

The Spiritualist.

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

[REGISTERED FOR TRANSMISSION ABROAD.]

No. 40.—(Vol. III.—No. 1.)

LONDON: NOV. 15, 1872.

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

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SPIRITUALISM AND ANTHROPOLOGY.

THE Anthropological Institute was founded for the purpose of studying man as a science, and a little paragraph about it in our last has brought forth the following letter from Mr. H. G. Atkinson:—

To the Editor of the Spiritualist.

SIR,—As a late Vice-President of the Anthropological Institute previous to the amalgamation, you will allow me to say that, at my suggestion, and through my influence with the president and founder of the society, the late Dr. Hunt, we did appoint a committee for the investigation of the case of the Davenport Brothers. The committee had several sittings, and we arranged our tests, &c., but unfortunately before the evening came on which the brothers were to present themselves, there came out some "slashing" articles against Spiritualism in a leading paper, and Dr. Hunt got quite frightened lest the Institute he had founded, and which was the pride of his life, should be injured. Indeed, he so clearly exhibited fright that I quite pitied him. The other members of the committee, from their undisguised prejudices, were not in a more favourable condition for calm, honest, and earnest investigation; indeed, those who investigate with prejudices are pretty sure to find the prejudices confirmed. The result was that after one exhibition, they voted, in spite of my protest, that nothing had been shown worthy further notice; and that is the plain truth, which I could not well state during the life of Dr. Hunt. Now it seems to me that if Spiritualists desire any action on the part of the Anthropologists, they should join the society, and beard the lion in his den (*Huxley*), read papers, and be ready in discussion to support one another, because that is the real way in which the society works, as a rule—by reading papers and discussion. The first paper I would read should be on "the reception of new truths, and the special method adapted to spiritual and psychological enquiries, and other correlated and kindred matters"—which the breadth of view taken in *The Spiritualist* well illustrates. I think the phenomena, ranging under the term Spiritualism, particularly as of *objective Spiritualism*, to be of most absorbing interest, and to be of vital importance in a scientific point of view, but that the facts are at present in advance of the orthodox or accepted science of the age. We had a hard battle to get even anthropology, such as it is, admitted as a science, and received within the magic circle of the British Association; and it is still as much as we can do to hold our own at the annual meetings. There is still much prejudice against anthropology among the "orthodox" clergy and others, as you may see by the Victoria Institute, formed by members who left the old Anthropological Society, now amalgamated with the Ethnological Society as the Anthropological Institute of Great Britain and Ireland.

But in reference to the Davenport Brothers, what became of those other two men who came up to town, and exhibited themselves to the Spiritualists once or twice at the Crystal Palace, and who did all that the brothers did, and much besides, of a marvellous character? Mr. —* was certain

* We omit the name, as we do not wish to open a discussion on the subject in these pages. A friend of ours who saw them, says that considered as trickery the performance was clever, but as an imitation of the Davenports it was a failure.—Ed.

that it was spiritual; Mr. —, I think, believed it to be all trick; and it shook the belief of some in the Davenport Brothers. One word in regard to tests. The cording is objectionable, because there is an old trick of a man loosening himself from cord; I have seen it done often. Fine thread, or slips of paper sealed, would be much better; or say, put the thumbs together, and a strip of silver paper round them sealed, as it is evident that on the slightest attempt to get free the paper would give way—anything better than the cording. The men I refer to, I saw, were corded up in trunks, and immediately became free; the door of the cabinet closed again, and they became as before—fastly corded up, though you could see under the cabinet, and watchers were placed all round, and all in full daylight, there being windows all round.

HENRY G. ATKINSON.

Hotel Royal, Boulogne-sur-Mer.

Three leading points are raised in the foregoing letter:—1. The position of the late Dr. Hunt with regard to Spiritualism; 2. The relationship between the Anthropological Institute and the British Association; 3. The relative positions of Spiritualists and Anthropologists.

Only a few hours before his painful and sudden death, Dr. Hunt told us, in the reception room of the British Association at Exeter, that he wished to see Spiritualism fairly investigated; he said that he had seen the Davenports and believed them to be impostors, but that when clever men like Mr. Cromwell Varley stated the physical phenomena of Spiritualism to be genuine, it was clear that the whole subject required searching examination. He knew nothing about it himself. He then began to complain, in an excited manner, of the action of a few of the officers of the British Association in regard to anthropological papers; and he expressed much indignation about the action of one learned professor in particular. A few hours later and this earnest man, who had laboured so hard all his days to establish in Great Britain a powerful organisation, to systematically study man as a science, passed to the other side of life, where "his works do follow him."

That the British Association and the Anthropological Institute have not worked more easily together is owing to faults on both sides. What private griefs both may have we know not, so can only speak of their public actions. When the grievances of the Anthropological Institute have been brought up at meetings of the General Committee of the British Association, the Institute has, of late years at least, been unfortunate in its advocates, who have usually spoken in an angry manner, to the great amusement of the listeners, who, for the most part, could not gather very clearly from the utterances what the complainants wanted, and why it was wanted. Professor Huxley, when in the chair at Edinburgh, told one of the Anthropological delegates that he was quite out of order in speaking; the speech went on nevertheless, the listeners laughed, and at its close Professor Huxley remarked that the gentleman was quite "out of order and breaking the rules of the Association in speaking," but that he, as chairman, "did not interrupt him, because he did not wish it to be stated that the meeting refused to hear what Dr. — had to say." If a good speaker like Sir John Lubbock had represented the Institute, stating in a quiet clear way what the Institute really wanted, and why it wanted it, then sat down, and left with the meeting the *onus* of acting unjustly, if it chose to do so, the point would probably have been carried, for too many voters were present to form a clique, though we do not say that they might not have been influenced to some extent by popular prejudices. On the other hand, the Anthropological Institute has not been quite fairly treated by

the British Association, and we believe that some of the governing officers of the Association think this to be the case. At the last meeting at Brighton, however, the matters in dispute seemed to have settled down, and all passed off pretty amicably.

What is to be gained by adopting the suggestion of Mr. Atkinson, and forcing Spiritualism upon the notice of the Anthropological Institute? After much contention and some ridicule, a committee might be appointed, and after the lapse of one or two years, the twelve or twenty persons on the committee might be Spiritualists. Then, as was the case with the Dialectical Society, the council might take fright and desert the committee, and the bulk of the members of the society might quietly assume that their governing officers had gone mad. We do not see that the results to be achieved are worth the trouble, and think that the members of the Institute who naturally take an interest in the subject of Spiritualism will investigate it as private individuals without urging. Of what value is the opinion of the Anthropological Institute to Spiritualists, and why should we re-cognise it as having any authority? Spiritualism is spreading with great velocity, and has plenty of the deepest thinkers and most eminent men of the day in its ranks, as well as several of the crowned heads of Europe; why then should we ask the Anthropological Institute or the Royal Society to sit in judgment? We feel little interest in their opinions or decisions. In America, where Spiritualists, after much trouble, fairly beat and silenced some of the learned associations, those associations in every case were afraid to own it publicly. Such precedents are not encouraging.

If we keep silence and do nothing, some of the scientific societies will be forced at last to take up the question. Already there has been some outcry on the part of the public that the learned societies are unable to give definite information on the serious subject of spiritual manifestations, and the *Daily Telegraph* and *Standard* both had to tell the President of the British Association (Dr. Carpenter), that his utterances about Spiritualism were altogether unreliable. Here are certain phenomena taking place in connection with persons called mediums, and the Anthropological Institute, which professes to study man as a science, is in a state of ignorance about facts which are causing very considerable excitement in the public mind. As time rolls on, the public will demand an explanation from those whose duty it is to give it; so there is no necessity for Spiritualists to take action in the matter at all. Energy would be more wisely expended in other directions than in bringing a tabooed subject before the Anthropological Institute or the Royal Society. Nevertheless, Spiritualists cannot do better than to join the Anthropological Institute, for the sake of obtaining valuable information of all kinds about the nature of the body of man; moreover, the Institute is doing good work; it has a valuable library, and its publications are interesting.

If the Institute wishes to take up the subject, we think a good plan would be for the council to pass a resolution asking some intelligent Spiritualist,—say Mr. Alfred Russell Wallace,—to read a paper on the subject. When thus supported by a formal request on the part of the council, perhaps a paper might be forthcoming from somebody, but under present conditions we do not see what inducement there is for any Spiritualist to attempt to battle with the prejudices of the members of the Institute. Men ought to search out truth for them-

selves, and not wait to have it forced upon them by others. People who battle with new truths, rather than examine them personally to ascertain their value, may just as well remain outside the ranks of Spiritualism, as they do not make the best supporters.

Another and perhaps better plan of action on the part of the Anthropological Institute would be to appoint a committee to inquire into the subject of mesmerism, and to collect all the facts they can about it from reliable books like that written by the late Professor Gregory, also from the examination of experienced mesmeric lecturers. To explain away Spiritualism everybody is now admitting the truth of mesmerism; and this was amusingly manifest in the discussion which followed the reading of Canon Callo-way's paper at the Anthropological Institute. The medical profession, after abusing mesmerism for a whole generation, is now admitting it surreptitiously into medical books, under the name of "Artificial Somnambulism." The want of full information about mesmerism is now deeply felt by Spiritualists, since trance-media are persons mesmerised by spirits, who by will-power try to make their sensitives say what they wish. A strange mixture of the thoughts of the medium, of the thoughts of the spirit, and the thoughts of the persons present often comes from the lips of a trance-speaker, and usually it is only here and there that the remarks can be referred with certainty by the hearers to their true source. If mesmerists—who are merely spirits in the earthly body, instead of out of it—had tried a large number of experiments in the attempt to make their own thoughts come out of the lips of their sensitives, we should now know a great deal about trance-mediumship, and the difficulties which the operators on the other side of the grave have to encounter. The lack of this knowledge is the penalty we are paying for having tabooed certain of the phenomena of the universe as unfit for investigation. The President of the Anthropological Institute once threw a striking picture upon the screen at the Royal Institution by the aid of the electric lamp. It represented a warlike African chief crouching in terror behind his shield, lest he should catch a glimpse of his mother-in-law; it being, according to the superstitions of the tribe, a terrible thing for a man to look upon that relative. The unwritten scientific superstitions of the day have placed the learned societies in exactly the same mental position with regard to Spiritualism and mesmerism, that the said savages occupy with regard to their mothers-in-law. Some day the savages may learn that there is no more danger in a mother-in-law than in an ape; and perhaps the Anthropological Institute, which studies apes, may in time lose the dread of studying the immortal spirit of man, which is really a superior thing to an American spider monkey.

If the Institute appointed a committee to hold a meeting once a week to collect all possible practical information about mesmerism, the rank and file of the members of the society would probably not take fright at that very mild subject, and many Spiritualists would join the Institute. The reports of the committee would educate the members of the society in one branch at least of psychology, after which preliminary training they might be courageous enough to face even Spiritualism.

MR. J. J. MORSE, trance-medium, is away from London, lecturing under spirit influence in Scotland and the north of England.

TEST CONDITIONS.

A MANCHESTER correspondent suggests that an iron grating shall be placed horizontally between the head of Miss Cook and the opening of the cabinet, as one means of obtaining spirit faces under test conditions. He says, "Why not do so?" In the first place, the spirit Katie has announced that if anybody alters her cabinet without her consent, she will smash it, and nobody dares to bore a gimlet-hole in it without her permission. Last winter a member of one of the leading London private circles made a cabinet with a wooden grating for a like purpose, and at the first sitting it was cracked, and torn, and smashed to a considerable extent. Miss Cook was not the medium. Dr. Purdon once tried straight jackets and Chubb locks for a medium, as already published in these pages; a disagreeable failure was the result. Mr. Guppy once thought of making a cabinet with a grating for the Davenport; he, however, consulted the spirits about it first. They told him that the hands and arms were made near the mediums, and that they could not get them through the grating if he made one. When physicists attempt to impose their own conditions upon spiritual phenomena, failure is generally the result; and spirits have told us that sometimes, when they have been able to comply with the conditions imposed by the materialist, they have withheld the manifestations on purpose. Fortunately this power does not come to the earth to submit to man, or to conditions imposed by him, otherwise it would infallibly be controlled and used for selfish purposes; it is a power which comes to govern, but not to obey.

Spiritualism is more a mental and a spiritual science than a branch of physics, although some of its phenomena extend into the realm of the physical philosopher; hence investigators who approach the subject from the spiritual side have a certain amount of influence over the manifestations. All other conditions being the same, the manifestations are marvellously strengthened when the medium is perfectly happy, and all the members of the circle are bound together by the affections. A husband does not bind his wife with ropes to be sure that she is not cheating him, neither does a mother put her son under an iron grating for the same purpose. Hence, gratings, ropes, sealing-wax, and holding of hands at *seances*, are visible proofs that one of the laws favouring spiritual communion is broken, consequently that at those particular *seances* the best results are not obtained, a weakening and restraining influence being exerted against the manifestations. From our experience we are quite sure that those Spiritualists who impose the most test conditions obtain the fewest test manifestations, unless with a medium professedly and specially developed by the spirits for test purposes.

If a young man, a medium, called upon our Manchester correspondent in his own house, and was then asked to enter an empty cupboard to get the darkness usually necessary during the materialising of spirit forms—if, further, a few minutes later, the glorified spirit of a beautiful Eastern woman in shining white raiment came out of that cabinet, and allowed her hands and dress to be felt, assuredly our correspondent would say that he had obtained a manifestation under test conditions. All this was witnessed only two or three months ago, as already recorded in these pages, by Mr. Henry B. Russell, of the Post Office, Kingston-on-Thames. Our Manchester correspondent would

assuredly never get such manifestations in cabinets fitted with bars and gratings, and, very probably, he might not get a solitary rap. Why, then, could the manifestation be obtained at Kingston? Simply, because, in a time of great trouble, Mr. Russell proved himself to be a good friend to the medium—a friend overflowing with kindness and sympathy. Spiritual influx flows to the earth through the affections of man, as Swedenborg revealed generations ago, and optical and practical evidence that it is so is now to be found in superabundance in London.

A spirit may so progress by his own exertions as to equal in purity, love, and wisdom, the archangels painted by the thoughts of the theologian, and we may suppose such a spirit to come to earth for the purpose of communicating at a spirit circle. On his arrival he finds us to be such delightfully honest people, that we sit grasping each other's hand lest each one should cheat his neighbour, and there, at the head of the table, sits the medium, the accredited ambassador from the angel-world, bound in his chair with ropes, with a Manchester grating before his face. The heavenly visitor would think that he has found his way into remarkably nice society.

"Oh," reply some two hundred Spiritualists we know, to whom the foregoing remarks will come home with remarkable force, "if we did not hold the hands of the medium A, he would be sure to cheat, but we have confidence in B." Unfortunately, the answer is a fair one, though it does not explain the holding of hands all round the circle. Mediumship is not dependent upon the moral character of the individual, so that on rare occasions a genuine medium may be found disposed to assist real manifestations by his own exertions. Such mediums have, at all events, the satisfaction of knowing that if they are suspiciously treated, they richly deserve it. If a medium has bad feelings of any kind, it brings spirits of a low order to the circle; a low-class medium is therefore more likely to try to cheat what is called a test circle than a circle of friends. Most mediums are straightforward persons, who do not attempt to assist the phenomena, but even when one has the desire to cheat, and actually does cheat, more test manifestations are given through his mediumship at a friendly circle than at one where the members impose their own conditions.

The communications accompanying physical manifestations are frequently not of a high order of intelligence: but, seeing that the mental and spiritual states of the sitters are not always such as to encourage the approach of the higher spirits, it is only reasonable to suppose that those spirits who have most affection for earth, and the spiritual state of the earth, should have plenty of power at such *seances*. At the first few physical *seances* which an enquirer attends it may be natural to desire a few tests, but when these are constantly imposed among those who know each other, the ropes, and gratings, and hand holding are simply the mental and spiritual states of the sitters made visible. The members of the inner circles of Spiritualism are people who never dream of cheating each other, and have a higher opinion of their own integrity than of the integrity of a grating made by a blacksmith.

Soon after the faces began to appear through Miss Cook's mediumship adverse external conditions checked the development of the phenomena. The remedy was simple. Strangers were excluded from the *seances*, only her own friends, who wanted neither ropes, nor bolts,

nor bars were admitted; a darkened room was used as a cabinet, and the observers sat outside in the passage, in the light. Curtains were suspended over the door. Soon through these curtains faces began to appear, but only small portions of them were uncovered at first. Strangers would have said—"Here is a room with cupboards in it, and with another entrance, namely, the window. What evidence have we that those are parts of the faces of spirits?" Then cupboards would have had to be examined, drawers turned out, the window nailed and sealed, and the medium made so unhappy that no manifestations would come after all the trouble had been taken. But the people present had more confidence in each other than in iron gratings, so everybody was happy, and the manifestations grew apace, and living faces as black as ink were put out, though nobody had asked for any tests, or suspected that a concealed tribe of black people lived on the premises. But when strangers were admitted, the condition of things was changed. A cabinet with no separate entrance had to be substituted for the darkened breakfast-parlour, and rope-tying and knot sealing had to waste time and waste spiritual power at every *seance*. Then, again, sometimes the mental influence of persons present would stop the manifestations, sometimes strengthen them, and sometimes weaken them, but altogether the speed of development of these manifestations has been perceptibly checked, though there is progression. Still the checks serve the useful purpose of giving opportunities for studying the influence of the mental and spiritual states of the visitors upon the manifestations. What is desired is that, as in America, deceased relatives of the sitters shall be able regularly to make themselves visible, so that they can be recognised.

There seems to be no doubt that the more of selfishness and the less of affection there is in any nation, the more is that nation cut off from communion with the higher denizens of the spirit-world, and the greater is the national unhappiness and suffering.

REICHENBACH'S MAGNETIC FLAMES.

BY THE LATE WILLIAM GREGORY, F.R.S.E., PROFESSOR OF CHEMISTRY AT EDINBURGH UNIVERSITY.

MESMERIC experiments ought to be conducted with entire privacy, no one being present but the subject, the operator, and one or two assistants or witnesses, if experiments are intended on which conclusions are to be founded. Some experimenters, anxious to demonstrate the facts, make of every experiment a kind of exhibition, to which all their friends are summoned; but we should always bear in mind that every additional person is possibly an additional cause of disturbance to a susceptible subject. When we have in private satisfied ourselves of any fact, we may then try to satisfy others, but we should take but a few at a time, and endeavour to diminish their influence on the subject by keeping them at a certain distance.

This precaution is more especially required, when we wish, as many now do, to repeat Reichenbach's experiments on the light from magnets, from crystals, or from the human body. Indeed, so many precautions are necessary, that, unless the experiments be directed by some one who has practical experience, failure is far more probable than success.

In order to have the odyllic light seen and described to us, we must strictly attend to the following condi-

tions, and if we neglect any of them, we must not hope to succeed. 1. We must have a truly sensitive subject, one, for example, who in the darkness of night has observed light from objects or persons. It is not enough that the subject be nervous, or hysterical, or subject to spasmodic attacks, although these are things usually favourable to sensitiveness. He should feel the magnet strongly; but after all we must try him with the light before we can pronounce him sensitive to it. 2. The darkness must be absolute. In any ordinary room, and during the day, this condition is not attainable; but with care it may be secured at night. 3. The subject should remain an hour, an hour and a-half, or even two hours, uninterruptedly in this total darkness, that the eye may acquire its full sensibility, and the pupil be enlarged to the utmost, before any trial be made. The time varies in different cases. 4. Not a ray, nor even the faintest glimmer, of daylight or candle-light, must be admitted after the subject enters the dark chamber. All arrangements must be previously made, and no one must come in or go out during the whole time. For the light admitted by opening the door, &c., is sufficient, even if feeble, to dazzle the subject's vision, so as to render him blind to odyllic light for half-an-hour or longer. 5. The magnet should be powerful. A permanent steel horse-shoe, carrying sixty or eighty pounds, will suffice for most experiments, and it is easy to have an electro-magnet much more powerful. Highly sensitive persons will see, in a totally dark room, the light even from a pocket horse-shoe magnet, if of great intensity, but it is of course a light of small size. 6. No one should hold the magnet in his hand, or on his knee, or touch it at all, while the subject looks at it. When the light is seen, the close approach of the operator, or of any one else, to the magnet extinguishes it, because his odyllic influence neutralises that of the magnet, and tends to cause a reversal of its odyllic polarity. A straight bar-magnet, indeed, if held in the right hand by its northward or negative end, or *vice versa*, will exhibit a larger flame than before at the farther end, the two influences being now combined; but in the case of horse-shoe magnets, they should be set upright on a table, and the operator, after disarming them, should retire to a distance. 7. No one should sit or stand near or close to the subject; for if they do, their influence destroys the sensitiveness more or less. When they retire the subject often sees the light for the first time. 8. The subject, to see distinctly the odyllic flame, must be at a certain distance from the magnet; for, at a greater or less distance, the light may be invisible, or only seen as a faint general luminousness. Now this distance is different in every subject. Some can see at nearly forty inches from the magnet, others not till within two or three inches of it; others, again, at intermediate distances, different for each. Few see the flame at a greater distance than four feet. In each case, the specific distance must be ascertained, and, ever after, strictly attended to. Short-sighted persons find their vision, as regards odyllic light, improved by the glasses they commonly use. This condition of distance is absolutely essential, so that, even if all other conditions be fulfilled, the neglect of this one will cause failure. 9. The subject should be placed, sitting, with the body, in the plane of the magnetic meridian, and the back towards the north, the feet tending towards the south, the head in the opposite direction, looking, however, towards the south.

There is not one of these nine conditions the neglect of which may not cause failure in an ordinary sensitive in the conscious state. With highly sensitive subjects, some of them exert only a secondary and modifying influence. Persons in the magnetic sleep are, as a general rule, so intensely sensitive to odylie light, that they see it in daylight.

PRIVATE SEANCES.

(Reported by permission.)

SEANCES AT MR. HENRY COOK'S.

On Saturday evening, Nov. 2nd, a *seance* was held at the residence of Mr. Cook, of Hackney. Mr., Mrs., and Miss Edmiston, of Beckenham, were present; also the editor of one of the London morning papers. Miss Cook sat in the cabinet, as usual, for the spirit faces. The conditions under which these faces are produced are stated at great length in No. 38 of *The Spiritualist*.

Miss Cook entered the cabinet, and in a short time was tied up with rope. The literary guest, who had previously examined the cabinet, sealed some of the knots, and said he should like to tie Miss Cook's arm, near the shoulder, to the back rail of the chair, with his handkerchief. This he did, and after knotting his handkerchief, sealed one of the knots on it. The spirits have said they will be able to let visitors do the tying as well as the sealing when the manifestations are more developed, and nobody knew what would be the result of this first experiment, tried without asking their permission. The cabinet was closed again, and Katie, the spirit, raised no objections to what had been done. She remarked, "What a funny thing! Why, its kicking!" in allusion to the seal on the handkerchief, which consisted of a lion rampant, and with which she seemed to be much amused. Then Katie showed her face, which, as usual, was much like the medium's, only paler. A little later a very lively black, or dark olive face, with twinkling eyes, came to the opening in the cabinet, and bore the full light of the gas. It was draped in white, and had a merry look; gave two or three nods to the company, and disappeared below the opening. Katie then asked those present to unlock the door and let the medium out. She was found leaning forward, as usual, in a deep trance, and had to be awakened. The editorial gentleman found the seals and knots on the rope and handkerchief just as he had left them, and he was ten minutes untying the knots on the rope to set the medium free.

After an interval of twenty minutes, the company sat again, and some loud raps, or rather blows, sounded upon the door of the cabinet, and Katie asked,—"What do you think of my psychic force raps?" She said that the blows were not given by materialised spirit hands, but by a force controlled by her husband John. "Now, John, give them a little more psychic force," said she, and some more blows were given. This was the first time such loud rappings had ever been given, and was probably due to Miss Cook having had a *seance* with Mrs. Bassett, a good rapping medium, a few days previously. Mediums often gain additional powers by sitting with each other. A dark *seance* was held at Mr. Cook's the day after the *seance* at Mr. and Mrs. Bassett's, and the physical manifestations were much stronger than usual.

Katie next showed her face again in a strong light. It had a sleepy, somnambolic look about it. She afterwards said that from sixteen to twenty spirits helped

her to make the faces. She said that the white fabric enveloping the head was spirit drapery, made in part from substances contained in the dress of the medium. We asked her whether she could make white drapery, if all the garments the mediums wore were black. She said that she did not know, but that she thought not.

On Wednesday evening, November 6th, Dr. John E. Purdon, of Sandown, and Mr. A. R. Wallace, were among the guests at Mr. Cook's. While the medium was tied with tape, and the knots sealed, a nearly black face came for a few seconds only, and was gone. Then Katie came, and exhibited, for the first time, some of her long hair; hitherto, the drapery had always coucealed the hair of the spirit heads.

At the second sitting a new face came, the upper part like the face of the medium, and the lower part different. Katie said that these strange faces will gradually grow more unlike the medium, and be recognised by the sitters as friends of their own. Next, Katie came again.

At the next sitting Miss Cook entered the cabinet, and soon Katie said—"Look at the tying; I defy any body present to tie themselves so." Miss Cook had been loudly complaining while the tying was going on that the tape was cutting her. Dr. Purdon lifted her, chair and all, out of the cabinet into the centre of the room. It was found that the tape had been passed once round one arm near the shoulder, and double-knotted, also once round the other arm near the shoulder, and double-knotted, the tape and knots being tight enough in each case to press into the skin of the arm. Then the ends of the tape were tied, by many double knots, to the central rail of the back of the chair; and all the tying was so tight as to hold Miss Cook tightly against the back of the chair. Every knot was out of the reach of her hands and teeth. After some ineffectual attempts to untie her, a knife was produced, and she was set free by cutting the tape.

In the early part of the evening, Dr. Purdon had been remarking that he knew by experiment that the best test method of tying a person to a chair, was not to touch their body or legs with the rope, but to firmly tie the arms, near the shoulder, to the back rail of the chair. It seemed, therefore, as if the tying later in the evening had been done by the spirits in consequence of his remark.

Last Tuesday night there was a *seance* at Mr. Cook's, and the following description of it is by Mr. Blyton:—

To the Editor of the *Spiritualist*.

SIR,—At a *seance* held with Miss Florrie Cook, this evening, the guests present were Count Wimpffen, Mr. and Mrs. Inglis, Mr. W. H. Harrison, Mrs. Blyton, Mr. and Mrs. Cook and family, and myself. The medium having been shut up in the cabinet, was in five minutes securely tied, and the knots were duly sealed by Mr. Inglis, who had previously thoroughly examined the cabinet. The doors having been again closed, a dark face appeared at the opening, after a short interval, but only manifested for a few moments, being distinctly seen, however, by several of those present. After some singing the medium was entranced, and Katie appeared at the opening, previously remarking upon the similarity of her appearance to that of the medium. A very good and clear view of Katie was obtained, the spirit turning her face in various directions in order to present different aspects of her head. By direction of Katie the cabinet doors were then opened, and the medium found entranced in a stooping position. The seals and fastenings were found intact. After a short interval the *seance* was resumed, the medium being again secured; the tying was duly examined and the knots sealed by Count Wimpffen. The first spirit which then came had a white fat face, which shortly gave way to one with a dark brown face, neither being recognised. After an interval for refreshments there

was another sitting. After a good deal of singing, Katie again manifested, and asking for permission to cut a lock of hair from the medium's head, she took a pair of scissors from the hand of Mrs. Inglis, and severed a curl, which she handed with a piece of her own to the medium. On releasing the medium and comparing the colours of the two specimens of hair, that of Katie's was found to be of a light brown, and of a peculiar character. Katie instructed those present not to pinch the specimen, and on Miss Cook resuming her place in the cabinet, she took back the hair from her, but promised to give a better lock of hair for preserving on some future occasion. A number of concessions of a rather loud and startling nature were made, and, in the course of the sitting, Katie spoke both with the direct voice and also through the medium when entranced.

THOMAS BLYTON.

74, Navarino-road, Dalston, E. Nov. 12th, 1872.

It may here be mentioned, that at a *seance* held about two months ago, at the house of Mr. Desmond Fitzgerald, the electrician, at Brixton, a piece of a spirit robe was cut off and given him, with the information that it was sufficiently materialised to be permanent.

In our report of Mr. Cook's *seances* in the last number of *The Spiritualist*, we omitted to state that at one *seance* Katie asked a gentleman present to rub some violet ink over the back of her hand, which she put out of the cabinet for the purpose; she said that she was going to try and transfer the colour. When Miss Cook came out of the cabinet, the violet patch, about as big as a five-shilling piece, was found on her arm, just below the elbow.

We have received the following letter about one of the *seances* described in our last number:—

To the Editor of "*The Spiritualist*."

SIR,—Allow me to add my mite of testimony about a *seance* for spirit faces which I attended at Miss Florrie Cook's, on the 18th of last month. The marvellous manifestations which I witnessed (which I had seen mentioned in your columns) were truly astonishing. The tying-up of the medium by unseen power or agency is, I should think, convincing enough for almost any sceptic, the knots of the cord being drawn so tightly, it was with great difficulty that I was able to untie them, and I feel quite positive that the medium could have had no hand in the matter herself. I helped to seal the knots, and after the manifestations of the various faces, the seals were quite intact, whereas if the medium had moved in the slightest, they must have been broken.

Previous to my visit I had heard that the spirit Katie was so much like the medium herself, which raised doubts in some minds, but I could not see the slightest resemblance. The face was much smaller, and fair, with light eyes; whereas the medium is very dark with brown eyes. The second face was smaller, resembling the face of a Hindoo child, about five or six months old.

The next face of a female appeared to be about thirty years of age, with a broad flat face, which appeared to be in pain, but in neither of these three could I see the slightest resemblance to the medium.

The fourth face, which I think was termed the Parsee, with the white head-dress, seemed to partake of the features of the medium. In conclusion I must say that the phenomena are the most wonderful I ever witnessed.

Forest Gate, Essex,

W. BROOKS.

November 2nd, 1872.

The above was one of the best *seances* for faces unlike Miss Cook's. Katie has the features of Miss Cook, but almost invariably much fairer. Sometimes her face is larger than Miss Cook's, sometimes smaller. Her eyes vary in colour at different *seances*; sometimes they are large and grey, as Mr. Brooks saw them; but sometimes they are the same colour as Miss Cook's eyes.

The successful results at this circle are chiefly due to the circumstance that it is not used for proselytising purposes, and confined chiefly to Spiritualists, or persons who have had experience in spiritual phenomena, who consequently supply those conditions which must be

had from the sitters to get the best manifestations. To get the best manifestations, a medium must be thoroughly happy and at ease, these things being born of the spirit, and shrinking from the touch of earth. Proselytising work naturally throws the medium into an anxious state of mind, for very many reasons.

DIFFICULTIES BESETTING THE STUDY OF MESMERISM.*

BY THE REV. CANON CALLOWAY, OF NATAL.

It is well known that many, perhaps almost all of the subjects which have been boasted of by mesmerisers, have been detected in more or less fraud; and the promised manifestations have failed to be exhibited, or dwindled down into the merest, most silly attempts at deception, whenever they have been subjected to the rigid scrutiny of scientific investigators. And yet these very investigators, under whose piercing scrutiny the thing has failed, have been all more or less convinced that there is something in mesmerism, though there may not be all that its advocates claim for it.

What is the cause of this failure? And what is this something that there really is in mesmerism?

The human being is not always in the same state, nor possessed of the same power either to influence others, or to be influenced by others. The human being is not possessed of a constantly present power, like the magnet, but a power dependent on something else. It is like a piece of sealing-wax which requires to be rubbed before it manifests any electrical attraction, or like a piece of steel which is a magnet when placed in a certain relation to a voltaic current, but ceases to be a magnet when taken away from that relation, or as the plates of a galvanic battery which are active only when moist, but when perfectly dry manifest no galvanic properties.

This is true both as regards the mesmerisers and the mesmerised. In his own room with the subject of his experiments, and a few confiding friends, the mesmeriser has all confidence. His nervous system is free; his fancy undistracted; his will unfettered. But when he is surrounded by the incredulous in a public theatre; it may be, when he knows that all he is about to do is to be subjected to the rigorous investigation of men of greater talent, knowledge, and fame, than himself, a thousand other passions and thoughts come up which are calculated to prevent that mental concentration and exertion of the will, upon which his power, if it exist at all, depends.

In like manner, the mesmerised is distracted by surrounding circumstances. He cannot yield himself to the influence which is being brought to bear upon him; which means that he resists that influence without knowing that he is doing so: his will is distracted; his thoughts are not on the mesmeriser, but on the sceptical, unfriendly eyes, which he is conscious are fixed upon him, ready and longing to detect deception. And he has come to a public ordeal. He has come to prove to these sceptical lookers-on that there is something in the phenomena of mesmerism. But, under the changed circumstances, the wills of the mesmeriser and mesmerised are no longer in relation—they no longer act and react on each other. The steel is not in relation with the voltaic current; the plates of the voltaic battery are dry. The mesmeriser is the same

* This is a portion of a memoir by Canon Calloway, read before the Anthropological Institute.

human being, but in that state which renders it absolutely impossible to produce the phenomena which readily became manifested under different circumstances. And the mesmerised cannot say, at least it has apparently been regarded as a point of honour not to say, "I am not in a state capable of being mesmerised to-day. Come again some other time." Such a statement would be followed by roars of derisive and triumphant laughter. And so he is tempted to act out, by his mere will, in a normal or but slightly distracted condition of the nervous system, the same things as he knows he has been accustomed to act under a foreign influence, in an abnormal condition of the nervous system. Hence, it has been remarked that "the mesmerised seem sometimes endowed with all but supernatural power of endurance and deception." A similar tendency to endure and to deceive is observed in certain morbid conditions of the nervous system, not induced by mesmerism, as in hysteria, in which the patient is sometimes possessed by so great a yearning after sympathy, and to become an object on which the attention of others shall be concentrated, that almost all kinds and forms of disease are feigned, and she seems actually incapable or unwilling to make that exertion which would at once enable her to throw off the deception, and to act truly.

So much appears due to the practitioners of mesmerism, and may afford a hint as to the conditions on which such investigations should be conducted.

SPIRITUALISM IN DALSTON.

On Thursday evening, October 31st, a meeting of the Dalston Association of Enquirers into Spiritualism was held at 74, Navarino-terrace, Dalston; Mr. T. Wilks, president of the association, occupied the chair.

Mr. T. Blyton then read a paper on Spiritualism. He began by reading a list of the names of some of the great men of all nations who believe in Spiritualism, and have certified its truth; next he called attention to some of the chief *seances* which have been held in London, and the phenomena observed thereat, as attested by reliable witnesses. He then spoke of the various hypotheses which have been brought forward to account for the phenomena, arguing that the spiritual theory was the only one which covered all the facts. He said that since the Dalston Association had placed greater restrictions on the admission of strangers, they had had much better *seances*, the manifestations being much strengthened when there was mental harmony and good feeling among all the members of the circle, and much weakened when strangers caused interruptions. He did not think it good to be too anxious to proselytise. Spiritualism was not only not forbidden in the Scriptures, but St. Paul had distinctly stated that men ought to desire to receive the spiritual gifts incidental to mediumship. In the Bible it is stated that spirits once appeared so palpably as to be mistaken for men; if that were true, why should they not appear now in the same manner? In short, the phenomena now taking place corroborate those which are recorded to have taken place in past ages in all parts of the world.

Mr. Tapp said that all present so agreed with the statements set forth in the paper, that there was nothing to discuss. Why had not Mr. Blyton brought forward some knotty points he could not himself explain?

Mr. Blyton said that there were plenty of perplexities connected with the subject. How was it that through the table motions the answers "Yes" and "No" were frequently given within one or two minutes to the same question? How was it that spirits who communicated through trance mediums could not usually reply to questions put to them about their life on earth?

The President said that the question of dealing with evil spirits and how to get rid of them was worth consideration. For the last two or three weeks a spirit lady had come to his home circle, and refused to go away and let other spirits communicate, although she had been politely requested to leave. She showed a great deal of resentment.

Mr. J. B. Orton said that the question might be put in another way, namely—"How could the condition of low spirits be improved?" He thought it better to try to improve them than to drive them away. They could get rid of them, he thought, by not sitting regularly.

Mr. Harrison said that he knew of a spirit circle at Norwich which for months had been plagued by unpleasant spirits. One evening a message came from some departed friend of the family, saying that if the members of circles always appointed, a few days beforehand, the day and hour at which they would meet, then some of the better spirits would be able to make due preparations, and to protect them from the lower ones. They tried the plan, and had not been troubled by the worst kind of spirits since. This may have been an exceptional case, so he should like to see the same experiment tried by other circles. He thought that before low spirits could get near a circle and communicate, there must be something in the medium, or in the members of the circle to attract them and give them power to enter; nevertheless, it might not be anything wrong in the minds of the sitters that drew them, for if Swedenborg's teachings were reliable, something wrong in the bodies of one or more of the sitters might give them power to draw near.

Mr. J. Stephens said that at his earlier circles the members were much troubled by undeveloped spirits, but he found that his will power would always prevent them from doing any harm, and he always tried to teach them better. In school he could command and keep in order thirty or forty children by kindness and firmness, whereas some teachers could not manage more than nine or ten. After communicating for two months at one circle with bad spirits, he at last prevailed upon some of them to tell the truth, and to give their real names; when they discovered that he and his friends were really seeking for truth, and would not encourage falsehood, they became more tractable and friendly. One night a member of the circle suggested the singing of some comic songs; he objected, but the others carried out the suggestion; then there were most extraordinary and noisy manifestations; things were flung about the room, and a jug of water was emptied over several of the sitters. At the next three or four sittings after that they could not get anything good from the spirits. At Mrs. Main's well known circle at the east end of London, queer spirits would sometimes enter the house and stop for weeks; she would see them walking about the house; sometimes they would meet her on the stairs and blow out the candle as she was going to bed, and they broke up most of her furniture. But in the end Mrs. Main always conquered, for she had a strong will.

Mr. Harrison—Was Mrs. Main the medium?

Mr. Stephens replied that Mrs. Main was not the medium, but she had several, and one usually resided in the house. He had found the communications through trance mediums to be very unreliable; he thought that the spirits could not ordinarily control the whole mind of a trance medium, just as a mesmerist can usually only give mental impressions to the person mesmerised, and those impressions the sensitive has to put in his own words. Sometimes a spirit refuses to tell the story of his past life. Six weeks ago a spirit told him a story which was thought at the time to be true, but on inquiry proved to be every word false; on the same evening another spirit gave an account of himself, which proved to be literally true from beginning to end. Father Lockhart, a Roman Catholic clergyman, had recently tried to convert him (Mr. Stephens) from Spiritualism to Romanism, and had asked him to tell him the whole mystery and philosophy of spiritual manifestations. He immediately asked Father Lockhart to explain to him how spirits went in to eat and drink with Abraham? Father Lockhart was unable to explain, so sat down without answering a word.

Mr. H. Cook said that he would not allow religious discussions to be introduced; he objected to them.

Mr. Stephens said he was only showing that the experiences of the present and the past were the same.

The President said that Mr. Stephens was quite in order; if he had said anything derogatory to religion, he would have stopped him.

Mr. Cook—You must put aside all sectarianism.

The President said that Mr. Cook was out of order.

Mr. Stephens said that he had joined another society in that neighbourhood, for the sake of having free discussion with people of all denominations, and by so doing he enlisted friendly feelings towards Spiritualism, in all the sects he went amongst. Talking of low spirits, Mr. Allsop, of High Holborn, and Mr. Taylor, of Nottingham, had recently been

swamped with a pail of water thrown over them; the spirits had been attracted by some rather wild talking before the *seance*. The weather was cold at the time. (Laughter).

Mr. Harrison said that if the medium is in a passion or bad state of mind just before a *seance* begins, that will give low spirits more power to act than perhaps anything else. Once he saw a celebrated medium in a furious passion; a few minutes afterwards the medium was entranced, and in the full light of day lifted vertically up and down, about a foot off the floor, with the front of his legs rubbing so hard against the wooden front of the seat of a chair, that the skin was rubbed off the front of his legs in a narrow vertical line. Some persons present took him up-stairs to bed. He was brought down a few minutes later and made to go through performances still more unpleasant. The state of mind of all the members of the circle had an influence over the manifestations, but not usually so strong an influence as the state of mind and body of the medium.

Mr. Orton said that he had noticed that jocular conversation before a *seance* often drew low undeveloped spirits.

The President said that the more solemn and quiet the members of his circle were before a *seance*, the better were the manifestations; prayer before *seance* had a good influence over the manifestations. When they began without prayer, the manifestations were not so good.

Mr. J. Sparey said that at his circle they usually began by singing. They had spirit messages of all kinds there; some were true and some false. On the whole, he thought they had more truth than falsehood. The spirits had only broken one chair in his house, and that was by accident.

The President said that at his circle the members had recently been troubled by a female spirit, who called herself "the missus" (laughter); she jerked the table about with the greatest violence, so that sometimes it was fairly twisted out of the grasp of all the members of the circle, notwithstanding their attempts to hold it down. The real name of "the missus" was Fanny Davies; she told the truth and talked sensibly sometimes, but would not go away and let other spirits come. What aggravated him most was her obstinacy—he never met a more obstinate person.

Mr. Blyton said that in the case just mentioned by the president, it was quite plain that the manifestations did not come from the wills or minds of the members of the circle.

Mr. Cook proposed a vote of thanks to Mr. Blyton for his paper.

Mr. Tapp seconded the vote of thanks, adding that he thought that Mr. Stephens was quite in order in what he had said about Father Lockhart. Spiritualism was so interwoven with religious matters of all kinds, that it was impossible to keep them separate; in dealing with theological subjects it was best to be careful, and to tread on the theological corns of neighbours as lightly as possible, for nothing provoked so much anger and irritation.*

The vote of thanks was given, and the meeting broke up.

WE have received a letter from Mr. H. Bielfield, of 208, Euston-road, altogether denying the accuracy of the statements made about him by "F. S." in a paragraph on the cover of the last number of the *Spiritual Magazine*. We do not print the letter, because the controversy is now of little public interest, and mistakes should be corrected in the journals which make them, or the readers are misled.

Mrs FOWLER'S MEDIUMSHIP.—Miss Lottie Fowler is on the point of returning to America, after making many friends in England; she is a well known trance speaker, but has no physical mediumship. Some of her inspirational utterances have been misty and inconclusive, but now and then she has narrated past incidents in the lives of some of her sitters, perfect strangers to her, with startling accuracy, giving even the proper names of individuals concerned in the incidents. Some of these revelations might be explained as thought-reading, for sometimes she has stated things which the sitters had in their minds and at the time believed to be true, and which afterwards proved to be inaccurate. Or, it may be, that spirit friends of the sitters gave the inaccurate information to her, they also being uninformed as to the exact truth. On the other hand, she has often revealed truths unknown at the time to any mortal present. We wish her all success and happiness in America, and so do all English Spiritualists.

* When people get angry it is usually an admission that they have a bad case. A geometer does not get angry when a man tells him that a straight line is not the shortest distance between two points—he knows too well the strength of his own case.—[Ed.]

THE ANTHROPOLOGICAL INSTITUTE.

MAN AND THE APE.

ON Tuesday evening, November 5th, the first meeting this session of the Anthropological Institute was held at 4, St. Martin's-place, Trafalgar-square, London. There was a large attendance. Dr. R. S. Charnock, F.S.A., presided.

Mr. C. Staniland Wake read a paper, entitled "Man and the Ape." After referring to the agreement in physical structure of man and the ape, and to the fact that the latter possesses the power of reasoning with all the faculties necessary for its due exercise, the author proceeded to show that it was incorrect to affirm that man had no special mental faculty. He has a spiritual insight or power of reflection which enables him to distinguish qualities and to separate them as objects of thought from the objects to which they belong. All language is in some sense the result of such a process, and its exercise by even the most uncivilised peoples is shown by their having words denoting colours. The possession by man of the faculty of insight or reflection is accompanied by a relative physical superiority. The human brain is much larger than that of the ape, and man has also a much more refined nervous structure, with a naked skin. The author then showed that the only physical fact absolutely necessary to be accounted for is the great size of the human brain, and this could not be done on the hypothesis of natural selection. Mr. Wallace's reference, on the other hand, to a creative will, really undermines Mr. Darwin's whole hypothesis. After referring to the theories of Mr. Murphy and Hackel, the author stated that the only way to explain man's origin, consistently with his physical and mental connection with the ape, is to suppose that nature is an organic whole, and that man is the necessary result of its evolution. While man, therefore, is derived from the ape, as supposed by Mr. Darwin, it is under conditions very different from those which his hypothesis requires. According to this, the appearance of man on the earth must have been in a certain sense accidental; while, according to the author's view, organic nature could only have been evolved in the direction of man, who is the necessary result of such evolution, and a perfect epitome of nature itself.

The Rev. Dunbar J. Heath, M.A., said that there appeared to him to be hardly any connection between the lucid paper just read and its title; there was very little in it about man or the ape, but much on the subject of development. The author said that man formed general ideas, and he intimated that the lower animals did not do so. The elevation of apes ought to be tried; he wished that he had a few of them under his charge; he would not trouble them with reading or writing, but would first try to teach them to sing, and then to play *croquet*. (Laughter.) The main object of Mr. Wake's paper seemed to be to show that evolution might take place without natural selection, the two things being quite unconnected. What did Mr. Wake mean by the word "spontaneous?" He (Mr. Heath) disbelieved in anything in nature being spontaneous or "without cause." As to Mr. Wake's theory about nature being organic—organic meant being able to form organs for a purpose. The human arm was an organ, and a mass of iron could not be formed into a human arm, iron not being an organic substance. Water not being organic could not be made into a human leg. Nature rises by steps until the organic kingdom is reached, and in studying this branch of biology it is absolutely necessary to go into molecular physics. In the first place there was homogeneous matter, then crystallizable matter, and the difference between these two kinds of matter could be told. Then there was colloidal matter, which, with Mr. Wake, he believed to be organic; gum, sugar, starch, albumen, were among the colloid substances, and were built up of large unstable molecules, so complicated that in some cases as many as nine hundred atoms entered into the composition of one molecule of organic matter. The permanency of such substances is usually very small. One person who had tried many experiments in the forming of crystals, had obtained very curious results by introducing viscous matter into the solution from which they were formed; he then obtained "vital" forms, even with such a substance as carbonate of lime. The author of the paper had spoken about the permanency of types; if a kitten had a tail an inch longer than its brother of the same age, it was thought to be a very wonderful thing, but the real wonder was that four or five kittens should be just like their pa and ma. He hoped that people interested in the subject would read Dr. Bastian's book, which was a mine of wealth.

Mr. Luke Burke said that the subject of man and the ape, if treated in the way now common, would last till the day of

judgment. They ought to go down to the great laws at the root of the matter rather than to consider little things upon the surface. Darwin's theory was but a modification of one nearly as old as the hills; it had raised around him a host of antagonists, who, instead of choosing their own ground, did nothing but debate every little point raised by Mr. Darwin, and no more real knowledge had been gained on the subject, than was possessed when his book first came out. In the world around they saw orderly interactions, and definite animal organisms and mechanisms, so that the question before them was one of the production of mechanisms. Nothing under the face of heaven could construct a mechanism but intelligence, and Darwin never touched upon the question of intelligence. The Institute should decide what was the power which could change one mechanism into another, and until they had done that, they had done nothing. They should study the principle at the base of all combinations, and that principle must be intelligence, but where that intelligence came from was another question. It was the theological idea which divided them into two camps; there were a thousand answers to Darwin, if they once went down to the fundamental causes at work.

Mr. E. Charlesworth, F.G.S., said that when Mr. Dunbar Heath remarked that the paper was "lucid," he felt inclined to say, "hear, hear," with some little misgiving in his own mind, and there was force in the objection that the contents of the paper were not what might have been expected from the title. The author seemed to be an evolutionist, but not one of the Darwinian type; he separated evolution from natural selection, but the same view had been previously largely taken by philosophers. So far he could agree with Mr. Heath that the author was lucid. But when Mr. Wake went into metaphysics, and said that nature was an organism, then he began to feel a little misty. The Rev. Dunbar Heath had stated the common ideas about organic and inorganic, but the author did not mean that. There must have been some transcendental idea in the mind of the author when he said that nature was an organism; he hoped that some explanation would be given of what he meant. Much had been said about the vast gap between the intellect of man and that of the lower animals. On that point he thought that the philosophical world was sadly at fault in not pushing investigation further, and attempting to solve the problem, as to the intellectual powers of the lower animals. He had seen wonderful intelligence exhibited by the lower animals in the streets of London. A few days ago he looked on with a crowd of people, at two cats boxing with one another, and nothing could have been more astonishing than their cleverness; they seemed to thoroughly enjoy it, and stopped at once when the showman waved his hand. Dogs have wonderful intelligence. He had a friend at Ipswich of the name of Catt, who was very fond of sporting. Mr. Catt had a dog who would only point at the particular kind of game his master went after at the time; when his master wanted to shoot larks, the dog would take no notice of hares or rabbits. How could such actions be separated from a reasoning faculty? He wished that the Royal Society would appoint a committee, to ask all the people engaged in teaching animals to give up their secrets, either with or without payment, and get them to describe the process of education; then let the committee try experiments for fifteen or twenty years, and see whether the acquired knowledge of the animals taught was hereditary, and to what extent. It ought to be done. No real attempt had ever yet been made to fathom the question of the intellectual powers of animals.

Dr. C. Carter Blake, F.G.S., lecturer on anatomy at Westminster Hospital, said that he had just called to mind a little proverb of Cuvier's, that before building a foundation they should sweep a little clean. They ought to go into the meaning of the terms used in the discussion. Physiologists did not use the word "evolution" to denote the descent of species from species, but as the reverse of epigenesis, and the word had been artificially warped within the last few years. Next they had the delicious word "biology," which was beautiful Greek, and did not mean "life in general," but "the lifetime of the individual;" it meant much the same as "biography." There were two little passages in the paper containing facts which seemed to contradict the theory that men might have been produced from apes by natural selection. The higher apes, for instance, the gorilla and the chimpanzee, have a fissure in the brain not at all possessed by man. He did not say that the fissure was present in the orang, but it was present in the higher apes, and absent in man; he could not conceive of any slow change which would abolish that fissure. In the orang

it was practically absent. Again, there was a difference in the structure of one of the bones of the thumb in man, from the same bone in apes. The bone in man has a facet on its surface. If any apes were born with a tendency to have a facet on this particular bone, it would tend to make his hand less useful for any purpose. No external influence would tend to produce such a facet. Every slow change in the bone, would tend to make it more difficult for the ape to survive, and more likely for him to die, on the theory of Mr. Darwin that the fittest have the greatest tendency to live. It was unfortunate that they know so little about the intellect of apes. They seemed to have plenty of intelligence. When he was in Central America some years ago, he tried to educate a specimen of the common spider monkey of the district, and after a time the monkey could do nearly anything a dog could do; there was a great improvement in the moral and intellectual qualities of the animal, which at last could express a series of ideas which he did not know before were in the mental repertory of apes. Lastly, in the oldest geological remains of man, they had found no links which went lower in the series than men now living; there was nothing in geology to show that the ancient form of man more nearly approached the ape, than the forms of men at present existing. At all events there was only one reliable exception; he referred to the remains found in the Belgian bone caves. There were some American "finds" it was true, but he had reason for elating them with the "Jumping Frog" from Calaveras County. (Laughter).

Mr. A. L. Lewis said that he should like to ask Mr. Wake what was the cause of the general movement of evolution of which he had spoken? To speak of evolution and remain silent as to the cause was like speaking of a steam-engine without any steam or water in it.

The Chairman said that, according to Mr. Heath, organic matter must be living; a piece of coal was organic, yet it was not living. Mr. Wake, in his paper, had not said anything about the organic differences between man and the ape; the fore-arms of the ape were twice as long as the arms of man, and the brain in the ape was not only smaller, but compressed. The ape had the same number of teeth as man; he thought, but was not sure that his memory served him rightly, that what were called the "dog teeth" were different in the ape. Then there was the jaw-bone of the ape, which had a bone in the edge not found in man, likewise the small perforation in the *os sacrum*. He would call upon Mr. Wake for his reply.

Mr. Wake, in reply, said that there might be some truth in the objection of Mr. Heath that the connection between the title of the paper and the subject-matter was not very apparent, but still he thought the title to be a very justifiable one. He thought that Mr. Heath would employ his time better if, instead of teaching apes to play *croquet*, he trained them up as servants, good housemaids being so difficult to obtain! As to the word "spontaneous," he had used it in the ordinary sense; that is to say, the thing makes its appearance suddenly, and it cannot be explained why. Mr. Heath had said that he did not believe *all* nature to be organic, and that the organic character first showed itself with colloidal matter; he (Mr. Wake) meant to convey the idea that all nature may have had an organic origin, although it ceased to be organic at a certain point. A plant consisted of organic matter, but when it died its components might be resolved again into matter which was not organic. On the same principle, every part of nature might once have been organic, but not every part as it now exists. Mr. Burke had said—"Admit intelligence at first, and that explains everything else." Well, he (Mr. Wake) believed that an Intelligent Being, in some sense, originated nature; if, however, Mr. Burke meant that the said Being had laid down a certain plan, and that nature had been developed in accordance with it, by certain laws, he could not agree with him. Of course, if they only knew all about that Intelligent Being, they could then explain everything. He did not believe that the said Intelligent Being had the power to turn one thing into another totally different. Mr. Charlesworth had expressed himself as unable to grasp the special purpose for which the paper was written, and had said that he (the author) was an evolutionist, and not an advocate of natural selection. It was true that he thought natural selection had had comparatively little influence in producing the world they saw around them; he thought that the world as a whole had a basis of organic life within it, and those who carefully read his paper would be able to gather the idea he intended to convey. He agreed that the intellectual capacity of animals ought to be carefully inquired into; he thought

that they had reason and intellectual faculties of every kind just like man, only they could not develop it to the same extent because they had no "spiritual insight." They know a man when they see him, but cannot distinguish the various qualities which men can separate in their own minds, and generalise into the conception of man. An animal would know a blue colour, but could not separate the idea of blue from the object, yet most, if not all savages had names for colours. Dr. Carter Blake had suggested the use of the word "derivation" in place of "evolution;" the word "derivation" did not express the idea in his (Mr. Wake's) mind; his idea was that of "necessary development." Mr. Lewis had asked him what was the cause of a cause, and that was going too far back. With reference to the remarks of Dr. Charnock about the differences between the brain of man and the ape, he only wished to say that he thought that man could not have come from the ape by a process of natural selection; there must have been a special creation, or a development in accordance with organic necessity.

The proceedings then closed.

A SWEDENBORGIAN MINISTER ON SPIRITS.

On Sunday evening, November 3rd, the Rev. Mr. Anstin lectured at the Swedenborgian Church, near Camberwell-new-road railway station, London, on "The Spiritual Man." He said that his previous discourses had been arranged to lead up to this one, and he had striven to show that the spirit of man was a substantial thing, living in a substantial world. The spiritual world beyond the grave was not separated from this one by thousands of miles, but was near and round about it; it could not be seen by mortal eye, because only the bodily senses of man are operative; the relation of the spirit world to the natural world is like that of cause and effect, analogous in some respects to the relation between the soul and the body. In considering the subject of the nature of man and his destiny, the most important issues were at stake. An engineer might show a man a costly machine, beautiful to the natural eye, but before the observer could express any opinion as to the value of the machine, he would ask, "What is this machine made for, and does it effect the object of its manufacture?" If it were a failure no word of praise would be forthcoming. On the same principle it would be reasonable to ask "Why was man made?" The sceptic would say that man was the head of the animal kingdom, that he had to profit by the teachings of experience, to lead a sober, industrious, and moral life, and thus to accomplish his destiny. As to a life beyond the present, it was a matter of conjecture, about which it was idle to reflect. The Christian who denies the spirit and the next world to have substance and form, is in an unsatisfactory state of mind, and his difficulties are increased by supposing the soul to be in a torpid state until the Day of Judgment; it causes him to believe the present world to be much the best and most real, and makes him look upon the future life as a matter of disagreeable necessity. They, of the New Church, believed man to be a spiritual being, already living in the spiritual world, but covered with an earthly body, and this belief was a source of joy. None but the materialist would argue that the body was the real man, and all the greatest thinkers had come to the conclusion that the body was governed by the living spirit within. The body of man is at last put away in the ground, because the man—the thing that thinks, feels, and loves—has gone—gone to his spiritual home. The body is a thing to honour, and is a fit instrument for the expression of the soul, still the Master had said that the *beau idéal* of a wicked man is one who says—"Soul, take thine ease, eat, drink, and be merry." The Scriptures recognised no interval between death and the life to come; the God of Abraham, Isaac, and Jacob, was described as the God, not of the dead, but of the living, and in the parable of Dives and Lazarus, the wicked man was described as passing at once into the spirit world in a living state. There was nothing in the Scriptures about an intermediate state of torpor. Most people believe that at first the earth was a huge seething mass of molten matter, out of which the mineral kingdom developed itself; on this something higher was planted, for shrubs and flowers began to creep over the barren rocks and hard soil. Gigantic and beautiful trees came forth, and it seemed as if God began to raise on this vegetable kingdom something still higher. The zoophyte and the tiny insect came into life; the animal kingdom gradually developed, until at last came the strong lion and the massive elephant, and lastly, by a natural sequence, man himself. He, like the others, has to live, and eat, and propagate his species, but, unlike

other animals, he has aspirations. Wise men, like the late Dr. Arnold, were troubled by the question what is instinct in animals, but instinct seems to act within its own little sphere; the beaver builds with ingenuity, but makes no appreciable improvement year after year; the bee seems to show geometrical and mathematical knowledge in the construction of its cell, but it builds the same now as it did a thousand years ago. Man does not work in the same narrow groove, but makes such startling advances that sometimes we feel compelled to ask "What does it mean?" The age of barbarism has gone, and the age of brilliant inventions is about us; everything in nature seems to lead to man, and there he is at its head. If after all this, it be said that man in the end becomes a mere shadow or ghost, man is at once made the greatest enigma in the universe. Animals appear to be contented, but men lament how little they can do in comparison with what they wish to do. As the hair becomes grey, and the limbs totter, and unmistakable indications appear that we are going the way of all flesh, then the question comes with startling force, "Why all the experiences of life, if that life is to be dissipated like steam?" But if it be admitted that man is a spiritual being, many dogmas which are doing much harm will be chased away. God wishes every man to be happy, and if men will not do right, they place themselves in a state of misery; if it be said that God preordained certain men to live in a state of everlasting misery, the dogma makes God more despicable than any earthly despot. If a man does his duty in life honourably and nobly, then he is training himself up as an angel, and is better off than the emperor who lives for the gratification of his own pleasures. However needful it may be to have religious faith, faith is not enough; the belief must be put into practice. The common dogma about the efficacy of a death-bed repentance must also be discarded, for everything in both worlds is steady and progressive. A man all his life is building the house in which he is to live in the spirit world, and which cannot be influenced by lip professions, but by acts committed while he is in a position to say "I will," or "I will not." This life is a manufactory for the making of angels or devils; Swedenborgians believe this, and glory in the belief.

MISS GODFREY'S MEDIUMSHIP.—Miss Godfrey, of 161, Hampstead-road, N.W., is, as a rule, a very reliable clairvoyant, for revealing the nature of any disease which may be afflicting her sitters. Once, without giving her any information, we took her to see a lady on whom she had never set eyes before, and she proceeded at once to tell her minutely what was the matter with the inside of her throat, also to describe some other ailments most accurately, and there is no doubt she saw all the internal bodily organs of her patient. Whether she is so successful in all cases, we do not know, but Mr. Coleman, who has known her a long time, informs us that her examinations have usually been very reliable.

SPIRITUALISM AND THE PRESS.—We have received a letter from Peterborough, and a pamphlet from an investigator, animadverting upon the action of the press with regard to Spiritualism. There has been much improvement of late in the action of the press. The *Telegraph* recently printed an honestly written description of a *seance*; the *Standard* told Dr. Carpenter that his assertions about Spiritualism were unreliable; the *Westminster Review* has printed a long article entirely in favour of Spiritualism; and the *Photographic News* and *British Journal of Photography* said so much in favour of it, that their more ignorant readers began to complain. *Punch* often gives favourable paragraphs, and the abusive articles in the *Saturday Review* are far less damaging than the praise of that journal. Nearly, if not all of the daily papers have one or more Spiritualists on their literary staff, and several of the editors admit the phenomena to be real. Some months ago the editor of the *Times* asked one of the article-writers to that journal to go and witness manifestations, and report thereon. Although the notice was too short, several leading gentlemen were enabled to aid the commissioner to see some capital manifestations, and when the editor received the article, he did not publish it. Curiously, Spiritualism spreads more rapidly among literary than scientific men, owing, perhaps, to the circumstance that scientific men work very hard and very deeply in grooved lines of thought, so are not able to accept readily, phenomena utterly at variance with their previous experience. Literary men may have less depth of knowledge, but are so used to weighing conflicting opinions, that they more readily recognise the strength of the evidence in favour of new truths.

Poetry.

AS I LAYE A THYNKYNGE.

THE LAST LINES OF THOMAS INGOLDSBY.

As I laye a-thynkyng, a-thynkyng, a-thynkyng,
Merrie sang the Birde as she sat upon the spraye

There came a noble Knyghte,
With his hauberke shyngynge brighte,
And his gallant heart was lighte,
Free and gaye;

As I laye a-thynkyng, he rode upon his waye.

As I laye a-thynkyng, a-thynkyng, a-thynkyng,
Sadly sang the Birde as she sat upon the tree!

There seem'd a erinson plain,
Where a gallant Knyghte lay slayne,
And a steed with broken rein
Ran free.

As I laye a-thynkyng, most pitiful to see

As I laye a-thynkyng, a-thynkyng, a-thynkyng,
Morrie sang the Birde as she sat upon the boughe
A lovely Maydc came byc,
And a gentil youth was nyghe,
And he breathed many a sygne

And a vowe;

As I laye a-thynkyng, her heart was gladsome now.

As I laye a-thynkyng, a-thynkyng, a-thynkyng,
Sadly sang the Birde as she sat upon the thorne;

No more a youth was there,
But a Maiden rent her haire,
And eried in sad despaire,
'That I was borne!'

As I laye a-thynkyng, she perished forlorne.

As I laye a-thynkyng, a-thynkyng, a-thynkyng,
Sweetly sang the Birde as she sat upon the briar

There came a lovely Childe,
And his faee was meek and mild,
Yet joyously he smiled
On his sire;

As I laye a-thynkyng, a Cherub mote admire.

But I laye a-thynkyng, a-thynkyng, a-thynkyng,
And sadly sang the Birde as it perch'd upon a bier

That joyous smilc was gone,
And the faee was white and wan,
As the downe upon the Swan
Doth appear,

As I laye a-thynkyng—oh! bitter flow'd the tear

As I laye a-thynkyng, the golden sun was sinking,
O merrie sang that Birde as it glitter'd on her breast

With a thousand gorgeous dyes,
While soaring to the skies,
'Mid the stars she seem'd to rise,
As to her nest;

As I laye a-thynkyng, her meaning was exprest:—

'Follow, follow me away,
It boots not to delay,'—
'Twas so she seem'd to saye,
"HERE IS REST!"

Ingoldsby Legends.

ST. JOHN'S ASSOCIATION OF SPIRITUALISTS.

ON Thursday evening, November 7th, a free public meeting in connection with the St. John's Association of Spiritualists was held at the St. John's Hall, Corporation-row, Clerkenwell. Mr. Avery occupied the chair, and there was a large attendance.

Miss Keeves, trance-medium, gave a few short addresses under spirit influence. She is insensible while she is speaking, and spiritual ideas come out through her lips in her own language. Words which trance-mediums mispronounce when in their waking state, are usually similarly mispronounced while speaking under spirit influence. On the other hand, names and addresses of people unknown to the trance medium, with accurate particulars about the past lives of the communicating spirits, are sometimes given. Most trance addresses seem to be a perplexing mixture of the thoughts and words of the medium, and the thoughts and words of the spirit. A spirit mesmerises the medium, and gets his thoughts through her lips as well as he can, by the exercise of his will-power over her.

Miss Keeves, thus under spirit influence, first spoke of the education of women. She said that if women were better educated, they would train up better children. Under the present English system girls leave school at too early an age; they are taught music, also how to behave in polite society; they acquire a taste for novels, but do not learn much that is really useful. Women ought to be taught to learn, and think, and act for themselves, and to be more independent, instead of having the idea drilled into them that they are inferior to men, and dependent upon men. This would be better for society at large than the present system of bringing them up as poor helpless things, as ornamental dolls who go into hysterics at the sight of a mouse. Lecturers and newspapers

often speak of an audience of "intelligence and beauty," meaning that the beauty only belongs to women, but the intelligence to the men, which was a great insult to the women. If mothers were wiser, wiser men would rise up. It might be granted that at the present day women were intellectually inferior to men, but it was the fault of the system which placed them under such disadvantageous circumstances from their childhood upwards. If mothers were better and more intelligent, there would be fewer poor sick drunken half-idiotic men, who, by the way, were usually kept and supported by their wives. Women being kept down, do not try to grow in knowledge. The best men were those who had wise mothers, and had good early lessons implanted in the mind, never to be eradicated.

Miss Keeves then woke up, and after a time was controlled by another influence. She then said that it was not wise to meet the troubles of life half-way, and that the best men were quite calm in the midst of danger. Once in a fearful storm, when the passengers on board a sinking ship were crowding into the boats, one man was quite calm, and made no effort to save himself; he was Brooke, the comedian, a man who loved and trusted God, though he was no theologian; he and the captain had the most courage of all. The ruling love often came out powerfully in the hour of danger. When one of the boats was being launched a man ran down below to fetch the carpet bag containing his beloved gold; when he reached the deck, the captain told him that it was too late, the boat had gone. Very often, just before the moment of death, individuals saw all the deeds of their past lives passing before them in a panoramic view; under such conditions those who have done evil tremble, and cannot be calm while passing to the other life.

A listener—"Were you on board the ship?"

Miss Keeves, under influence, replied, "Yes."

Another listener remarked—"He could not have been Brooke. Brooke would have known that he was a tragedian, and not a comedian."

Afterwards Miss Keeves was controlled by two other spirits.

Between the controls, while one spirit was leaving and another coming, a physical medium sitting about four feet from Miss Keeves, was violently influenced, a few short, sharp jerks being given to his arms and body, much to his discomfort. When Miss Keeves lectured at Islington as reported in our last, a lady sitting about four feet from her was strongly influenced while the first spirit was taking control, but not afterwards. We saw the same lady at the Clerkenwell meeting now under notice, but on this latter occasion she sat, perhaps, four yards from Miss Keeves, with many persons between, and she was not influenced at all. Two persons sat between Miss Keeves and the physical medium who was jerked.

At the close we questioned Miss Keeves as to what she knew in her normal state about the ship which went down with Mr. Brooke on board. She said that she read the accounts in the newspapers at the time, but had forgotten the details. She was not personally acquainted with any of the people on board, but at her private seances at home three persons occasionally came and controlled her; one of them claimed to be the captain, another said he was Mr. Brooke, and the third stated himself to be a minister of the name of Draper.

THREE or four mediums, besides Mrs. Andrews, are now getting spirit-face manifestations in America.

MR. J. M. PEEBLES, the American lecturer on Spiritualism, who recently visited England, is expected to arrive in Melbourne, Australia, next month.

M. CONSTANT, who recently visited England, is now in Smyrna, and we believe intends to write a book on Spiritualism for readers in Asia Minor and the East.

MR. BENJAMIN COLEMAN, so well known as one of the oldest and most active workers in the cause of Spiritualism in England, has been ill, but we are glad to add that he is now much better.

THERE is now a large number of Spiritualists in Brixton and its neighbourhood; a local society under good management would probably flourish there, and exercise considerable influence in the district.

A Mr. FLAWS is trying to wage war with the members of the Dalston Association of Enquirers into Spiritualism, by attacking them in the *Hackney and Kingsland Gazette*. His qualifications for writing on the subject consist in knowing nothing about it, he having attended but one very poor seance.

Correspondence.

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

TRANCE MEDIUMSHIP.

SIR,—I am of opinion the following description of a *seance* will interest many of your readers, if you can find room for it.

I had staying with me a French gentleman who had just seen enough to convince him that Spiritualism might be true, and to give him a strong desire to inquire further. I told him I had a friend who was a remarkable medium, after which I had no rest until I promised to accompany him to a *seance*. He said on our way,—“I hope we shall get a communication from Mrs. —,” alluding to a lady who passed away under the following most painful circumstances, some of which were ascertained after the *seance*. The lady was about twenty years of age, beautiful, very happy in all her surroundings, and her young husband was “all the world to her.”

In the midst of so much sunshine, a trifling incident brought on a premature birth. The child and mother did well for a short time, then serious symptoms set in. The child was given by the mother into the charge of the grandmother, and her ring she sent to her sister-in-law, who is an intimate friend of the gentleman now with me. She never asked for the child again, after caressing it and bequeathing it to its grandmother, but slowly, through a period of about ten days, sank, and passed away.

All I knew before the *seance* was only the fact that the lady passed away in childhood, and the above statement about the baby. My friend knew these facts, and the statement about the ring in addition.

I will now describe the *seance*, and will call my friend, who is an artist, by his initial, Mr. A—.

The medium, with his wife, Mr. A—, and I, sat at the table. Very shortly, we had well defined and varied raps. In many cases distinct answers were received to questions put in French, but not so when put in English.

The medium became entranced; the process of passing into the state was painful to behold. He was first controlled by a French artist, unknown to any of us, afterwards by a French priest, who was instantly recognised by Mr. A—, next he was powerfully controlled by my mother, and then by my father and other relatives.

We earnestly pressed them to try and find the lady already alluded to. I stated how long she had been in the new life, described her appearance, and what else I supposed would assist them in finding her. My father, then in control, shook me by the hand, and said they would try and find her. I knew him to be a man of some persistence, and I prayed earnestly that the search might be successful. They then left us, and another friend of one present controlled the medium for a time. I wish I could convey to you a good idea of what followed, but I cannot. My power is far too inadequate.

The medium became forcibly controlled; and, under great excitement, appeared anxiously in search of some one, like a mother looking for a dear lost child in a thick crowd. It seemed as if the eye now and then caught the object, and again lost it. At length, after long, weary search, the one sought for seemed found, and to prove clearly that the spirit was the one we desired, all the closing scenes of her life were gone through with strange minuteness.

First, she was ill, with hope beaming before her; then stretched on a bed with hope eclipsed and leaving her in despair; and then, in an intense whisper, she cried, three times, “Give me baby,” and passionately pressed it to her bosom; then a time of illness seemed to intervene, after which she went through the dying scene. To me the scene was intensely real, and yet difficult to realise. She appeared to be dead for a time—about five minutes. Next came the awakening into new life. I am so sorry I can only give the prose of such a scene. The scene itself was a short but intensely dramatic poem; the dim wonder and the dreamy expression of astonishment at her new and strange surroundings, in her complete powerlessness to realise the change. She said, “Why are they all weeping?” After this she went to Mr. A—, with whom she was acquainted, and shook him warmly by the hand, next laying one hand on his head, and the other she held out as if exhibiting a ring, and drawing especial attention to it. I said, “She is showing a ring, and wishes you to recognise her.” Then she took hold of his ring

band, and turned it round and drew attention to his ring. I again said, “She cannot get you to acknowledge her.” He then replied, “It must be her.” Then his hand was grasped in great joy. I next asked for a message for her husband. The medium then wrote, with much seeming difficulty, “I am happy; tell my dear one not to grieve.” She shook hands again with Mr. A—, and stroked his head—then left us.

The medium was next controlled by a French soldier, who introduced himself by a military salute, and, after defending a position for a time with great energy, at last got wounded, and fell in Mr. A—’s arms. This scene was a painful one. The medium was again returned to consciousness, and the *seance* ended.

I make no comment on the above, beyond the fact that the lady died at Brighton, and all the circumstances were completely unknown to the medium. JOHN BEATTIE.

Westbourne-place, Clifton.

THE JEALOUSIES OF MEDIUMS.

SIR,—I was very glad to see the intimation in your last that, in consequence of mediums being impulsive, passionate people, they should not be judged by the same standards as other people, for of all the gusts of passion which sometimes sweep over them, they are, perhaps, most susceptible to jealousy—far more so than other persons. I have seen this, even in the limited range for observation afforded me in the town in which I live. One very celebrated medium visited me, whose jealousy of all others I now know to be notorious; but then his tales strongly prejudiced me against another medium whom I had only seen once, and it was long before I discovered that the scandal was quite without foundation. I have since found that all experienced Spiritualists are well acquainted with the extreme susceptibility of mediums to the passion of jealousy, and this ought to be generally known, that novices may be placed on their guard to turn an absolutely deaf ear to what one medium says about another, who possesses the same kind of power. A. F.

CANON CALLOWAY’S PAPER.

SIR,—I have come to the conclusion, after reading Canon Calloway’s valuable paper on “Psychological Phenomena,” that if one man had fallen asleep in the middle of the Canon’s exhaustive work, and had not awakened until it was over, he would have gone home, and said, “Spiritualism is a delusion. Canon Calloway says so.” While, if another had slept through, say three parts, and had woke up to hear the end, he would have returned to his friends and said, with truth, “The Canon is a Spiritualist.” It may be wise to lead on sceptics by degrees, only they must not be allowed to go to sleep.

Isle of Wight.

W. R. T.

INSTINCT AND EXPERIENCE.

SIR,—I am very sorry indeed if I have in any way misrepresented my friend, Mr. Alfred R. Wallace’s views on instinct, but having been out of England for more than two years, I had not his work before me to refer to. I am very glad to find from his letter that he is inclined to take a more “spiritual” view of nature than I had supposed, and I am glad to see no reference to that clumsy hypothesis of accumulated experience inherited, to account for instinct, a notion as incredible, insufficient, and unsatisfactory as Mr. Darwin’s pangeneses. Naturalists really seem to be getting into the land of dreams, and, in a restless desire to account for nature, are forced to fall back upon mechanical theories such as that of natural selection, and the theories of accumulated experiences to account for both mind and instinct. Mr. Wallace thinks we should not believe in any instinct “until all other possible modes of explanation have been exhausted.” But why this unwillingness to accept instinct as the solution? Why not accept the solution by instinct as he accepts the solution of certain other phenomena by the agency of spirits until proof is exhibited to the contrary? And I am surprised that a naturalist should talk so loosely in regard to the higher and lower animals. What does he mean? Does he mean to say that the dog by his side is really a higher development than the fly “so wonderfully and fearfully made,” that is dancing in the air over his head? Does he mean to infer that the ant and the bee are really of a lower class in form and nature than the cow and the pig, however they may be classified for convenience? Milton describes the angels as acting more by instinct, man more by reason and experience; and which is really the higher, the intuitive or the mechanical?

I appeal to Spiritualists. In regard to birds, is not every act in respect to an end out of the range of any possible experience? How could the young bird know that the nest was a building, to begin with? or that love would end in such an astonishing result as a number of eggs, for which it had already provided the nest? But, surely, it is needless to pursue the fact and argument. But in regard to Mr. Wallace's statement—"And I suppose Mr. Atkinson himself would admit that each case of supposed instinct is to be judged by itself, according to the facts of that case"—no doubt, but if you rest there it is empiricism, not induction. You must take in the whole range of similar and associated facts, and compare them, and see how one may throw light upon the other, and see how exceptional instances may exhibit the rule; and thus arrive at principles and the common root and law. And, having closely examined and weighed the sequence of the facts in regard to mind, we find that, essentially and fundamentally, the human mind is as much an instinct and intuitive as perception, or as the determined actions of the bird or bee; but that as a mere "state of consciousness," it is neither an efficient power nor a guiding principle, since all the power and guiding principle is unconscious, instinctive, and emotional as cerebral action, call it blind if we will, but acting towards ends, as with the energies engaged in the formation of the body in the first instance, that has the instinct to supply its needs. And the sense from the same is the conscious accompaniment. But, for aught we can tell, life might go on just the same, unconsciously, that is, automatically, as was supposed of the "lower animals" by Descartes.

HENRY G. ATKINSON.

SPIRITUALISM IN AUSTRALIA.

SPIRITUALISM has been making very rapid progress in Australia during the last ten years, and has a considerable number of adherents in Melbourne. It is the old story over again—newspapers publishing the facts, and very carefully saying, in every other paragraph, that the editor does not believe in them, but that the witnesses are most reliable people; witnesses stating what they have seen, but afraid to give their names, except in privacy; general outcries that Dr. This or Professor That should examine and pronounce sentence, as if intelligent private individuals had no ears or eyes of their own.

The following is a leading article from the *Mount Alexander Mail*, a daily paper, dated Castlemaine, August 27th, 1872:—

Castlemaine has for a long time been considered by the votaries of the creed to be the Delphi, or, better still, the Mecca of Spiritism. Some of their recent manifestations have been vouchsafed to the faithful who have consulted the presiding oracles of the locality, while some of the most gifted and successful mediums have gone out from it to offer their testimony to the heathen and the sceptic in less favoured quarters. Our readers, therefore, will probably not be taken by surprise at the perusal of a very curious document which we publish in another column, purporting to be nothing less than the depositions of witnesses whose curiosity had led them to investigate some of the reputed mysteries for themselves. We need not say that the depositions are perfectly genuine and authentic, and those who recognise the signatures attached to them will not require to be told that they belong to observers peculiarly qualified by a rather sceptical temperament to take part in such investigations. Montaigne says that the greater part of the worshipping world is made up of people who "believe that they believe, not knowing what it is to believe," while Moore speaks of the tangled doctrines which

"Simple votaries do on trust receive,
While crattier feign belief, till they believe."

And a yet third class are referred to by Butler, who shrewdly observes that in these matters

"The pleasure is sometimes as great
In being cheated as to cheat,
As lookers on feel most delight,
Who best perceive a juggler's sleight."

From what we know of R. C. and J. S. E. and C. P. H., we should very much doubt whether they would consent to be placed in this classification at all, and as for ranking them among the so-called deadened-brains of Spiritualism, the

language which they use in recounting their experiences at the *seances* which they detail is a sufficient protest against any such suspicion. They are not Spiritualists in any sense of the word, and their only object in giving publicity to their experiences is to eliminate those elements of humbug from them by attracting scientific attention to them. The *seances* at which they gathered the observations they record were three in number, but it is pretty generally known that they have had more frequent opportunities, which they have used with the same result apparently, namely, to convince them that there is something in the extraordinary manifestations which they have witnessed, that remains to be satisfactorily accounted for on rationalistic principles. The proceedings are given in their depositions, and all that the outside commentators can say is that the operations appear to have been carried on in a bona-fide spirit, and that every reasonable precaution was taken to prevent trickery or self-deception. Doors were locked, windows sealed, matches provided, operators searched, and everything done that could have been done to guard against imposition. And yet, in spite of all, the phenomena which they relate are alleged to have occurred. A barrow-wheel was introduced on the operating table, then a fitch of bacon, then a watering-pot, then a brick, and other articles. The presence of the light-rays is said to interfere with the manifestations, which the operators themselves attribute to animal magnetism, and not to spirits at all. Hence it was necessary to operate in the dark, but on one occasion it is alleged that the matches were struck so instantaneously, that one object, the quarter of bacon, was seen still gliding in the air on its way to the table, and a book opening. Particular stress is laid upon the fact that no invocation to spirits was used, and, indeed, that none of the party are professed Spiritualists. The whole thing was investigated from a rationalistic point of view, and all that is asked for is a rationalistic explanation. Of course the first impulse is to say that the only explanation which human reason can accept is to put it down to trickery. We have no experience of the laws which govern the transit of solid bodies being violated, but we have ample experience of persons of 'cute intelligence being deceived by clever conjuring. Therefore it is more reasonable to believe that R. C. and J. S. and C. P. H. were the victims of a clever delusion than it would be to believe that a wheelbarrow can come through a solid wall without the requisite driving force. But to this objection there is, necessarily, the counter-argument—what do we know of matter, or of the laws of matter? Or, rather, how do we know that there is nothing new to be discovered about those laws? There was a time when the power of the magnet was unknown; and even now who can say what that power is? It is quite conceivable that a savage might look upon it as a-trick, yet every child is satisfied that it is not. What is matter, and what proof is there that matter exists outside of our own consciousness? Absolutely none. There can be absolutely none. And if the domain of consciousness can be enlarged, if new states of consciousness can be produced by the attitude usually observed at these *seances*, who is to say that to the operators these manifestations are not as real and as genuine as any of the ordinary phenomena occurring about us are to ordinary observers, that is to say, to observers having their consciousness in its ordinary state. But the subject is too complex for an article of this kind, nor do we make the slightest pretence to offer a rationalistic explanation of the mystery, supposing that it is not a trick. For our own part, it would be mere affectation to say that we believe in the actual occurrence of the phenomena that our correspondents attest. We do not for one moment doubt their testimony, be it observed, but to say that we have an intellectual conviction of the truth, or rather of the reality of the occurrences, would be to class ourselves with the ordinary herd that, as Montaigne says, "believe that they believe, not knowing what it is to believe." The manifestations which are related by them are only a few examples of similar manifestations which are testified to by competent witnesses in all parts of the civilised world. Indeed, the weight of testimony which they have received is quite equal to that upon which religions have been founded before now. For that matter Christianity itself is not so favourably situated to meet the sceptic as Spiritualism. For the so-called Spiritualistic miracles have been wrought in a scientific age, have been examined by scientific men, and are believed in and attested to by witnesses of every degree of intelligence, in numbers far in excess of those commanded by Christianity at a corresponding period of its publication. And some of these alleged wonders are very similar in character, too, to the Christian miracles; that is to say, if the Christian miracles are true, the Spiritualist has a claim to say that

his miracles may be true also. But it is sufficient to observe in the present case that none of those who took part at the Castlemaine *seances* are Spiritualists, or attribute the phenomena to spirits.

The following account of one of the *seances* is from the *Mount Alexander Mail*, of August 28th, and is signed, "J. S. E.:"—

On the evening of Tuesday, 6th August, accompanied by Mr. G. W. C. and Mr. and Mrs. H., I visited the house of Mr. P. at his invitation, to obtain, if possible, further evidence of the novel manifestations of force which had greatly surprised myself and friends on the Tuesday evening previous. We reached the house at 7.30 p.m. The night was dark, but fine. Within five minutes we were introduced to the room we occupied on Sunday evening, Mr. C. entering first, followed by Mrs. P., Mr. H., and myself. We satisfied ourselves that the apartment, in size about 12 ft. square by 10 ft. high, contained nothing beyond its ordinary furniture; there were six chairs, an uncovered table, a sofa, and a sewing machine standing upon the carpeted floor. Upon the mantelpiece we saw some chimney ornaments, upon the walls two or three pictures, and the windows were curtained. As soon as the remainder of the party had entered, I locked the door, and, to give additional formality to the fastening, a seal was put upon it by Mr. H. and Mr. P. The window was examined, so were the walls and floor, and all proved intact. We then, six in number, seated ourselves at the table. Mrs. P. had her back to the window, Mr. C. sat at her left hand, I at her right, upon my right Mr. P. sat, and Mr. and Mrs. H. completed the circle. Mr. H. and I provided ourselves with matches, in order to light the room at an instant's notice, and the candle was blown out. We sat silently for a minute or two, when the table gave unmistakable signs of agitation. Loud taps were heard, accompanied by intermittent noises, as a scratching under the table in different places, every now and then relieved by tremors of varying intensity. Mrs. P.'s right hand was all the time on the table, and touching my left. After ten minutes had elapsed, during which there was no invocation of spirits, nor was the observance of any particular attitude of mind imposed upon us, or even suggested during the evening, Mrs. P. uttered what resembled a half-suppressed sigh, and the same instant there fell upon the middle of the table a heavy piece of ironwork. The noise did not suggest the fall from any considerable height; it seemed rather to be the result of the article being placed on the table by a strong hand. We observed afterwards that the table was not much indented. Within two seconds of the report a light was struck, and we found before us a large barrow-wheel, weighing, as Mr. P. subsequently informed us, sixteen and a half pounds. We were told that the wheel had been last seen lying in the yard at a distance not less than 50 ft. from where we sat. It is noticeable that indications of nervous exhaustion were now apparent in Mrs. P. After a few minutes' conversation, in the course of which it was mentioned that this wheel had found its way into the room by the same agency on a former occasion along with a family Bible, a ten-gallon cask, and some other things, we looked to the fastenings on the door and window, and once more inspected the walls, but finding no clue to the mystery we extinguished the solitary candle for the second time and found ourselves wondering silently in the dark. The rapping continued as before, but was varied this time by the candlestick sliding once or twice across the table, and by Mrs. P. being violently dragged to the floor. About fifteen minutes had passed thus when a sudden exclamation from that lady caused Mr. H. and myself simultaneously to strike our matches. We were quick enough to see before it actually touched the table a hind-quarter of bacon, which appeared to have been projected diagonally from the upper part of the front wall over Mrs. P.'s head. Her hands had not been removed from the table. It was again ascertained that the seal and lock upon the door, and the fastening upon the window, were untouched, and that the walls, absurd as it may seem, were to all appearance intact also. The cause of these extraordinary manifestations I am altogether unable to comprehend, much less to explain. But in common with everyone who has witnessed them, I am firmly persuaded that if freedom from deception or imposture on the part of Mr. and Mrs. P. can make them so, these manifestations are perfectly genuine.

A slight remark in the above is strongly corroborative to us of the truth of the narrative. When one of the objects was coming, the medium "uttered what

resembled a half-suppressed sigh." When a medium is wholly or partly entranced, the manifestations are always much stronger than when she is awake. At *seances* Mrs. Guppy sometimes ceases to join in the general conversation, and a question may be put to her twice, after which she will give a half-suppressed sigh, and answer as if waking from a dream. We believe she is never wholly entranced at *seances* when strangers are present, but waking her by questions out of her occasional states of semi-trance tends to weaken the manifestations.

Mr. D. D. HOME is in Paris, and we regret to announce that he is very ill.

The Religio-Philosophical Journal, price eight cents per copy, published weekly by Mr. S. S. Jones, Fifth-avenue, Chicago, contains a great deal of interesting information about Spiritualism in America.

MR. GEORGE SEXTON, M.A., M.D., a great man among the Secularists, has recently announced himself to be a convert to Spiritualism, to the great disgust of Mr. Bradlaugh and his friends.

NEXT Thursday evening, at half-past eight o'clock, Miss Louisa Hudson, trance-medium, will give an address, under spirit influence, to the St. John's Association of Spiritualists, St. John's Temperance Hall, Corporation-row, Clerkenwell.

DEATH.—Mr. Enmore Jones will give a lecture, on the 28th of November, at eight o'clock, at the Hall, Corporation-row, Clerkenwell. The basis of the lecture will be the reply he made to an essay "On Death," read at the Dialectical Society last month, when "the immortality of man," says Mr. Jones, "was ignored, and the advantage of committing suicide to escape from pain recommended."

MRS. GUPPY'S MEDIUMSHIP.—Mrs. Guppy, who of late, of course, has been unable to sit for manifestations, has begun to hold *seances* once more, and her very powerful mediumship will, doubtless, before long reach its full strength again. A fortnight ago she held a *seance* at which a few raps only were obtained, but last Sunday, at another *seance*, one rather large batch of flowers (chrysanthemums) was brought by the spirits, after which there were some raps.

MRS. BASSETT'S MEDIUMSHIP.—Miss Kate Fox is the best medium for spirit raps in this country, but of London mediums, Mrs. Bassett, of Thornham-grove, Stratford, is one of the best. She, however, gives most of her time to dark *seances*. Mrs. Mary Marshall the younger used to be the best medium for raps and daylight manifestations, and she was always very sure of getting good results under the very worst conditions. We wish that Mrs. Bassett and her spirits would cultivate daylight *seances* for raps and physical manifestations; there is a want of such a medium at the present time in the movement.

MANY genuine spirit photographs have been obtained in America, and a few in England. There are numberless methods of producing artificial ghost pictures, and a few attempts have been made by unprincipled photographers who are not Spiritualists, to deceive Spiritualists with the same. *Cartes de visite* can be turned out at an expense varying from 1½d. to 3d. each, according to the quality of the work and materials, and the usual selling price is 1s. Hence all the shopkeepers concerned in the sale get excessively large profits. When spirit photographs are announced, it is well not to be in a hurry to buy them till full inquiries have been made as to their character and source.

ANSWERS TO CORRESPONDENTS.

So many letters are sent to us from strangers, that in future we cannot undertake to reply to them, except in print in this column.

ENOCH.—The books received. Will review them soon.

F. A. B.—The argument of your letter is good, but its tone rather too aggressive. There was nothing in the very fair and gentlemanly statement to call for sharp allusions to "parsons." Improve its tone a little.

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HEAVEN OPENED.—PART II, being further descriptions of, and advanced teachings from, the Spirit Land. Given through the mediumship of F. J. T. With an Appendix containing the Scripture proofs of Spiritualism.

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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.

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THE RISE AND PROGRESS OF SPIRITUALISM

In England, by Benjamin Coleman, recently published in the Spiritualist, reprinted in pamphlet form, on toned paper, with coloured wrapper. The discussion is also included in the pamphlet. Copies may be had at one shilling each, of Mr. E. W. Allen, 11, Ave Maria-lane, E.C., and are of especial value for presentation to those who are unimformed on the subject of Spiritualism.

DEDICATED (by permission) to Sir WALTER TREVELYAN, Bart.

Will shortly be Published, price 2s. 6d., bound in cloth extra, with a Portrait of the Smuggler, engraved from a Photograph by JAMES PARRIDGE, Esq.

THE LAST OF THE SMUGGLERS: being the Autobiography of William Rattenbury, of Beer, Devon. Edited by GEORGE FRASER, with numerous explanatory notes by Miss Elizabeth Traies.

Descriptions of this work have already appeared in "The Graphic" for 9th December, 1871, and the "Dark Blue" Magazine for September, 1872. It is interesting as recording very faithfully the Devonshire idiom, and also as illustrating a curious phase of English domestic history. It was at the persuasion of Mr. Glasscott, the late Vicar of Seaton and Beer, that Rattenbury wrote the autobiography, which has been read in its manuscript form by many visitors to those Devonshire villages, and is now put into the publishers' hands in the hope of realising some small sum which may save the aged smuggler from the workhouse. Mr. Ruskin, who has read the original manuscript, writes:—"I shall have much pleasure in subscribing for two copies of the 'Life of the Old Smuggler,' and am glad it is to be published."

Amongst other subscribers are the following:—Earl of Devon, the Earl of Pembroke, Lady Mary Herbert, Lady Tamson, Sir John D. Coleridge, M.P., Sir Walter C. Trevelyan, Bart., Sir Charles E. Trevelyan, K.C.B., Sir John Bowring, Admiral Sir Jas. D. H. Elphinstone, Bart., M.P., Sir Massey Lopes, Bart., M.P., Sir Stafford H. Northcote, M.P., Sir Sydney H. Waterbury, Admiral Sir Thomas Pasley, Bart., Sir Frederick Bathurst, the Hon. Mark Rolfe, J. Gwynne Holford, Esq., M.P., Dr. John Brown ("Rob and His Friends"), Dante G. Rossetti, Esq., John Forster Esq., A. Locker, Esq., ("Graphic"), Mrs. Garrett Anderson, M.D., Rev. Canon Kingsley, Rev. J. Llewelyn Davies, Rev. C. A. Johns, W. D. Christie, Esq., G.B. W. Cave Thomas, Esq., Rev. H. Vyvyan (Vicar of Seaton and Beer), Charles Hutton Gregory, Esq., C.E., Captain Delrymple Elphinstone, R.N., Rev. Compton Reade, Mrs. Stirling, Mrs. Amelia Lewis, John C. Freund, Esq., &c., &c.

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