco, and, notwithstanding the Sheriff's exalted position, the Sultan has sent despatches to the Governors of the Provinces, expressing his indignation at the Sheriff's conduct, ordering them to warn him that if he does not immediately return to his possessions at Guazan, and conform to the precepts of the faith, make atonement for past errors, and lead a life of piety such as becomes the sacred (in Moorish eyes) position which he holds, his estates will be confiscated, he will be deprived of his prerogatives, and, if caught, thrown into prison. This decree of the Sultan has given great satisfaction to the Moorish community at Tangier. Both the Sheriff and his wife have disappeared, and it is supposed they are concealed in some foreign legation in Tangier.

"The position of Miss Keene is considered critical, she being regarded by the Moors with feelings of hostility.

"[We are asked by relatives of Miss Keene—now the

Sherif of Guazan—to state that they have received accounts which prove the above report to be much exaggerated, the lady being in no real danger, and Sir J. D. Hay having himself expressed the belief that a reconciliation between the Sheriff and the Sultan might shortly be expected.—ED. OF D. T.]

A GHOST ON A RAILWAY ENGINE.*

From the "Syracuse (N.Y.) Journal."

THE leading sensation on the Binghamton Railroad at the present time is the story that a ghost is haunting the engineers and firemen of the locomotive "Von Molke." The story has been current some days, but like all ghost stories, the evidence has been as thin as the spectral object, though latterly it has been somewhat strengthened by circumstances. Conductor Eno, engineer Kennedy, and Billy O'Brien, the fireman, tell the same story, as will be seen by the following, from the *Binghamton Republican*:—

O'Brien seems to be the special favourite of the spectre, which assumes the form of a woman when calling upon him, and his associates allege that the object always comes clad in a plaid shawl. There is one thing certain, and that is, that the three men named seem to fully believe the story they tell, and that nearly all the *employés* of the road are taking a lively interest in it.

Conductor Eno says that last Friday morning his fireman, Billy O'Brien, came back to the coach where he was riding, and laid down upon a bench as if to try to sleep. He noticed that Billy appeared to be unwell; that he was very pale, and perspiring in large drops. He would close his eyes for a few seconds only at a time, and then start up and stare around like one suddenly aroused by a strange sound or sight. The conductor paid no further attention to the strange conduct of the fireman than to watch his manoeuvres to satisfy himself as to whether he had been drinking much or not, and he concluded that Billy was a little drunk, although he had never suspected him of drinking before.

After Billy had spent a few moments in those oft-interrupted attempts to sleep, he went ahead upon his engine, and the conductor saw or thought no more about him until the train arrived at Marathon. There he learned from the engineer, Johnny Kennedy, about their strange visitant at Jamesville, and the mysterious voice that had been heard upon the engine at short intervals, all of the way from Jamesville down to Marathon.

When the train left Binghamton for Syracuse on Friday evening, they were afraid to go on duty again without more company, and conductor Eno and others took positions on the engine. Nothing extraordinary appeared to the vision or hearing of any of the company, except the fireman, for several miles; and the company, all except the conductor, engineer, and fireman left the train. The fear of the fireman, however, continued, and he dared not go back upon the tender after coal without first opening the arches to throw a glare of light back upon the coal-box, and then he would keep his eyes upon the tender only just long enough to throw the coal into the arch, which was done

* The *Daily News* and *Globe* recently published a brief notice stating how some American railway *employés* had been frightened by a ghost. We here give a full account of the matter from an American newspaper, from which it appears that the stoker is simply a powerful physical medium, and that the phenomena observed in his presence are the same as those which are common enough now at spirit circles here in England.—ED.

as quickly as a scared child would scramble into its mother's lap.

Between Lafayette and Jamesville there is a water-tank standing in a lane, placed for the accommodation of freight and coal trains. At that tank this train stopped to take water, and the fireman was sent back to fill the engine-tank. The conductor was there sitting on the fireman's bench, in a drowsy condition, and did not pay much attention to what was transpiring, until the engineer nudged him, and told him that the woman was back upon the tender. The conductor could hear a strange muttering, and rushed to the tender to make an investigation. As he touched the tender he heard the voice say, in an angry and excited manner—"Now, Billy, I've got you, and will throw you into the water." The fireman, with the ability of desperation, seized a three-link coupling-chain, and drew it back with both hands to strike. The conductor reached him in time to stay the descending weapon. He told him not to strike a woman, but to grasp and hold her. Search for the woman at that instant was prevented by the overflow of the tank and the rushing of the water upon the conductor, and it was with the utmost difficulty that he made the affrighted fireman understand the order to shut the gate. When the water was finally shut off, search was made for the woman, but she had vanished.

This was the only adventure the conductor had with the weird shadow, or substance, or whatever it might have been. He says he does not believe in ghosts, never was afraid of them, but there is certainly something about this affair that he cannot understand. He certainly heard a voice, and he believes it was not O'Brien's voice, but there was no other person there to speak. The only explanation that can set his mind at ease is that Billy is a ventriloquist, and he is certain he is not. By the conductor's misgivings in the matter he really admits that he shares, to some extent, in the ghostly hypothesis.

It will be remembered that the visitor introduced itself to the fireman and engineer at Jamesville last Thursday night, claiming to be the apparition of Nellie Hill, whom the firemen had seen in the penitentiary the previous Tuesday. On his return to Syracuse he went straight to the penitentiary, and was much relieved to find that Nellie was still in the flesh. But when retiring from the penitentiary the apparition met him on the side walk, and upbraided him for drinking some whiskey he had just imbibed. In an attitude like that of the witch of Endor, when she foreshadowed the fate of Saul, the apparition pointed to the place in Billy's face under his moustache, and prognosticated that "Whiskey would be the death of him."

Billy told her about his visit to Nellie Hill, and the evidence in his possession that she was a fraud. She then gave him an opportunity to gaze squarely into her face, and Billy recognised her as Etta Murray, alias the "jumping weazel," with whom he had been but too intimate in her better days.

However, a meeting in which they should be alone, in front of Mike Joy's saloon, in Syracuse, between twelve and one o'clock on Sunday morning, was arranged for, provided she would not appear to him again before that time. Both kept their words, but what transpired in the long and earnest conversation, of which some of Billy's companions were distant spectators, Billy does not divulge.

Neither Billy O'Brien nor Johnny Kennedy, the engi-

neer, dared to run the "Von Moltke" over the road on Saturday night, and engineer William Milane and fireman Mike Fox were detailed by Superintendent Vorhees for the forlorn hope.

Before the "Von Moltke" was taken out of the yard, and while Milane was oiling her, a girl with a plaid shawl came up and asked him if Billy O'Brien was going out on that engine. Without looking up—for he had not seen her yet—he replied that "he guessed not." "Are you sure?" Milane looked up and saw the plaid shawl. He did not like Hamlet say,—

Thou com'st in such a questionable shape,
That I will speak to thee,

but he took his oil-can and went into the cab, not caring whether the "Von Moltke's" machinery squeaked or run smoothly. As soon as he received reinforcements, he sallied out to look for the girl in a plaid shawl, but she had vanished. She did not appear to him again, but he was constantly on the watch for her.

The "Von Moltke" left for Syracuse again last evening, in charge of Milane and Fox. Milane has become more resolute, and is determined that if any girl with the plaid shawl comes within speaking distance of him again, he will ascertain by his sense of feeling, whether she is substance or shadow. Milane also had full confidence in the bravery and agility of Fox, and thought he could be depended upon to watch and catch any girl in a plaid shawl between Binghampton and Syracuse, whether—

Spirit of health, or goblin damned.

ON Tuesday, April 1st, at the ordinary fortnightly meeting of the Anthropological Institute, the president, Professor George Busk, F.R.S., made some critical remarks upon a large collection of ancient Peruvian skulls, just received.

SPIRITUAL periodicals should be ordered through local newsvendors, and not by post direct, since, in the former case the journals have to pass through the hands of many persons in business, who thereby have Spiritualism introduced to their notice as a practical fact.

THE LABOURS OF SCIENCE.—The labours of critical science plainly certify that several old persuasions and faiths are not only amenable to revision, but are actually undergoing the process, and that the method applied to them leaves no escape from the irresistible and definite treatment which is fast showing them to be mere assumptions and unsusceptible of longer credence. Men of science are saying in effect: We ask no co-operation, not even consent, from the people, as a reason or foundation for any change in their ideas of things or facts with which we deal. We simply demonstrate quite apart from their admission or denial, ay, even from their intellectual comprehension of the processes, that things they have hitherto believed are in themselves no longer truth or fact, and their consent to the demonstration is quite immaterial.—*Liverpool Daily Albion*.

THE MARRIAGE LAWS.—The *Morning Advertiser*, in criticising the recent regrettable rejection of the Deceased Wife's Sister's Bill, by the House of Lords, said:—"We are utterly at a loss to account for his Royal Highness the Prince of Wales and the Duke of Edinburgh recording their opinions in favour of legalising marriage with a deceased wife's sister. It appears, however, that they have done so; for appended to the official division list of the House of Lords on the Deceased Wife's Sister's Bill is the list of Pairs for and against the measure; and higgledy-piggledy in this list, without any distinction of rank or alphabetical order, we find among the 'fors,' 'Wales, Prince of,' and 'Edinburgh, Duke of.' Of course their Royal Highnesses, as Members of the House of Peers, have the privilege of voting on any measure brought before it; but as they have hitherto, perhaps wisely, eschewed voting, and so seldom exercised their privilege even on questions which are only partly political, their coming forward in this particular instance to give a definite expression of opinion on a question of a very delicate nature, and which has created a very strong feeling socially, is certainly noticeable."

Poetry.

INSPIRATIONAL POETRY.

OCCASIONALLY some remarkable specimens of poetry given through trance or other kinds of mediumship have been published in these pages. A lady in private life, who is not generally known to be a medium, has sent us one of the poems given through her mediumship; it is entitled, "Indian Summer in the South." Some of the verses are a little forced, and the words do not flow smoothly. The invisible author of the poem, after narrating how the golden haze does not suffice to quench the oppressive noonday glare, adds:—

The sun with crimson glory crowned,
Wheels slowly towards the west,
Like some fierce king of battles, bound
Homewards with gleaming crest."

The low streams are described as running languidly between "banks of dreary grey"—

Where long sluce gave the grass its green
To the fiercely burning sun,
Brown, brown and burnt the sylvan scene,
Dull brown, and yellow dun.

LOVE.

THE following lines are uttered by the *Fairy Queen*, in Mr. W. S. Gilbert's comedy, *The Wicked World*, now acting at the Haymarket Theatre:—

With all their misery, with all their sin,
With all the elements of wretchedness
That teem on that unholy world of theirs,
They have one great and ever-glorious gift
That compensates for all they have to bear—
The gift of Love.
It nerves the wearied mortal with hot life,
And bathes his soul in hazy happiness.
The richest man is poor who hath it not,
And he who hath it laughs at poverty.
It hath no conqueror. When Death himself
Has worked his very worst, this love of theirs
Lives still upon the loved one's memory.
It is a strange enchantment, which invests
The most unlovely thing with loveliness,
The maiden fascinated by this spell
Sees everything as she would have it be,
Her squalid cot becomes a princely home,
Its stunted shrubs are groves of stately elms;
The weedy brook that trickles past her door
Is a broad river fringed with drooping trees;
And, of all marvels the most marvellous,
The coarse, unlovely man who rules her love
Is a bright being, pure as we are pure,
Wise in his folly, blameless in his sin,
The incarnation of a perfect soul,
A great and even glorious demi-god.

WHERE are all the lecturers on mesmerism? Spiritualists desire to learn about mesmerism, and to witness public experiments. The Psychological Committee of the Anthropological Institute wishes, we believe, to fully inquire into the same subject, yet mesmeric lecturers are few and far between, and difficult to find.

SPIRITUALISM IN BARROW.—For some considerable time no little curiosity has been excited in this town to witness certain manifestations which have been attributed to the spirits of persons who have "gone to that bourne from whence no traveller returns." Indeed, *seances* have been held almost nightly in the private houses of those who have a desire to investigate the subject of Spiritualism—and, as the results have been freely discussed, large numbers of persons have been seeking admission to the circles in order that they might have the opportunity of applying some test or other, with a view to elicit the truth or falsehood of the wonderful and extraordinary statements they had heard.—*Barrow Times*.

SPIRITUALISM IN DARLINGTON.—Mr. J. P. Hinde informs us that the Darlington Association of Spiritualists is doing useful work, chiefly through the assistance of the mediumship of Mrs. Butterfield, whose recent addresses in the trance state, given at the Cavendish Rooms, created such a favourable impression among London Spiritualists. Mrs. Butterfield holds a meeting in her own home every Sunday morning, Spiritualists only being admitted, and on Sunday evenings there is a public service in the room of the Association, where many earnest faces may be seen listening to her inspirational addresses, which are beautiful because a child may comprehend them, and a philosopher may study them. A developing circle is held at Mrs. Butterfield's house on Wednesday evenings, and there are numerous circles in full operation elsewhere, some of them in strict privacy, in cases where the members are afraid of popular clamour. Eighteen months ago, nothing was known in Darlington about Spiritualism, and it began its work there solely in consequence of a shopkeeper having exposed one of the spiritual periodicals for sale in his shop window. The local newspapers opposed Spiritualism at first, but the opposition seems now to have died out.

MR. AND MRS. HOLMES, professional mediums, have left London for Brighton and the provinces, and will return early in May. They have many engagements.

AN announcement in the *Medium* newspaper that a spirit had been seen by many spectators to fade away outside the cabinet, at one of Miss Cook's *seances*, was made in error, and is not founded upon fact.

A GRAVE *ex parte* accusation was made on hearsay testimony in the last number of the *Medium*, respecting a well-known medium, but unsupported by evidence. As the whole of the circumstances will have to be published, readers had better wait till all the circumstances have been made known, before forming opinions upon the subject.

IN London some dissensions have been springing up lately among Spiritualists, traceable in several instances to the jealousies and quarrels of a few physical mediums; it is a pity that Spiritualists should allow themselves to be influenced at all, either in thought or action, by mesmeric sensitives.

THE "SPIRITUALIST" FUND.—Four of the six £5 subscriptions originated by the letter signed "Justice" have been received from friends, and on the receipt of two more the list will be closed. The support given has been unexpectedly generous, especially when the constant demand upon Spiritualists for subscriptions for various purposes during the past three years is taken into consideration. We stood out for several years against the principle which has all along been in vogue, of supporting spiritual periodicals by subscriptions, incurring, of course, heavy losses in consequence of being so unequally weighted in the race, through standing aloof from the established system. There is a general desire that the *Spiritualist* should be published weekly, which may be done at any time on request, and with a very moderate amount of further aid, because constant shorthand writing and editing is given freely and willingly to the work, also moderate money expenditure. This spiritual periodical is therefore produced at several hundreds of pounds per annum below the normal expenses of any similar paper, consequently can be issued weekly at a very slight expense to the friends of the movement. For instance, if those friends who expedited the fortnightly publication would unanimously agree to repeat their subscriptions any time within the next six months, and if those who subscribed the smaller amounts would increase them a little, that a total sum of £150 may be raised, we should be happy to issue the *Spiritualist* weekly forthwith.

A SPIRITUAL SOIREE.—A feeling has been prevalent for a long time among London Spiritualists, that a meeting should be called where the friends of the movement could attend, and consider many questions of interest connected with Spiritualism. Mrs. M. E. Tebb and some of her friends thought of making preliminary arrangements for a *soirée* at the Cannon-street Hotel, in connection with Spiritualism, tickets two-and-sixpence each. Mrs. Tebb, however, has had to leave town for a few weeks. Mr. T. Blyton, of 74, Navarino-road, Dalston, E., has expressed his willingness to undertake the actual work involved in making the necessary arrangements, if Spiritualists desire him to do so. It is not probable that there will be any money loss over the meeting, but if a few leading Spiritualists wrote to him, asking him to do the work, each guaranteeing to make one of ten to subscribe enough to cover any possible loss that may be incurred, he will do as desired. Mr. Tebb, Mr. Luxmoore, and a few others, have volunteered to join in such a guarantee fund. It is proposed to hold the meeting on or about May 10th. Refreshments would be served the first part of the evening. Afterwards, as on the occasion of the presentation of a testimonial to Mrs. Everitt at the same place, the proceedings might assume the character of a general meeting. The question—"Shall we organise?" might well be considered. Perhaps some of the gentlemen mentioned in our first article in this issue will take the matter up; and if they would like Mr. Blyton to arrange a small private meeting at once, to make preliminary arrangements, he would very willingly do as desired, with his usual energy in promoting everything tending to benefit Spiritualism. If the question of organisation is to be brought forward, there should be some preliminary meeting to prepare a definite plan to lay before the larger assemblage.

ANSWERS TO CORRESPONDENTS and a few letters are kept over, because of want of space in this number of the *Spiritualist*, which is published rather later than usual to-day (Tuesday), in consequence of its being holiday time.

Correspondence.

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

THE REV. J. MURRAY SPEAR.

SIR,—Mr. John Murray Spear has been for several years a missionary of Spiritualism. During this period he has travelled in twenty-nine of the States and territories of the American Union, in Central America, and in the Canadas. He has twice visited England, and been in Scotland, Ireland, and Wales, and also France. These missionary labours on behalf of Spiritualism have been undertaken at the instance and by direction of a Society of Spirits, associated for beneficent purposes, and have done much to extend the knowledge of Spiritualism in principle and practice.

Mr. Spear has had no private fortune, and there has been no society or fund to sustain or assist him in his work, and though his needs have been provided for (often in ways that seem singularly providential) no provision has been made for his declining years; and it has been felt by some of his numerous friends on both sides of the Atlantic, that now that he is permitted (in the seventieth year of his age) to retire from public labours and seek the repose which his advanced years and previous toil make so desirable, some substantial token of their personal regard, and in recognition of his public services should be presented him, which may help to secure a comfortable home where he may quietly pass his remaining days, and experience the happiness which flows from a well-spent useful life, and the firm assurance of an immortal life of higher and unending progress in the better world beyond.

Contributions for this purpose may be sent to Mrs. Tebb, 20, Rochester-road, Camden-road, N.W., London, and Mr. Andrew Leighton, 16, South Castle-street, Liverpool. Subscriptions will be acknowledged in the Spiritualistic journals.

Mrs. Tebb will undertake to reserve and forward to America any nearly new bed or table linen, blankets, counterpanes, curtains, and other portable articles of this kind, which are much less expensive in this country, and which will be very useful in furnishing a home for Mr. Spear. Quite new articles would be subject to duty.

20, Rochester-road, N.W.,
April 6th, 1873.

WILLIAM TEBB.

MESMERIC PHENOMENA.

SIR,—Having read the *Spiritualist* from its commencement, and knowing the importance it attaches to mesmerism, by its publishing Canon Calloway's paper on Psychological Paenomena, I thought my experience might not be without interest, should you have at some future time to compare the experiences of mesmerists. I am a working man, and I find very few of the working classes have any sympathy with the spiritualistic movement, save those who have just tasted the bitterness of death in the removal of those whom they love and mourn as lost for ever.

I suffered from lung disease during seven years, and went to see Dr. Newton several times, but received no benefit, though two persons who accompanied me, and whose names were published in the *Spiritualist*, received benefit. I felt his power so that I became for a few moments unconscious, and often since then I have become unconscious, and felt a strong impulse to speak, remembering, as in a dream, what I am saying. When I return to my normal condition I fail to recollect what I said. My health is very bad; I perspire freely from hands and face, and sometimes perceive a blue cloud of vapour floating towards me. I have laid my hands upon several persons, and found that this power affected them so much that I could make them do whatever I willed, and I could tell the sensitiveness of the individual by the apparent density of some fluidic medium between us.

Never having heard of any mesmerists experiencing the same sensations, and they treating my experiences as a delusion, I suggested an experiment to two gentlemen, Mr. T. Wilkes and Mr. Orton, of the Dalston Association. The result was, they experienced similar sensations, Mr. Wilkes describing it "as if his hand were passing through flour." Mr. Orton's statement I forget.

One day I went to tea at Mrs. Craiger's, North-street, Cambridge Heath. I was unwell, and consequently this mysterious power was stronger. She was suffering from acute rheumatism—periodical attacks for months, if not years.

I held my hands over her head, she staggered a little; all the pain then went, and there was no returning. On inquiry, two months afterwards, I found that her husband, who has no sympathy with Spiritualism, but regards it as Anti-Christian, will bear testimony to this. She is not a Spiritualist, but sees spirits. I know a member of a Baptist chapel who sneers at Spiritualism, yet told me he saw his mother, after she was buried, look into his room and beckon to him.

Of all the persons I have had under me for the relief of suffering by mesmerism, only in one case have I afforded no relief; it was a case of paralysis.

The least shock to my system in broad daylight makes me see innumerable particles of silvery light floating round me, all oval-shaped, and about one-eighth of an inch long. What are they? If I enter a place where there is a powerful preacher, I feel carried away, and imagine myself to feel what the preacher says.

C. WILLIAMS,
46, Ada-street, Broadway, London-Fields, E.

SPIRIT PHOTOGRAPHS.

SIR,—In consequence of the recent controversy on the above subject in your valuable journal, and many others, it has unfortunately been shown that a considerable portion of the pictures obtained have been of doubtful origin. My purpose, however, in trespassing upon your space is to solicit the attendance at my studio of any earnest inquirers into this phase of Spiritualism, who would co-operate with me in careful experiments.

I am willing to give a fair amount of time and material to the matter in hand, but am at a loss to obtain the attendance of necessary mediums. If this appeal to the spiritualistic public is, as I hope it may be, cheerfully responded to, and should future experiments meet with any successful results, it will probably be more satisfactory to all concerned than the past efforts have been.

I wish your readers to distinctly understand that I am personally unbiassed in the matter, although at the same time I am exceedingly anxious to test the subject thoroughly under my own hands.

Communications addressed to me at 45, Cheapside, E.C., will meet with every attention. W. H. GILBERT TATE.
45, Cheapside, E.C., April 2nd, 1873.

[If there should be too much demand for the presence elsewhere of the best London mediums to permit them to attend for experimental purposes, there is one person who appears to have considerable medial powers in the direction of the production of genuine spirit photographs, but who has lost public confidence because he was tempted some time since to increase his profits by mixing up sham with real spirit pictures. He has suffered for his misdeeds, and perhaps if he publishes all the circumstances under which he took the first spurious picture, it will be seen that he was somewhat less to blame than is generally supposed. If he would attend in the studio of a respectable photographer, like Mr. Tate, whereby the public would gain a guarantee that when spirit forms did not come out on the plate naturally, they were not put upon it artificially, the result might be very interesting.—Ed.]

SPIRITUALISM IN THE PROVINCES.

SIR,—I travel much in the provinces, and have observed the satisfactory manner in which Spiritualism is developing itself in many of the larger centres of industry, for the facts of Spiritualism evidently spread easily in the face of every opposition. The energy of the movement has of late received impetus at the hands of the Spiritualists of Liverpool, where there is a society called the Liverpool Psychological Society, which is under the presidency of Mr. J. Wason, the registrar of the Birkenhead County Court. The society meets every Friday evening to investigate the nature of Spiritual phenomena. The members have also instituted services on Sunday afternoons and evenings, the platform being occupied by trance, inspirational, and normal speakers from all parts. These meetings have been in full and successful operation for the past six months, overflowing audiences testifying to the maintenance of the interest thus created. This satisfactory state of things is not especially confined to Liverpool, but may be also observed in towns farther north,—Preston, Barrow-in-Furness, Darlington, and Bishop Auckland, presenting indications of the ultimate triumph of Spiritualism within their several precincts. Manchester is also doing good work, and reaping satisfactory results. Blackburn, though behindhand in the matter of organisation, has several very earnest and intelligent Spiritualists. One noticeable feature in my experience is that I find increased attention is being bestowed upon the scientific investigation of the phenomena, with a view to the elucidation of the laws and conditions governing the manifestations. The provincial press is very

much improving in its treatment of the subject, indicating a decided change in popular opinion. With a few more really competent lecturers in the field, progress in the provinces would very soon eclipse all metropolitan achievements. Thinking men and women in every district are rapidly conceding that Spiritualism is the only rational because scientific religion.

FIDES.

SAPIA PADALINO'S CASE.

SIR,—If Signor Damiani would induce his medium to eat an uncooked onion every day for a week or a fortnight, never allow her to attend a dark seance, and, when assisting at a seance, let her burn a little incense in the seance room, I believe that she would be cured, in a very short time, by these simple means. I have known of two or three cases of obsession so cured. But it was said by a good man of old,—“Shall I receive good and not evil at Thy hands, O God?” And does not this apply to Spiritualism? Do we not manifest great selfishness in driving these poor undeveloped ones away? They are our fellow-creatures, and they need our help and sympathy, without which they have no power to progress towards a higher state.

I know of some very touching cases, where spirits of this class have been elevated by the sympathy, teaching, and prayers of a medium whom they had nearly worried out of his life for months, and, in one or two cases, for years. These are now all gratitude, and among his dear friends.

ONE WHO FEELS FOR THE UNDEVELOPED.

[Is the incense supposed to act chemically or psychologically? Is it necessary that the patient should believe it to possess mystic virtues, or does it stand upon the same footing as the onions?—ED.]

SIR,—Dr. Newton, by his healing mediumship, cured a case of obsession, and I think the particulars were recorded in your journal at the time. Spirits should be tried by their peers more than by mortals, consequently a good healing medium might have power enough to help Sapia Padalino. It might also be well to give her open-air work regularly in the sunshine; also, in fact, to try upon her all the experiments stated in your last number.

March 28th, 1873.

MR. and MRS. HOLMES, from New Orleans, La, U.S.A., will hold a PUBLIC LIGHT AND DARK SEANCE on Monday, Wednesday, and Thursday evenings at 8 o'clock. Fee 5s. Private seances on Tuesday and Friday at 8 o'clock; also any day at 4 o'clock by special agreement. On Saturday evenings a special seance for Spiritualists only. 16, Old Quebec-street, Oxford-street, Marble Arch, W.

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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.

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And all other Garments at the same moderate charges.

WANTED A SPIRIT PHOTOGRAPH.—The author of the new book entitled, "Where are the Dead? or Spiritualism Explained," wishes to publish in his book a copy of a genuine spirit photograph. Any person having such an one which has been identified, and which he would not object to publish with his name and address appended, will greatly oblige by communicating with "Fritz," care of Messrs. A Ireland and Co., Manchester.

"GHOSTS" and "SPIRITS."—The STEREOSCOPIC COMPANY have recently produced a series of "Spirit" Photographs of a very extraordinary character. The "Spirits" appear in a Library, a drawing-room, and in a Country Lane; the books, furniture, and landscape being respectively seen through them. Album size, 12 stamps. Stereoscopic, 18 stamps, post free. 110 and 108, Regent-street; 54, Cheapside; and Crystal Palace. Portraits daily, 12 for 10s.

LIST of SUBSCRIPTIONS to partially meet the EXPENSES of the FORTNIGHTLY PUBLICATION of "THE SPIRITUALIST":—

Large table listing subscribers and amounts. Columns include Name and Amount in £ s. d. Includes Charles Blackburn, A. L. Elder, W. Tobb, etc.

Subscriptions in aid of this object maybe remitted to N. Fabyan Daw, Esq., treasurer, Portman-chambers, Portman-square, W.; Benjamin Coleman, Esq., Bernard-villas, Upper Norwood; or to Enmore Jones, Esq., Enmore-park, South Norwood, S.E.

HOW TO FORM SPIRIT CIRCLES.

An experimental trial at home, among family friends and relatives, often gives the most satisfactory evidence of the reality of spiritual phenomena, and this is the best way for enquirers to begin. At the same time, as no fully developed medium is present among those who have never obtained manifestations before, possibly there may be no results. Nevertheless, it is a very common thing for striking manifestations to be obtained in this way at the first sitting of a family circle; perhaps for every successful new circle thus started without a medium, there are three or four failures, but no accurate statistics on this point have yet been collected. Consequently, to save time, investigators should do as the Dialectical Society did, form several new circles, with no Spiritualist or professional medium present, and at one or other of them results will probably be obtained. When once manifestations have been obtained they will gradually increase in power and reliability at successive sittings. The following is a good plan of action:—

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.

EVIDENCE THAT SPIRITUALISM DESERVES INVESTIGATION.

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

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

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

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

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

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

"1. That sounds of a very varied character, apparently proceeding from articles of furniture, the floor and walls of the room—the vibrations

accompanying which sounds are often distinctly perceptible to the touch—occur, without being produced by muscular action or mechanical contrivance.

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

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

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

In another part of the report the same committee stated:—
"After a committee of eleven persons had been sitting round a dining table for forty minutes, and various motions and sounds had occurred, the chairs were turned with their backs to the table, at about nine inches from it. All present then knelt upon their chairs, placing their arms upon the backs of the chairs. In this position, the feet were of course turned away from the table, and by no possibility could be placed under it or touch the floor. The hands were extended over the table at about four inches from the surface.
"In this position, contact with any part of the table was physically impossible.

"In less than a minute the table, untouched, moved four times; at first about five inches to one side, then about twelve inches to the opposite side, then about four inches, and then about six inches.

"The hands were next placed on the backs of the chairs and about a foot from the table. In this position, the table again moved four times, over spaces varying from four to six inches. Then all the chairs were removed twelve inches from the table. All knelt as before. Each person folded his hands behind his back, his body being about eighteen inches from the table, and having the back of the chair between himself and the table. In this position the table again moved four times, in like manner as before. In the course of this conclusive experiment, and in less than half an hour, the table moved, without contact or possibility of contact with any person present, twelve times, the movements being in different directions, and some according to the request of different persons present.

"The table was then carefully examined, turned upside down, and taken to pieces, but nothing was discovered. The experiment was conducted throughout in the full light of gas above the table.

"Altogether your committee have witnessed upwards of fifty similar motions without contact on eight different evenings, in the houses of different members of your committee, and with the application of the most careful tests their collective intelligence could devise."

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Paris, March 10, 1873.

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