

The Spiritualist.

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

[REGISTERED FOR TRANSMISSION ABROAD.]

No. 38.—(VOL. II., No. 10.)

LONDON: TUESDAY, OCTOBER 15, 1872.

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

FORTNIGHTLY PUBLICATION OF "THE SPIRITUALIST."

From this time forth *The Spiritualist* will be published on the first and fifteenth of every month. Our next number will therefore be issued on the first of November.

THE SYSTEMATIC APPEARANCE OF SPIRITS IN LONDON.

THE readers of these pages have been informed from time to time, during the past two years, of the progress of the development of the mediumship of Miss Florence Cook, aged sixteen, daughter of Mr. Henry Cook, who resides at Hackney, and is a leading member of the Dalston Association of Enquirers into Spiritualism. After obtaining in great perfection such manifestations as table manifestations, raps, direct spirit voices, floating of the body in the air, trance and clairvoyant manifestations, direct spirit writing, and so on, spirit faces began to make themselves visible in the light through Miss Cook's mediumship. These living faces were formed in the dark, in a darkened room or cabinet, with curtains over the entrance; and afterwards the faces were pushed out through the curtains into the light for a few seconds only at first, though now sometimes for five minutes at a time, so as to be seen and talked to by the observers outside. The heads have always been more or less covered with drapery of the purest white; at first this drapery covered not only the sides and backs of the heads, but encroached very much upon the cheeks, and the faces could only bear a very feeble light for a short time. Now the faces are uncovered almost to the ears, and they bear a strong light for a long time. The spirits say of the light, "It makes us feel tired." The intent gaze of the observers also pains them, causing, they say, a burning sensation. Perhaps this is why many wonderful spiritual manifestations—such for instance as the playing of Mr. Crookes's accordion under a table—take place either in darkness, or with some screen between the eyes of the observers and the thing manipulated.

The spirit Katie King is very much like Miss Cook, and this at first was a great source of annoyance to the medium, though now many other spirit faces come bearing scarcely a trace of resemblance to Miss Cook. We say "scarcely a trace" because, although faces sometimes come nearly twice as big as the face of the medium, sometimes also with disarranged teeth, and once with a great cut over the forehead, in all of them there is a trace of resemblance to her, principally about the eyes and nose. Katie says that when they begin making these faces, they are as much like the medium as pieces of jelly turned out of the same mould, but they are altered afterwards. As the manifestations are developed she says that the faces will grow more and more unlike that of the medium. All the faces, except one or two special ones, are fairer in complexion than the face of Miss Cook. Katie's face is not always the same. Once she put it out of the cabinet as black as ink, and shining like patent leather; on another occasion it had a chocolate colour. Her eyes are sometimes grey and sometimes dark. Her head is larger than that of Miss Cook; Katie has more breadth of forehead.

The cabinet is simply a tall cupboard, with an opening in it about a foot square, high up, near the ceiling; it was minutely described, with measurements, by Mr. Blyton in our last number, and there is no other entrance to it than through the doors in front; this we state decidedly, from absolute knowledge. The observers sit in the light in front of the doors, and look the medium in directly she enters the cabinet. Katie says that the faces are made of emanations tangible enough to spirits, thrown off from the bodies of all the members of the circle, the medium included. Next to the medium, the most useful sitters are the servant Mary, and Miss Edith Cook, aged five. Either Mary or Edie is usually ordered by Katie to sit in a chair, with her back to the cabinet, but outside the cabinet like the rest of the sitters; neither of them feel much influence as the manifestations go on. Mary says the effect is to make her feel rather hot and tired. The spirit Katie says that although the substances in the heads come from all the members of the circle, the life in them, while they last, is all taken from the medium, who is very much exhausted by the manifestations, but soon recovers strength again.

A *seance* usually consists of three or four sittings, varying perhaps from fifteen to twenty-five minutes each. Between these sittings Miss Cook is ordered by Katie to walk in the cool open air of the garden; at the same time the doors of the *seance* room and cabinet are thrown wide open, so that all may be thoroughly aired and cooled. The medium is usually in a trance in the cabinet while the faces appear, but not always; the spirits have more power to produce the faces when she is entranced; but Miss Cook does not like it, as she very naturally wishes to see all that is going on. Singing is demanded at times of all the members of the circle, who also have to keep their seats unless invited to rise; in fact, the great success is in great part due to the fact that mortals who do not know how the faces are made, are not allowed to impose their own conditions, mental or physical, upon spirits who do know how to make them, and consequently are the best judges of what is necessary. At this point there is no harm in digressing a little to remark that although Spiritualism is undoubtedly both a mental and a physical science, it is more a mental than a physical science; that is to say, that Professor Huxley with his ideas of the Bishop Berkeley stamp, would make quicker headway in the investigation of Spiritualism than would Professor Tyndall. Spiritualism is a region where physics cannot make much progress without the aid of metaphysics.

At each successive sitting Miss Cook grows weaker, and at last leaves the cabinet with a feeling of giddiness, and a slight swaying motion; cool air soon removes these unpleasant effects. When she wakes from the trance in the cabinet she is usually, but not always, leaning forward in her chair almost horizontally, and she feels a weight on her back almost as if someone were standing on it, but she cannot say that she has ever distinctly felt the impression of feet. The eyes of the spirits have often a somnambulist glassy look, and this is a sign of weakness of power; the glassy look generally disappears if the members of the circle sing well together, and are delighted with the manifestation; the eyes then grow brilliant and sparkling, and begin to move more easily in their sockets; the spirits can then see out of them, and this they cannot always do in the somnambulist stage.

The spirits have permitted these faces to be felt, at first only in total darkness, but gradually with the addition of more and more light. They were first felt in just light enough to see them by, last Saturday week.

To get a good *seance* in the evening, Miss Cook should have nothing to weary body or mind throughout the day, and after a substantial dinner she should go to sleep for an hour or two. Her mother says it is more like a trance than a sleep, and is very deep. After she wakes up she should have nothing but a light tea before the *seance* begins. Meals heavy enough to make the medium feel sleepy are always bad before any *seance*. Stimulants, such as wine, increase the power, but should be avoided. The afternoon sleep is the most important thing, and other mediums have discovered its value. When she wakes up her hair is usually in a very electrical state; it will stick out considerably, and sometimes give sparks with friction. As the hair of other people in the house will not usually do the same at the same time, the effect does not appear to be due to dryness of the atmosphere, or to other external causes, but to something appertaining to the medium herself. There would therefore appear to be a fallacy in the conclusions which Mr. Varley once published in these pages; in detailing his experiments to determine whether the human body gave off electricity, he did not say that he tried experiments with any other human body than his own; such experiments as were tried, were of course so carefully done, and with such sensitive apparatus, as to be quite conclusive in that particular case. The electrical condition of Miss Cook's hair before a *seance* has been so often noticed, as to leave no doubt of the fact being a fact.

For the past two years Mr. and Mrs. and Miss Cook have at considerable expense to themselves, given their friends many opportunities of witnessing the various manifestations, but recently found that they could not possibly keep open house for all who wished to come. Hence professional mediumship was recently contemplated, with all its attendant unpleasantness, and possibly the retardation of the speed of development of the wonderful manifestations which have been so carefully fostered. At this juncture a gentleman, from Didsbury, near Manchester, stepped in, and more than protected Mr. Cook and family against money losses in the matter,

so that no charge will be made to those who have the privilege of being invited to Miss Cook's *seances*, which can only be held twice a week, because of the exhaustion of strength they cause. Already it has been found utterly impossible to admit half the ladies and gentlemen who have desired to be present; there is admission only by invitation and by previous appointment, and it is waste of time for strangers to call upon Mr. Cook at his house. It is desired that the manifestations shall be utilised more especially for scientific purposes.

By saving Miss Cook from professional mediumship, thereby giving her greater facilities to work for the good of the cause, the gentleman who has paid the expenses incidental to the *seances*, has done much good to the cause of both Spiritualism and science. Miss Cook will not give *seances* away from her own home. Home influences have much to do with the success of the manifestations, and it is an established fact, that the manifestations are always stronger than elsewhere in a house the medium lives in. The late Mr. Cox, of Jermyn-street, found that this was the case with Mr. Home. When Miss Cook's cabinet was first made, Katie could not do much at the earlier sittings; she said that there was too much of the influence of the carpenter left in the wood-work. When it was afterwards painted and varnished, the manifestations were weakened for a day or two.

Much of the success of the manifestations depends upon the visitors, who should join heartily in the singing, and in every way try to promote the happiness of the meeting. When a bad antagonistic mental influence is present, the power is weakened, the spirit faces are more deathlike, and show themselves for a shorter time.

None but ladies and gentlemen of honourable character have hitherto been admitted to the *seances*, hence up to the present time there has been no trickery, untruthfulness, or unpleasantness, on the part either of the spirits or the mortals. Katie often permits her face and hands to be felt on condition that there shall be no grasping or pinching, nor has anybody attempted to break faith with her. In America the sitters have not always been so honourable, and within the past year the *Banner of Light* has printed some of the results of the tricks of visitors. A boy medium obtained spirit hands, and a person present squirted some ink over the hands; when the boy was released from the cabinet his hands were covered with ink, and the youth was denounced as an impostor then and there. But a gentleman who had once seen the boy put his hands only, under a shawl, to get darkness, and then seen spirit hand and arms coming out at the further end of the shawl, was not satisfied. He tried experiments, and found that colouring matter placed upon the spirit hands afterwards appeared on different parts of the body of the medium. The spirits told him not to use poisonous colouring matters in the experiments, as it would get into the lungs and other parts of the body of the medium, to his injury. All these things are matters for careful experimental investigation.

We will now give a description of some of the manifestations obtained through Miss Cook's mediumship since the publication of our last number, and arranged in chronological order.

September 18th.—This narrative is sent to us by a lady who does not wish her name to be published:—

SIR,—I was present yesterday evening, Sept. 18th, at a *seance* at Mr. Cook's, of which I should like to give you a few details.

The circle consisted of Mr. and Mrs. Cook and family, a distinguished Fellow of the Royal Society and his wife, and the editor of a well-known scientific journal, besides myself, who am a personal friend of Miss Cook's, and was staying in the house. We sat for face manifestations. Miss Cook was, of course, the medium, and was tied with a rope to her chair (by spirit power) inside the cabinet, in the manner fully described by Mr. Blyton in your last number.

The knots being examined and approved by the members of the circle, we all joined in singing. After some time the spirit Katie appeared at the opening of the cabinet, and we had a very good view of her face under a strong light. It was more perfect even than usual, and the head was completely formed all round.

In due time a female face of very different aspect from Katie's presented itself. It seemed unable to speak, but the lips were opened several times, showing teeth of exceeding whiteness and regularity. It intimated by signs that it wished to address itself to one of the party in particular, the Editor before mentioned, whom I will call Mr. X., but he failed to recognise the face as that of a departed friend. The spirit then turned towards him, and drawing aside the drapery, showed a deep cut on the side of the temple, above the left eye. We asked if this wound was the cause of death. The spirit nodded assent. Still no recognition on the part of Mr. X. and the face disappeared. This was all

rather solemn, but the performance ended in a semi-comic manner as I will endeavour to relate.

A little later in the evening Katie asked Mr. X. to go into the cabinet, remove the chair, and stand opposite to Miss Cook, holding both her hands. The editor entered bravely. Having been for some time an ardent investigator of the phenomena of Spiritualism, he felt himself doubtless as well-versed in its mysteries as is possible to a non-mediumistic person. His remarks kept us *au courant* of all that was going on inside the cabinet. "The medium has almost turned herself round; she is resting her head in the corner; I think she is entranced," &c. Presently Mr. Cook said he could see something waving about inside the cabinet above Mr. X. "I am getting very hot," said the editor; "I feel very weak, I should like to come out." We heard him, somewhat amused, but heeded not, trusting to Katie that all would be well. Then in louder, and at last terrified tones—"Let me out! let me out! I shall faint!" We unlocked the door and released the poor captive, who staggered out, looking scared and deathly pale, and more like an orthodox ghost than anything we had yet witnessed. We laid him on the floor, and administered a little cold water, and in a few minutes he (not having fainted) awoke to the absurdity of his situation, and left to catch the last train. Mr. and Mrs. — also left almost immediately. So much for the effect of a little personal experience of spirit-influence on scientific observers! I wish Katie and other spirit-practitioners would administer a few more good doses of psychic force to its eminent discoverers and advocates! We should soon see F.R.S.'s, M.D.'s, and B.Sc.'s, flocked one after the other, without respect of person, rank, or degree.

After the departure of our friends, as it were in a whirlwind, we tried to collect our scattered senses, and prepare to retire. But the spirits had not done their work, and were not going to let us off till they had finished. Miss Cook was sitting entranced upon the sofa with her head buried in the cushions, moaning and begging for another *seance*. It was near midnight but we were forced to comply. The medium was placed in the cabinet; loud knocks were heard inside, and in a few minutes the strange face re-appeared, with a black cap, or very closely-matted black hair (I could not distinguish which) under the white drapery. The words "Take note," had been previously rapped out. The spirit re-asserted its connection with Mr. X, and its anxiety to be recognised, and the face wore a pained expression. Now mark the following. As we watched, the upper features became gradually blurred, and finally blotted out altogether, and there remained what appeared to be a blank mass of flesh, over which the drapery was closed by degrees, until nothing could be seen between the folds, but the point of the nose and mouth. Then the head dropped below the opening.

Katie afterwards told us it was well we had sat, for the spirit wanted to finish what she had begun with Mr. X. If she had not been able to do so, she would have haunted the medium till her next *seance*, to her great discomfort, possibly to her injury.

I make no comment on this last, but it was to me the lesson of the whole.

A. B.

Mr. X. says that he thinks that the heat of the small cabinet had, perhaps, as much to do with his faintness, as spirit-influence, and that, upon entering the cabinet again a few days later, when in stronger health, nothing of the kind occurred.

September 20th.—On this evening an ordinary table *seance*, at which we were present, was held at Mr. Cook's. Mrs. Cook told us that after Mr. X. left, at the last *seance*, Miss Cook entered her bedroom, and unexpectedly saw the spirit face with the cut over the eye, which frightened her. Then the other sitting described by our correspondent took place. One other case of a spirit getting near mediums, and then being unable to leave them without certain conditions being furnished, once came under our notice, but we have no space now to give details.

At the table *seance* Katie was asked "If the spirit who wished to be recognised, could not tell her name, why did not Katie, who had been with her in the cabinet, tell us her name for her?" Katie replied, evasively, "You may be shut up in an omnibus with people, yet not know their names." "Yes; but we do not do hard work for the people in the omnibus, and help them to materialise themselves." "Well, the truth of the matter is, I won't tell you her name. We give these manifestations under guidance, and are not our own masters or mistresses as to what we shall reveal. You will know some time or other who the spirit is."

The spirit in question appears sometimes with, and sometimes without, the cut over the eye.

September 22nd.—The gentleman who wrote the following report is a Government official:—

SIR,—We sat for faces at 7.30. Mr. and Mrs. Cook, Florrie, Kate, Donald, Mary, and myself. Miss Cook sat down in the cabinet; at her feet were a couple of tubes, and a piece of thin rope, about four yards long. I locked her in. Your lamp was full on the cabinet. Katie spoke, and said we were to sing, which we did heartily. Katie then told me to open the cabinet and look at the medium. The rope was tied round both her wrists, the ends brought round her neck, tied there again, and then brought down and tied to sides of chair—about four to six tight knots at each tie. This was done in about four or five minutes. At Florrie's wish I sealed the knots securely at both wrists and on one side of the chair. I then asked her to rise, which she did with difficulty, the chair holding down her arms and forming a most uncomfortable appendage. Door locked by me again; more singing, then Katie's face, first apparently dull and lifeless, the eyes fixed, but gradually, as we sung, increasing in prettiness and animation. The face was very much like the medium's, except that it had a dimple in the chin, and was broader across the eyes. It remained at the opening for ten minutes, and talked to us all; but when it spoke it seemed to shrink back into the shadow, and the movement of the lips could with difficulty be seen. Katie wore the usual white spirit head-dress. We were then told to release the medium. We found her in the same position, but entranced. The rope was unremoved and the seals unbroken. I was forced to cut the rope, which I did, preserving the knots untied and seals intact. The rope is now in my possession. Interval of

half an hour, the medium appearing much exhausted. Locked her up again, not tied this time; no other faces than Katie's had been given. Singing for quarter of an hour, when a curious face (apparently a woman's) presented itself. The eyes were closed, there were no eyebrows, the nose was a mere "snub," the mouth a scarcely perceptible pucker. A white cloth was drawn over the head, and between the forehead and this cloth was no hair, but what appeared to be a dark gap. This was an "uncanny" face, and did not speak. It slowly moved backwards and forwards for about three minutes, and then fell back out of sight.

More singing (called for by alphabet and raps this time), and after about five minutes a third head, also a woman's, appeared. It was good-looking; not like the medium in appearance at all, and had black sparkling eyes. It wore a high white headdress (in shape like those enormous oil-cloth caps worn by the Parsee merchants who are often seen about the City). It moved about freely and turned round, and showed us a well formed and pretty left ear. It did not speak. I asked if it was known to any in the circle, or yourself, and it shook a negative. It peered down at little Edith (who was sitting against the cabinet door fast asleep) and opened its mouth, but could make no sound. After keeping in view five minutes, it fell back, and was gone. Katie then spoke (without showing herself again), and directed me to "put myself inside with the medium." This I did, and sat in the chair, while Miss Cook stood; I held both her hands, and Mrs. Cook locked us in. I felt the influence strongly, as I have done before at some sittings, my breath seemingly being slowly pumped out of me. But in a few minutes this ceased. I sat inside for ten minutes or more, but saw and heard nothing. Florrie said she saw a white cloud forming over my head, but I looked and saw nought. The folks outside got tired at last and let me out. We then locked the medium up again, and Katie said that the power was used up (this was given by alphabet and raps), and that the medium was to be awakened. I did this by upward passes with difficulty, and left her for a moment, when she went off again. I tried once more, and brought her out into the room. For the rest of the evening she was half asleep, and could hardly walk. It is evident that these face manifestations use up her strength enormously.

I ought to state that while I sat in the cabinet Mary was bidden to sit with her back to the door, and that we had a short sitting round the table previously for ten minutes to "get up the power" by Katie's direction.

September 27th.—Mrs. Corner has sent us the following letter:—

SIR,—Will you allow me a short space in your most interesting journal to narrate a few of the incidents which took place at a *seance* my daughter and I attended last evening (Friday), at Mr. Cook's?

About 7.30 p.m. we entered the *seance*-room, when Miss Cook went immediately into the cabinet, inside of which were a chair, two tubes, and six yards of soft rope. The doors of the cabinet were closed and locked. The sitters were, Mr. and Mrs. Cook, the Misses Katie and Edith (the latter, I may remark, a most beautiful child of five years of age), Master Donald Cook, my daughter, and myself. We had only sat about three or four minutes, when the tubes began to be thrown about, and we heard Miss Cook beg of Katie, her spirit-friend, not to knock her about so much. Miss Cook then said she was being tied, which process occupied about two minutes. The doors of the cabinet were then unlocked, and we found the medium securely tied, the rope being twice round each wrist, secured by about half a dozen knots on each; it was then taken up to her neck, which was encircled by six coils of the rope, secured not only by a knot, but a pin, which Miss Cook wore in her collar, was taken out, and used also in pinning the rope, which was then made fast to the back of the chair. The knots were then sealed, and the doors again closed, Katie asking us to sing. The medium, during this time, was in her normal state, when the spirit Katie bid her go to sleep, telling her she would sing her to sleep. We distinctly heard her singing some old nursery rhymes, in that hushed style you would use in singing a child to sleep. This she soon accomplished. Shortly after, the tubes appeared at the opening in the cabinet, and Katie said, "Mrs. Corner, I know you; but who is that you have with you?" I replied, "This is my daughter, Carrie." "How do you spell it?" she inquired; and upon my informing her, she appeared satisfied. A hand was then seen at the opening, followed by a face—calm—beautiful, the eyes liquid and sparkling, the lids winking in a natural manner, a finely cut mouth, and very white teeth. On the top of the forehead she wore a white, apparently linen, band, which also formed her head dress. Upon our exclaiming how beautiful she was, she acknowledged the compliment, by gracefully bowing her head. The light was fully turned on the face, which remained five minutes; it then seemed to gently fall on one side and disappear.

Katie next said she would show us a very beautiful face of a Parsee; this appeared in the course of a few minutes. The Parsee wore a high, white head-dress, somewhat resembling a sugar-loaf, which was very becoming to her eastern cast of features. She turned her head round so that we might see her hair, and her beautifully-shaped ear. This face remained three minutes, when Katie told us we were to give up for a short time. The cabinet was then opened, and we found the medium deeply entranced. As soon as the effect had gone off, my daughter commenced to untie the knots; with the help of a stiletto she accomplished the task in about nine minutes.

After chatting for about half an hour, Miss Cook again entered the cabinet—this time minus the rope. Katie very soon entranced her, and told Mrs. Cook she would bring her aunt Mary. Mrs. Cook said this was a sister of her father who had not manifested before. This face Mrs. Cook did not immediately recognise, as it was much younger than she last remembered her aunt, but there being a peculiarity in the formation of the mouth, Mrs. Cook remarked her aunt had a singularly-formed mouth. Katie said, "Yes, that is your aunt's mouth." Mrs. Cook asked some questions of the spirit, who looked very earnestly at her, and, by the movement of the mouth, tried hard to speak, but could not. This face remained five minutes, and then left us. In a short time Katie again showed her face—I think more beautiful than before. She said "Mrs. Corner, would you like to feel my face?" On my replying "I should like it very much," she said "You will not pinch?" The light was immediately put out, and I went up to the cabinet, and raised my hand, which she took, and passed over her face. She then raised my hand to her lips and kissed it, saying, "Will you let me do what I like?" On my replying in the affirmative she said, "I like this—I will adorn my medium with it,"—while so saying she gently, but swiftly detached a portion of my head-dress, with hair pins attached, saying, "You shall not have it again." She

next said, "Mrs. Corner, will you send some notes of this to Willie Harrison?" which I promised to do. Katie's last remarks were, "Mrs. Corner, would you like a dark *seance*?" and upon my replying, "Yes, Katie," she replied, "I will wake my medium, and you shall have one," after which we heard her rousing the medium. During this second *seance* my daughter locked the door, and kept the key in her pocket. Upon her unlocking it, the medium walked out, apparently not much weakened by what she had passed through. We then had an ordinary dark *seance*.

I must apologise for the length of this record, but feel as if I could fill a page of your paper, with the history of this, to my daughter and self, most enjoyable evening.

3, St. Thomas's-square, Hackney, AMELIA CORNER.
September 28th, 1872.

September 29th.—The following is from a Norwich literary gentleman, well known in the newspaper world:—

SIR,—I take it to be a fact that the phenomena produced through Miss Cook's mediumship are not merely as wonderful as any which have yet been witnessed in this country, but have the peculiar advantage of being manifested under conditions more than ordinarily satisfactory to sympathetic visitors, and at the same time eminently calculated to carry conviction to all honest sceptical enquirers. This must be my excuse for asking you to find room in *The Spiritualist* for a short account of what I witnessed on the evening of Sunday, Sept. 29, at the residence of Mr. Cook, of Hackney.

The *seance* took place in the breakfast-room, the circle consisting of Mr. and Mrs. Cook, Mrs. Cook's sister, Mr. and Mrs. Bird (of Brixton), Miss Florrie Cook (the medium), two younger sisters, and a brother, the servant of the house, and myself. The cabinet had been formed by boarding up one of the recesses by the fireplace from floor to ceiling, entrance being gained by folding doors five feet six inches in height, above which is an opening one foot square at which the spirit faces are shown. I need not waste space by describing how the *seance* was conducted, further than by saying that the members joined in singing at intervals appropriate hymns and melodies, and in cheerful conversation; and I shall save time, too, by avoiding all comments and speculations, and confining myself to a plain, simple, and pure matter of fact description of what was seen and done.

I begin then by saying that I had free access to the cabinet, and could find nothing but solid wood in front and solid walls behind; and that notwithstanding that Mr. and Mrs. Cook very courteously allowed me to do just as I liked, I could throughout discover not the slightest symptoms of trickery or delusion and consequently do not believe that there were any. It should be noted too, that during the whole of the sitting—with a slight exception to which I shall presently refer—all the proceedings took place in the light of a good paraffin lamp.

Miss Cook took her seat in the cabinet on a small cane-bottomed chair, placed with its back against the side wall, the space from front to back not being deep enough to allow her to sit in any other way. At her feet I placed a long piece of soft rope, and having closed the doors and locked them, I put the key in my pocket and sat down within a few feet of the cabinet to "watch and wait." The medium thus closeted, joined with the circle in conversation for a few minutes, and then a fresh voice was heard apparently talking with Miss Cook in the cabinet, and now and then addressing some remark about the medium, to the circle. The owner of this voice calls herself Katie King, and says that she is the daughter (not the wife) of the spirit John King (*alias* Sir John de Morgan) well known at several spiritual circles. After a lapse of eight or ten minutes from the time that Miss Cook had entered the cabinet, Katie requested me to unlock the doors and look at the medium. I did so, and found that she had been most elaborately bound to her chair. Each wrist was tied with a series of very beautiful knots very like a crochet chain in appearance, but, as I afterwards found, much tighter than a crochet chain would be. From the wrists the rope passed round the waist, and thence in a very curious and ingenious manner round the neck in a kind of slip-knot, so that, as I found on trial, any motion of the hands would tighten it there, and so most effectually prevent the hands from being employed in active use. From the neck the rope was passed round the back of the chair, and finally tied in tight knots to the bottom ledge. I candidly confessed that I could not have tied the medium so securely as she had thus been tied by invisible agency. To "make assurance doubly sure," I waxed the knots, sealed them with a spade guinea, locked the medium up in her narrow prison, and resumed my seat. Katie's voice was heard again after a few seconds, telling the medium to go to sleep, and soon afterwards assured us that she was "off," and that she herself was preparing to show her face—and sure enough there appeared at the opening at the top of the cabinet what looked at first something like a slightly luminous disk, but which quickly took the form of a female face, as like as possible to any female face I ever saw in the flesh, except that I have not often been fortunate enough to see one so beautiful. And this face looked, smiled, nodded, and talked to us several minutes—while at Katie's own request the light of the lamp was thrown full upon her. I will not attempt to describe the face—for I am no hand at that sort of thing. I have already said that it was very beautiful, and I have only to add that the sole drawback to the pleasure I had in looking at it arose from what I can only describe as the "glassy" appearance of the large full eyes, and also from the fact that the sides of the face and the head were bound about by a coarse white linen cloth, which looked as solid and material as the face itself. Nor will I say anything about what we said to Katie, or what she said to us. It was, undoubtedly, interesting to the circle, but might be of no interest to your readers.

Katie at last told us that if we wished to see something "very pretty," we could do so if we would sit again, but that the present sitting must be suspended for half-an-hour, and the medium must be released from her bondage. I sprang up at once, and unlocked and threw open the doors, hoping to catch a sight of Katie inside before she had finally vanished from our physical gaze; but she had been too quick for me. All I found inside was Miss Cook, still in her trance, and bound as I had left her, not a knot loosened, and not even a seal broken. I set to work to release her, but the rope being so soft the knots had been formed so close and tight that I could do nothing with them with my nails, and so I had to use my teeth to them; and even then it took me nearly ten minutes to set the medium free.

After an interval the *seance* was resumed, and a face said, to be that of a Parsee lady, showed itself at the opening. I had thought Katie beautiful, but the Parsee was far more so.

There was something peculiarly *spiritual* about the countenance. Unfortunately she could not speak, and could only answer our questions by nods or shakes of the head. Once when a remark was made about the very apparent solidity of her cheeks, she put her hands to them to show that they yielded to the pressure of her fingers. Her face was much fuller than Katie's, her eyes were of a different colour, and her hands were considerably smaller. A sweet smile passed over her face when anything was said that pleased her, and her lips often quivered in an apparent attempt to reply, the failure being followed by a shadow of sadness and regret. The sides of the face were not covered as Katie's were, but she wore a tall headdress of similar fabric.

As I have said all these manifestations took place in the full light of a good paraffin lamp, thrown by a reflector on the faces. One experience which we afterwards had in the dark I must now briefly mention. Katie having paid us one more visit we took advantage of it to ask whether we might *touch* her. We were told that at present this could not be done in the light, though it was expected that after a few more sittings the conditions would allow such a very natural desire on the part of the circle to be gratified. But Katie said that our wish should be complied with if the light were put out, and this having been done, Mr. and Mrs. Bird and myself went up to the cabinet one by one and were allowed to feel her hands, and face, and head. For myself I can only say that they felt just about the same as I should expect the hands, face, and head of a friend in the flesh to feel—but I must confess that I should have liked to do what Katie cautioned me not to do, when she asked me not to "pinch." The lamp was then relighted, Katie greeted us with a final "Good night—God bless you," and our marvellous experiences were ended.

In conclusion, I desire to express my thanks to Mr., Mrs., and Miss Cook for their kindness and courtesy on the occasion of my visit, and to express a hope that Miss Cook's wonderful mediumship may be the means of extensive usefulness in giving a full realisation of the intimate relation of the spirit world with that in which it is our own lot yet to dwell.

Old Palace-road, Norwich, EDmund D. ROGERS.
October 7, 1872.

Mr. Bird, who was present at the same *seance*, has sent us the following letter:—

SIR,—Mr. Rogers being a visitor at our house, Mrs. Bird and myself have read his letter to you about our *seance* with Miss Cook, and we desire to state that we think it a very good and accurate account of what we all witnessed. I desire to add, that the fabric about the heads of the spirits appeared to us to possess a whiteness of remarkable purity, though it may, perhaps, have been coarse in texture. Several of us thought Katie looked pale when she first appeared; before she appeared the second time she said, "Now I'll put some colour in my face." She then showed herself with a good colour. All the spirits were very considerably fairer in complexion than Miss Cook. That one *seance* with Miss Cook has been more convincing to me than all the other physical manifestations put together, which I have seen during the three years that I have known anything about Spiritualism.

10, Park Grove, Brixton, S.W. EARL BIRD.

October 1st.—At a face *seance* held on this date at Mr. Cook's, Mr. George Dornbusch, of Hackney, and some members of his family, were present. Katie appeared, also the spirit who states herself to be a Parsee. The latter says she is "a messenger," but no explanation of the term has been given. At this *seance* the spirit faces were felt for the first time in the light, but too feeble a light to see them by.

Later in the evening there was a second *seance* for a few minutes. Katie, in the dark, gave us something to feel, saying,—"That is what we make the faces of. Do not pinch it." It felt like a piece of damp wash-leather. Next she said,—"Feel this; it is true spirit drapery." The texture was certainly remarkable. As it was drawn over the fingers, it felt as light and fragile as a spider's web,—fine silk would be coarse and heavy in comparison. "Now feel it materialised," said Katie, and it felt like the heavy white drapery which ordinarily adorns the spirit heads.

October 5th.—Among the witnesses present at this *seance* were the Author of the "Unorthodox London" letters in the *Daily Telegraph*; Mr. Charles Blackburn; Dr. John E. Purdon, of Sandown, Isle of Wight; and the Editor of the *Spiritualist*. The following account of what was seen is reprinted from last Thursday's *Daily Telegraph*. It appeared in that journal under the heading of "Spirit Faces, by Our Own Commissioner":—

I am about to attempt what I am aware is a difficult task—namely, to describe dispassionately and judiciously one of those so-called higher manifestations of Spiritualism about which people are apt to write and speak too much, as it appears to me, in the capacity of advocates for or against. I shall endeavour to describe what I saw here in London a few nights ago, as impartially as a judge might sum up a case from his notes of evidence. It is literally what I am doing. I am transcribing rough notes made at the time, and on the spot where the circumstances which I narrate occurred. I empanel the British public to say whether they think I have seen something very remarkable or been egregiously gulled.

A few days ago I received an invitation from a Spiritualistic friend to attend one of the *seances* of a lady whom I must call Miss Blank, because her name is not public property. She is not a professional medium; she receives no money from those who visit her house, and has no wish to have that residence besieged, as it certainly would be if I gave the slightest clue to her name and address. She has no desire, so she says, even for notoriety on the score of the manifestations of which she is the unwilling agent or medium. The peculiar character of these manifestations is the production of the spirit face, or even partial form, no longer in darkness, but under a strong light. Now, I had seen tables dance and heard them rap; I had witnessed Mr. Home's "levitation," and listened to John King's unspirit-like voice; I had even felt spirit-hands, as they were called, once or twice; but all these manifestations, except the tilting and the rapping, had taken place in the dark; and I object to darkness. I love light, like an ancient Greek. It was the light element, I frankly confess, which mostly attracted

me to the *seance* of Miss Blank. Miss Blank's papa—for the young lady is but sixteen—lives on the outskirts of London—as Spiritualists always seem to do, and is a respectable man in some small commercial line of life. Besides the medium, who is a pretty, Jewish-like little girl, there were three other children present, all of whom discoursed of spirits in the most off-hand way. Mamma and aunt made up the domestic portion of our circle, and there were, besides, the editor of a Spiritualistic journal, another pronounced Spiritualist, a doctor from the country, who had had something to do with developing the medium, and had been converted by her to the doctrines of Spiritualism; an old gentleman from Manchester, and myself—eleven in all, irrespective of our little hostess, the pretty medium.

After a brief confab in the front parlour we descended to the nether regions, where the spirits were in the habit of making their appearance in a small breakfast-room next to the kitchen. The original method of "development" was simple in the extreme. Miss Blank went into the room alone. A curtain was stretched across the open doorway, leaving an aperture of about a foot deep at the top; and in this rather Punch-and-Judy-like opening portions of the spirit face gradually showed themselves—first a nose, then an ear, &c.—to the circle who sat on the stairs. Now, however, that the power was more developed, a sort of corner cupboard had been fitted up with two doors opening in the usual manner from the centre, and an aperture of some eighteen inches square in the fixed portion at the top. At this I was told the faces would appear. A lamp on a table in the other corner of the room was so arranged as to shed a bright light on this opening, whilst it left the rest of the small apartment in subdued but still in full light. I examined the cupboard or cabinet carefully, put a chair in, and saw little Miss Blank carefully shut up inside like a pot of jam or a pound of candles. A rope was put in her lap, the object of which will appear anon, and we all sat round like a party of grown-up children waiting for the magic lantern.

We were told to sing, and so we did—at least the rest did; for the songs were Spiritualistic ones for the most part, which I did not know. They were pretty, cheerful little hymns, such as "Hand in hand with Angels," "The Beautiful River," and Longfellow's "Footsteps of Angels." By-and-by, raps in the inside the cupboard-door told us to "open sesame." We did so; and there was pretty Miss Blank tied round the neck, arms, and legs to the chair, in a very uncomfortable and apparently secure manner. We sealed the knots, shut her up in the cupboard, and warbled again. After some delay a face rose gently to the aperture rather far back, but presently came well to the front. It was slightly pale, and the head was swathed in white drapery. The eyes were fixed, and altogether it looked ghostly. It remained for some, disappeared and re-appeared; and the lamp was turned full upon it, but the eyes never lost their fixed stare, and showed no symptom of winking. After several minutes it went altogether. The doors were opened, and little Miss Blank was found, still tied, with seals unbroken, and to all appearance in a deep sleep. She was "entranced," I was told. "Katie," the spirit (for she was a familiar in the most literal sense), informed me that she gathered the "material" for embodying herself from the breaths of the circle, and took the "life" from the medium. Miss Blank was then awakened, unrecorded, and taken to walk for a quarter of an hour in the back garden, as she was much exhausted; and we went upstairs to recruit as well. We had to make this break thrice during the evening.

When we re-assembled, after a good deal more singing than I cared about, another appearance took place in obedience to the command of the doctor, who had been in the East, and asked to see a Parsee friend. After some delay, a head appeared, surmounted by a turban, and with a decidedly Eastern expression of countenance and dark complexion. It did not satisfy the doctor, who declared that the face bore a resemblance to the one demanded, but that the head-gear was not *en règle*. This was Tableau No. 2, which took a long time and almost interminable singing to bring about. Then there was another adjournment. The children were sent to bed, and the maid-servant—who, it appeared, was great at singing—came in from the kitchen to join the circle. There was one advantage, papa and mamma told me, about these manifestations; they rendered the children quite superior to all ideas of "Bogey." I could not help asking myself whether I should have dared to go to bed under such circumstances in my days of immaturity.

In scene the Third, the face was quite different. The head was still surmounted by white drapery, but a black band was over the forehead, like a nun's hood. The teeth were projecting, and the expression of the face sad. They fancied it was a spirit that was pained at not being recognised. When this face disappeared, Katie came again for a little while, and allowed me to go up to the cupboard and touch her face and hand, after first putting to me the pertinent question, "Do you squeeze?" On assuring her I did not do anything so improper, the manipulations were permitted. This was the finale, and the circle broke up forthwith. The gentleman from Manchester was delighted, and all the Spiritualists, of course, were loud in their commendations. I reserved my judgment, as my custom always is when I see anything that beats me. I was sufficiently struck by what I had witnessed to accept readily an invitation to another *seance* on a subsequent occasion. In the meantime I should like to submit these few particulars to a dispassionate jury for them to decide whether I was really for those three hours in direct contact with supernatural beings, or simply taken in by one of the most satisfactory "physical" mediums it was ever my good fortune to meet.

We do not know that the author of the above is accurate in stating Dr. Purdon to be a Spiritualist. He has not said so. He is a new inquirer, who has only just satisfied himself as to the reality of the phenomena, and who accidentally retarded rather than assisted Miss Cook's development.

At this *seance* spirit faces were first felt in this country in light enough to see them by. Mr. Blackburn was first called up to pass his hand over Katie's face. Our turn came next. "Does breath come from your lips when you are not speaking?" was asked. Katie shook her head in reply. Soon afterwards she said,—"We shall be able to let you paw these faces in full light before long." On this occasion there was very little difference between the face of the Parsee and the face of Katie. The third spirit (not recognised) had a painful expression of countenance, and altogether different head and face from the others. She attempted to speak, but failed.

October 9th.—Mr. Gledstanes and Mr. Chinnery, of Paris, attended Mr. Cook's circle by invitation. Mr. Gledstanes has sent us the following letter:—

SIR,—Messrs. Chinnery and I, with myself, having been kindly invited by Mr. Cook to attend a *seance* at his house, we had the opportunity of seeing various spirit-faces. Miss Cook, upon going into the cabinet, was tied fast to her chair by the spirit they call Katie, who requested us, in a whispering voice, to seal the knots; this we did carefully, stamping the wax with a signet ring. About five minutes after the door had been closed, a head, covered with white drapery, slowly rose to the aperture; its eyes were open, and it remained quite long enough for us all to have a good look at it, with the light turned full upon it. This face certainly bore a very strong resemblance to the medium. This was the attendant spirit, Katie, herself. She disappeared, then re-appeared a few times. After her last appearance, we were told to open the door and untie the medium; and we found her just as we had left her, with the seals unbroken, and bound fast to her chair. With some difficulty we released her from the cords, which had been passed round her neck in a most unpleasant manner. We were directed by the voice to wait twenty minutes, in another room, before proceeding with the *seance*, after which we were called upon to tie the young lady; but we begged to be allowed to waive that ceremony, as we were all perfectly satisfied as to the genuineness of the manifestations. The next face that appeared was differently draped, the head being covered with several thick folds of beautifully clean white cloth; this was recognised as "the Parsee." It seemed to be floating in the air, which, indeed, it really was, only as much of these apparitions being formed as is shown to us. Then we had a real black man, as black as black can be; this was Mr. Tecumseh. As he did not appear able or willing to make any remarks all I know is that he was a real black fellow, and they called him "Tecumseh." We were ordered to retire again for another interval of twenty minutes. Upon opening the door of the cabinet we found Miss Cook in a deep trance, and it was several minutes before she came to herself. Upon again assembling, another face showed itself with prominent teeth, and rather a square jaw, which Mrs. Cook said was her aunt. I asked the apparition if that were the case, and not being able to speak, it nodded its head in assent. Katie appeared again several times; she rested her chin composedly on the ledge of the aperture and looked quietly and calmly at us all for some time. Other faces appeared, sometimes with the eyes closed, and sometimes open, but with rather a ghastly look, as if they had no speculation in them. Upon my saying "Open your eyes," to a face that had them closed, they were immediately opened with a quick jerk, which reminded me of the way a doll's eyes are opened by pulling a wire. The formation of these faces seemed to be a work of great difficulty and trouble to the spirits, and of fatigue to the medium. We went away certainly very grateful to Mr. Cook for his kindness in allowing us to be present at so very interesting a *seance*. We also have to thank Miss Cook for her kindness in enabling the spirits to show us such wonderful things.

J. H. GLEDSTANES.

October 11th.—A *seance* took place at Mr. Cook's; and among the visitors present were the Countess' Paulet, Mrs. L. Makdougall Gregory, the Editor of the *Daily Telegraph*, the Author of the *Unorthodox London* letters in the *Daily Telegraph*, and the Editor of this Journal. Katie appeared while the medium was tightly bound in her chair, the two knots at the two ends of the rope having been sealed. Afterwards a face, nearly black, was seen for a moment or two, not long enough to be clearly observed; but nothing further worthy of notice was witnessed. Miss Cook having been unwell all day from a cold in the head, the manifestations were weak. She had also not had the usual afternoon sleep necessary before a successful *seance*, having been too excited, perhaps, in consequence of being shown up in the *Telegraph* as "a pot of jam or pound of candles."

Katie is fair, and the medium very much darker in complexion. After Katie appeared on this occasion the wax on the knotted ends of the rope was unbroken, and the time occupied in the untying of the knots and releasing of the medium was six minutes. The rope was still tightly knotted at both wrists. We did not think it our business to ask the influential gentleman who did the untying, for any expression of opinion respecting that which he had witnessed.

We have seen much of Miss Cook's mediumship, which is governed by very delicate conditions, and is easily broken down. Hitherto she has not had to face opposing mental influences, but has met Spiritualists only, or high-class thoughtful people, who do not make mediums unhappy, and who comply with the conditions which experience has proved to be necessary. Mrs. Holmes' mediumship is powerful in resisting opposing influences; disbelievers ought first to have several *seances* with Mrs. Holmes, till the rough edge is taken off their prejudices, and afterwards, in a more tractable frame of mind, have a *seance* with Miss Cook, if they are fortunate enough to be able to gain admittance.

REAL AND SHAM SPIRIT PHOTOGRAPHS.

SEVERAL months ago it became our duty to point out that a photographer at Holloway was selling a quantity of artificial ghost-pictures, made chiefly by double exposure of the negative plate, and that many Spiritualists were buying these pictures under the impression that they were genuine spirit-photographs. To the practical photographer there was no question that the pictures were shams, and that portions of some of them were artificially worked in by hand, and were not on the original negative at all. We also revealed how Mr. Herne, the medium, of the firm of Messrs. Herne and Williams, had stood as a sham ghost, and aided Mr. Hudson in

the deception. We likewise published that Mr. Williams had confessed his knowledge of the imposture on the part of Messrs. Herne, Hudson, and others, to Mr. Benjamin Pycock.

The editor of the *Spiritual Magazine*, who all along has "written up" these dummy pictures, last month printed the following letter:—

To the Editor of the "*Spiritual Magazine*."

SIR,—In consequence of having seen statements in the issue of the *Spiritualist* of the 15th instant, I beg to inform you that I called on Mr. Benjamin Pycock, of Brooke's Hotel, 33, Surrey-street, Strand, yesterday, the 20th September, and showed him the statements referred to in the *Spiritualist*. He expressed to me the greatest astonishment, and denied the matter *in toto*, saying that he had never made any such communication, neither had I made any such confession to him. I simply give this as it comes from him, and I think it needs little more denial of the editor's insinuations against me; one false statement proved throws doubt on others. I shall answer the matter more fully elsewhere, as I do not wish to occupy too much of your space. Mr. Pycock has expressed his willingness to corroborate what I now say. The other statements made with reference to me are equally unfounded.

C. E. WILLIAMS, Medium.

Seeing that Messrs. Herne and Williams had recently printed a deliberate untruth, as proved by circumstances which took place in the house of Mr. Henry Morris, of Manchester, the editor of the *Spiritual Magazine* might have sent to Mr. Pycock to learn whether there was any truth in the above letter before printing it.

Mr. Williams also wrote to the *Medium* of Sept. 27th:

But what I particularly wish to write about—the object, in fact, of this letter—is the assertion made in the last paragraph (No. 4), that "Mr. Williams called one morning upon Mr. Benjamin Pycock, one of the investigators, and confessed to him that he knew that Mr. Herne had been in Mr. Hudson's studio looking on, while another person stood as a sham ghost during the first exposure of the plate." When my attention was called to this, I went, on Saturday morning, the 21st instant, and called on Mr. Benjamin Pycock. I took a copy of the *Spiritualist* with me, and asked him what he thought of the statement made therein, and whether it was correct. He assured me it must be entirely a mistake. He had never made any such communication to the editor of the *Spiritualist*, neither had I, on any occasion, made such a confession to him. I told Mr. Pycock that I should have to deny the statement in print. . . I have fulfilled my task so far as I am able, and throw myself upon your readers' sense of justice.—I remain, Sir, yours truly,

CHARLES E. WILLIAMS, Medium.

We saw the above while at Folkestone, and posted the paper to Mr. Pycock without note or comment, and the following copy of a letter, which had been delivered into the hands of Mr. Williams, was sent to us by return:—

Brook's Hotel, 33, Surrey-street,

Mr. ED. WILLIAMS.

Strand, Oct. 1, 1872.

SIR,—This morning a copy of the *Medium* has been forwarded to me, with a report in your letter of an interview you had with me.

I told you distinctly that I was unaware of any publication in *The Spiritualist* that I had determined, after your partner's rudeness and untruthfulness, to have nothing further to do with these charges. I did not say "the statement must be entirely a mistake;" nor did I say "neither had you made such a confession to me;" nor did I give you any powers to put my name again in print.

I do tell you that you had better let me in this matter rest, for if you are disposed to force me to write upon this dispute, what I shall say will neither do your partner nor Mr. Hudson any good; "the more you stir," &c., will prove a truism in this case.—I am, Sir, obediently yours,

B. W. PYCOCK.

Before Mr. Williams went to Manchester, and directly after he knew that the marks of deception had been photographed so as to be clearly discernible by practical men, he went to Mr. Pycock, and made a full confession of the doings of Messrs. Herne, Hudson, and others. Mr. Pycock informed Mr. Blyton and ourselves of it at once.

Mr. T. Blyton, of 74, Navarino-road, Dalston, E., wrote a short letter of six or seven lines only, to the editor of the *Medium*, two weeks ago, stating the above facts, and that no doubt Mr. Pycock did not authorise Mr. Williams's letter. The editor of the *Medium* did not publish Mr. Blyton's note, thereby allowing Mr. Williams's untruths to stand uncontradicted in his journal.

The *Spiritual Magazine* is a respectable journal, though it has been hoaxed considerably, and it will not allow untruths to remain in its pages uncontradicted. We shall see the above letter of Mr. Pycock's in its next month.

The *Spiritual Magazine* sets up the desperate defence that spirits put the many marks of double exposure on Mr. Hudson's plates, and that the "ghost" on the now celebrated picture of the double of Mr. Herne is not himself, but his brother "Willie." The editor says:—

Let me here mention a fact which is, I think, decisive of the question. One evening, my friend Mr. Henry Bielfeld, of 208, Euston-road, called on me, and in conversation remarked that he had, in the morning, accidentally met Mr. Herne in an omnibus on the way to Mr. Hudson, where Mr. Herne said he was to be by 11 o'clock, his spirit-brother having made an appointment with him to be there at that time, and promised that he would endeavour to appear with him on the plate. This was told to me before any copies of this photograph were printed, and, of course, before any controversy concerning it had arisen.

We have received the following letter:—

To the Editor of the *Spiritualist*.

SIR,—I find in your last issue an article headed, "Real and Sham Photographs," in which there is an extract from the

Spiritual Magazine relative to my meeting with Mr. Herne, at Mr. Hudson's. Through some misunderstanding on the part of my friend "T. S." what occurred is not correctly related, and I have written the editor a correct statement of what took place. It is this:—

Mr. Jones, of Enmore-park, made an appointment with me, accompanied by Mrs. Bielfeld, to meet him at Mr. Hudson's. On our way Mr. Herne came into the same omnibus, he also going there. When we arrived Mr. Jones and two of his daughters were waiting, as we were rather behind the appointed time. Mr. Herne excitedly said, "I have an engagement with a lady here at eleven o'clock." Mr. Jones replied, "We also have an appointment for the same hour, and our party is now present but yours is not." "Oh, yes she is," said Mr. Herne, who then informed us that it was a spirit friend. Mr. Jones kindly gave him the precedence, playfully saying, "On condition that you will let me have a copy of what may appear on the plate." This was agreed to.

After a short delay, Mr. Herne returned from the studio, saying it was done. Our party then went in, and whilst there Mr. Jones asked to see the negative of Mr. Herne's photograph. Mr. Hudson replied that Mr. Herne had taken it with him. All our party understood from what Mr. Herne had said that it was a spiritual likeness of a lady and not of a gentleman that appeared on the plate. Mr. Jones has since informed me that he has several times asked Mr. Hudson to let him see the negative, and his answer has always been, "Mr. Herne has not returned it."

I will only remark, in conclusion, I regret that during the controversy on this subject so many sarcastic allusions have been made about the part Mr. Jones has taken in the investigations, as I believe his only aim has been to endeavour to arrive at the truth.

HENRY BIELFELD.

208, Euston-road, 25th Sept., 1872.

Mr. John Jones writes us that Mr. Herne told him that he obtained a likeness of his spirit sister on this occasion.

Mr. E. D. Rogers, who understands photography well, has sent us the following letter:—

To the Editor of the "*Spiritualist*."

SIR,—I wrote last month to the Editor of the *Spiritual Magazine* on the subject of Mr. Hudson's so-called spirit portraits, but my letter was not inserted, and I therefore ask you to be kind enough to let it appear in the *Spiritualist*. To anybody who really understands photography, the editorial articles on the subject in the *Spiritual Magazine* are amusingly ridiculous, written, no doubt, in perfect honesty and good faith, but giving evidence of a lamentable incompetence to deal with the question.

EDMUND D. ROGERS.

Norwich, Oct. 7th, 1872.

[Copy of Letter to the Editor of the *Spiritual Magazine*.]

SIR,—Allow me to say a few words about spirit-photographs. I do not know Mr. Hudson. I never saw him. I have no personal feeling whatever in the present controversy. But I am very jealous of the reputation of Spiritualists for good sense, and very anxious that a journal of such respectability as the *Spiritual Magazine* should not give its countenance to a sham.

I believe spirit-photography to be possible; but I have had considerable experience as a photographer, and I can no more doubt that some of the so-called spirit-photographs are make-ups than I can doubt my own existence. I saw several proofs the other day from one of Mr. Hudson's plates, on which was supposed to be a spirit portrait. All the proofs were shaded off at the foot. Why? As there was no attempt to make vignettes of them by shading them off also at the head, I could conceive of no other reason than that it would be inconvenient to let the sitter's feet be seen. And so it turned out, for one of the proofs, in which the shading off had not been complete, showed ample evidence of two exposures, the background being clearly discernible through the sitter's legs. One word more. In regard to these very pictures, Mr. Hudson was asked to say plainly whether they were genuine spirit photographs or not, and instead of giving a direct answer, he thought it more prudent to make an evasive reply.

I know that it has been said that our spirit friends can, if they choose, produce on the plate all the appearances which are usually taken as evidence of two exposures, one for the "ghost" and one for the sitter. But why should they, seeing that it is hard enough to convince the world even with pictures which have all the appearances of honesty? As to the genuineness of some of Mr. Hudson's pictures, the plainly expressed opinion of a highly intelligent and strictly honourable gentleman like Mr. Beattie, of Clifton, who is not only an ardent Spiritualist, but also a very able photographer, would be valuable, and should practically settle the question; but for those who are not so easily convinced, I would suggest a reference of the question to a jury of men of equal reliability, if a sufficient number of them can be found.

EDMUND D. ROGERS.

Mr. Champenowne, of Kingston-on-Thames, published that he in photographing Mr. Herne, had, with one exposure of the plate only, obtained a picture in which the background appeared in front of Mr. Herne's legs. Last month we called for the publication of this picture, or for copies of it, but none have been forthcoming. The photograph is withheld from examination, and the statement remains an unproved assertion made by a biased writer. Thus another great point relied upon by the editor of the *Spiritual Magazine* proves to be worthless.

Some of Mr. Hudson's pictures have been manufactured by tricks of exposure; in some cases the negatives have been elaborately worked upon by hand after they were dry; in some cases there have been tricks in the printing, in the mounting, and in the treatment of the pictures after they were mounted, to hide the marks of double exposure. And these tricks all through the process of manufacture are written up as the work of spirits!

We know that all along Mr. Hudson has produced a certain proportion of real spirit pictures, but for some months he increased his profits by mixing up sham ones with them. Rumours, which may be true or false, have reached us that of late he has been walking in the path of honesty, and, some time ago, he gave

fair warning to all but the simple as to the real value of his pictures, when he published—"I will not guarantee them to be spirit photographs." The editors of some of our contemporaries then came forward and guaranteed them for him, rendering our task of exposing the deception very difficult. This Journal has been shown up to their readers as a bitter persecutor of innocent people, though it has not uttered an unkind word. The people who have been deceived by the miserable productions, and who have paid heavily for sham ghosts, have a little claim to consideration, but our contemporaries do not seem to think so.

It is a pity that our friend, the editor of the *Spiritual Magazine*, who knows nothing of photography, persists in writing critical articles about photographs he has never taken the trouble to go and see: it is also to be regretted that he innocently goes for all the information he wants to Messrs. Herne and Williams, and prints what they tell him without investigation. We do not see that anything is to be gained by prolonging the discussion, but it might not be amiss if a great frame full of Mr. Hudson's sham pictures were placed on public view, side by side with another frame, containing all the articles and letters which our contemporaries have published in support of the said pictures.

A CLERGYMAN ON SPIRITUALISM.

THE following remarks upon Spiritualism were made by the Rev. Charles J. Taylor, Vicar of Holy Trinity Church, Folkestone, in a sermon preached to his congregation on Sunday morning, August 11th:—

The first question, with most religious persons, respecting Spiritualism, would be—If communication with departed spirits be possible, is it lawful to encourage or to seek it? To the Jews I have no doubt it was unlawful. If the Mosaic law, for instance, against "them that have familiar spirits," would not apply to the case of many of the so-called mediums, it is impossible to see to what sort of case it would apply. We, however, are not subject to the Mosaic law; and, in the absence of any peremptory command in the New Testament, it would seem that we are left to judge of the propriety of the matter upon general principles. Knowing, then, that Spiritualism has, with regard to its own class of subjects, turned away many from what are usually called orthodox views, and (as it is but fair to add) has turned away some from scepticism to at least a partial belief, I felt induced to examine what was evidently capable of exciting a considerable influence over religious opinion. The enquiry was undertaken several years ago; but it is for the first time that I am now induced to refer to its results from the pulpit, through having learned that some of the congregation are interested in the subject. I may state then, that to questions put by me, or about me in my presence, the answers were always in the highest degree failures. Some instances being excepted where there was an even chance for the truth or error of the reply, as, for example, where the answer must be "yes!" or "no!" (in which cases "yes!" and "no!" were pretty equally distributed) the answers, when capable of being tested, were always either incorrect or nonsensical. In more than one instance, this failure was so marked, that it was intimated to me, by way of explanation, that some persons bring bad spirits with them to a seance, which overpower the better sort, and becloud the manifestations. I, however, gratefully acknowledge the courtesy as well as the readiness with which my inquiries were almost uniformly facilitated. Such having been my own personal experience, I have to set against it the alleged very different experience of many respectable and intelligent persons, and I am inclined to think that if the Spiritualists are altogether mistaken in the principal article of their distinctive belief, and no intelligences other than those in the flesh intervene at their gatherings, they are so plausibly misled sometimes by the phenomena, that a sweeping charge of credulity would not be at all universally applicable. They concern themselves with a very obscure side of human nature; but one which ever and anon throughout history has made itself felt. Some of the alleged phenomena may have been imagined rather than have occurred—may have been (to use another form of speech) subjective rather than objective—but even so, perhaps all the more if this be so—I think that when the so-called spirit manifestations shall have been thoroughly sifted, we shall have found the key to those many and puzzling narratives of the quasi-supernatural which men at present usually accept or reject according to their theological prepossessions, rather than according to any critical rule. Then may we be able to trace a common thread running through the stories of the Romish saints and Ecstasies; of the Jansenist and Irvingite miracles of healing; of utterances in foreign or unknown tongues; of predictions, of second-sight, and of apparitions. And, if I mistake not, we shall then find that, whatever there may be in them which had not hitherto been "dreamt of in our philosophy," there is nothing in any of them before which we should bow down our reason, so as to accept any doctrine or fact, merely because it is supported by their authority. Such an investigation, however, would demand much both of calmness and of judgment; and the subject is surely an unfit, and even hazardous one for young, excitable, or untrained minds. It is impossible to doubt that a great amount of imposture or delusion has been somehow or other mixed up with it. Nothing, for example, has been more common than for a communication to profess to come from the spirit of Bacon, Milton, or Shakespeare; nothing has been rarer than for the communication itself to rise even to the earthly capacity of him whose illustrious name it bore. There is one conclusion of comprehensive practical import, which must, I think, be forced upon any one who may acquire any considerable acquaintance with spiritualistic literature and manifestations. The communications can have no authority. Their accounts of the unknown state may be true or false in any particular instance; but whether true or false, there is no certain means of judging. Most persons are apt to jump at once to the conclusion that if spirits do communicate, their statements must needs be true and authoritative. They argue as did those Pharisees who said, "If a spirit hath spoken to him, let us not fight against God." No assumption can be more unfounded, if the assertions of the Spiritualists are true. Whether spirits (of some sort or other) do ever directly communicate, I will not pretend to decide, though I have never myself seen anything which would lead me to think so; but if they do, it

is quite certain that their communications are destitute of authority. Almost every conceivable doctrine and heresy may be found supported by one or another of them; generally according to the bias of the medium, through whom they have professed to be given. The advocates of the system explain that spirits, orthodox and heterodox,—that spirits good, bad, and indifferent,—take upon themselves to make communications. Be it so: but there is absolutely no criterion by which the character of the spirit who is communicating can be judged of except the character of the communication itself. Clearly, then, such communications, inasmuch as they must derive all their acceptance from an act of our own judgment, cannot have authority over our judgment; and we should be very foolish to allow them any. Indeed, this conclusion is substantially adopted by many of the Spiritualists themselves. Whilst feeling it well to speak but briefly about Spiritualism, I have tried to speak plainly and fairly, though conscious that several points of interest have been necessarily unnoticed; and I am quite prepared to let the effect of my own very unfavourable experience of alleged spirit-communications be modified, if it should ever lie within the power of any one to show me results of a more satisfactory character.

SPIRITUAL CONVERSAZIONE AT HACKNEY.

On Monday evening, September 16th, a *conversazione*, in connection with the Dalston Association of Inquirers into Spiritualism, was held at the residence of Mr. George Dornbusch, of Victoria Park, London. Mr. Thomas Wilks, president of the Association, occupied the chair, and there was a large attendance of members and their friends.

The President, in his opening address, said that the Association had done much good work during the past two years in spreading a knowledge of the truths of Spiritualism in Hackney, Dalston, Kingsland, and surrounding districts. Many of the members who had left the society were then holding regular *seances* in their own homes, and new members had risen up to take their place. The Association was gradually accumulating a valuable library, and altogether it was in a prosperous condition. It had about forty members, but many friends who were not members attended some of its meetings; he advised these to join it at once. He felt that they were all much indebted to Mr. Dornbusch for the elegant reception he had given to the Association that evening.

Mr. Dornbusch said that he required no thanks; he was only doing his Master's work, and the thanks were due to those who had had the preparations to make in connection with the meeting. He was pleased to be able to bear testimony to the truth and genuineness of Spiritualism; there were so many proofs of the fact that it is possible to hold communion with spirits in many different ways, that doubt was impossible. On the preceding evening he had been favoured with an invitation to a *seance* at the house of Mr. and Mrs. Cook, and the manifestations through Miss Cook's mediumship were thoroughly genuine and satisfactory; the spirits had spoken there most distinctly, and on one occasion their dear friend, Katie King, recited a whole poem; he did not know that there was any record of so long a recital having been given before by a spirit. The spirits could see clearly in the dark, and they had proved this to him by the way in which they touched him. His City friends would think that he was going mad if he told them that he had felt the hand, arm, and cheek of a spirit; the witnesses of such facts were just as mad as others who saw things which came under their daily observation. Spiritualism solved the great problem as to the immortality of man, and gave a more satisfactory solution of the question than was obtainable from any other source. He desired to return thanks to the visitors who had attended to contribute to the general pleasure.

A little routine business was then transacted, after which some duets and solos were given by the more musical members of the party, and the proceedings closed in a lively manner, by the dancing of a set of quadrilles in the spacious drawing-room. Among those who took part in the evening's proceedings were Mr. T. Blyton, Miss Kisingbury, Mrs. and Miss Corner, Mrs. and Miss Dornbusch, Mr. Arthur Varley, Miss Houghton, Mr. J. B. Orton, Miss Kate Miller, Mr. J. J. Morse, Mr. J. Burns, Mr. George Blyton, Miss Florence E. Cook, Mr. and Mrs. Cook, Mr. J. R. Taylor, Mr. W. H. Harrison, and others.

Birth.

GUPPY.—On the 28th September, at 1, Morland-villas, Highbury-hill-park, N., the wife of Samuel Guppy, Esq., of a son.

Marriage.

BLYTON—BEAR.—On the 8th inst., at St. John's Church, Hackney, by the Rev. W. A. Hulbert; Thomas Blyton, Esq., of Dalston, to Mary Jane Sarah, second daughter of Frederick Bear, Esq., Plaistow, Essex.

DR. HUGH McLEOD is now delivering a course of Thursday evening lectures on Spiritualism at Newcastle, in connection with the Newcastle Spiritual Association. Mr. Bayfield is the Chairman. Questions are answered at the close of each lecture.

MR. J. J. MORSE'S MEDIUMSHIP.—Mr. Morse, the well-known trance medium and inspirational public speaker, is about to visit Scotland and the Midland districts for six weeks. Before he leaves London, the third anniversary of his public *seances* at Mr. Burns's, 15, Southampton-row, Holborn, will be held on those premises on Monday next, October 21st, in the evening, tickets one shilling each. He has not informed us at what hour the visitors are expected to meet, but probably at six o'clock; perhaps the time is stated on the tickets, which may be obtained at the above address. When the conditions are good, Mr. Morse is the best public trance speaker connected with the movement; we have shorthand notes of a lecture he recently delivered under spirit influence, and we hope to be able to publish the same soon.

THE ROYAL INSTITUTION.—The Christmas course of lectures at the Royal Institution this year will probably be delivered by Dr. William Odling, F.R.S. Professor Tyndall has left England for the United States, taking with him his two assistants and a great quantity of scientific apparatus. He is due in New York about this time, and must have had a very stormy passage. He will most likely not return to England till February or March. The physical and chemical laboratories at the Royal Institution have just been entirely pulled down, so that the original rooms in which Faraday laboured, and Sir Humphrey Davy first produced the wonderful metal potassium, are now no more. Fresh laboratories are to be erected, more in accordance with modern requirements. Pictures of the interiors of the old laboratories were published two or three years ago in the *Engineer*.

PRIVATE SEANCES.

(Reported by permission.)

OCTOBER 9th.—SEANCE AT THE COUNTESS PAULETT'S.

Last Wednesday a *seance* took place at Lady Paulett's, 20, Hanover-square. About twenty guests were present, among whom were Mrs. Makdougall Gregory, Colonel and the Honourable Mrs. Lane Fox, Miss Vere, Mrs. F. Passy, Mr. Vere, Mr. Henry Vere, and the Rev. Mr. Clark.

Mrs. Bassett, of Thornham-Grove, Stratford, was the medium; she attended with her husband, who sat at the opposite end of the room, so as to be at a great distance from Mrs. Bassett during the *seance*. Good clear raps were obtained in the light, and after the sitters were arranged, the gas was turned out. Two out of the three spirits whose voices are usually heard at Mrs. Bassett's *seances* made their presence known, but the medium, being a stranger to the members of the circle, was in a timid nervous state, and some of the visitors present knowing nothing about Spiritualism, and being unacquainted with the conditions which favour good spiritual manifestations, altogether the power was weak, and the evidence was not conclusive to observers as to the genuineness of the voices. When the power is strong, the spirit calling himself James Lombard speaks from a point a foot or eighteen inches above Mrs. Bassett's head, so that the person sitting next her can tell that he is rather high in the air, though others further off cannot do so, the ear acting very deceptively as to the direction of sound. On this occasion, the conditions being unfavourable, the gentleman sitting next her, who was a thorough disbeliever, testified to the fact that the voices seemed to be close to her, and not above her.

Phosphorescent lights, which were intensified by the singing of a few of the members of the circle, were seen dancing about rather high up in front of the medium, and travelling over a moderately large range of space. A visitor present touched the lights, and said they were carried by hands, and drew therefrom conclusions not particularly favourable to the medium. This is a common mistake with inquirers, as all Spiritualists know very well that materialised spirit hands feel just the same as the hands of living human beings, though sometimes they are cold and wet, and that spirit hands are usually floating about busily in the air during the occurrence of certain physical manifestations. Those who sat next and close to Mrs. Bassett testified that she sat very motionless the whole evening so far as they could tell; she was also sitting on a chair which made a creaking noise, if she moved to a very small extent.

Afterwards there were loud clear raps in the light, causing slight vibrations in the wood of the table, the medium being absolutely motionless.

The average conclusion of the observers afterwards was that the *seance* was unsatisfactory, but that the raps were very unaccountable.

Mrs. Bassett is a non-professional medium, who sometimes accepts and sometimes refuses travelling expenses. We have seen solid objects moving about in her presence in the light, without being touched, at the house of Miss Ponder, of Hayter-terrace, Brixton-rise, Brixton.

Soon we will print an article stating some of the conditions which sitters at circles should comply with, to get the best physical manifestations.

OCTOBER 10TH. SEANCE AT MRS. MAKDOUGALL GREGORY'S.

Last Thursday at a *seance* at the house of Mrs. L. Makdougall Gregory, 21, Green-street, Grosvenor-square, among the guests present were Miss Vere, Mrs. F. Passy, Mr. Vere, the Rev. Mr. Clark, and Mr. J. T. Peele, the eminent artist.

Miss Louisa Hudson was the medium; she has clairvoyant powers, and is an inspirational speaker; unlike many such sensitives, she does not lose consciousness while she is speaking, but cannot control her utterances at the time. She clearly described the departed father of Mr. Clark, whom she saw standing in the room; no "leading questions" were put to give her any clue, and the minutely-detailed description was accurate, except as to the stature of the deceased. The medium had never seen Mr. Clark till the *seance* began. She also described vividly and minutely a lady she saw standing near Mr. Clark; he did not say at the time whether he recognised the spirit, but we have since heard that he knew who she was.

Miss Hudson then told how two of the visitors were sometimes influenced by bad spirits, and told them the best way to shake off the said influences.

Miss Hudson is a new professional medium, who has been known as a private medium for two or three years, and bears a high name for integrity and truthfulness. Although she gave good proofs of spirit identity at the *seance* now under notice, at a few other recent *seances*, of which we have been informed, no such proofs were obtained. But spirit teachings are given through her mediumship, also symbolical visions, so that a sitting with her is very interesting to thoughtful people, especially to those who have some acquaintance with the speculations or revelations of Swedenborg, as to the conditions governing spirit communion and spirit life.

CANON CALLOWAY ON PSYCHOLOGICAL PHENOMENA.

No. 3.

THE following is a further portion of the paper by the Rev Canon Calloway, M.D., of Natal, read before the Anthropological Institute:—

MESMERISM.

2. The will of one person brought to bear on the nervous system of another. This is the second means I have mentioned as being capable of producing phenomena similar to those which have formed the subject of this paper.

We have seen that these phenomena may arise either when a person is in perfect health, so far as can be seen, as in dreams and some spectres; such phenomena are then called *physiological*; or they may arise as the result of disease, or the administration of medicine—that is, where there is a perceptible disturbance of the health; they are then called *pathological*. The distinction is not only important as a classification, but has practically this advantage, that it intimates that such phenomena may occur as a purely functional manifestation, and not be attended with any perceptible disease of the nervous centres or the general health. And this is probably absolutely true. A dream may be no more a symptom of disease than an uncommon idea; a spectre, than a brilliant fancy; a sympathetic feeling, than a feeling of hunger; a presentiment, than the instinctive love of life.

I have spoken of mesmerism as the will of one person brought to bear on the nervous system of another. By this definition we avoid all theoretical explanations, and speak merely of facts, the reality of which no one, who has paid only a little attention to mesmeric phenomena, can at all doubt.

For what we know there may be a subtle element, as Mesmer taught, pervading the entire universe, influencing alike the most distant of the heavenly bodies, and the nervous system of man. For what we know there may be a universal fluid pervading all things, and giving all things a sympathetic relation with each other; or there may be a telluric influence which affects man and all other things which move on this earth.

For what we know, the human body may be a kind of magnet, and there may radiate from it an influence—a material fluid of external tenacity—of greater or less intensity, and capable of affecting those who are capable of being affected by it, whilst it is incapable of affecting the insensitive, just as the magnet attracts iron, but does not attract wood.

There may be, for aught we at present know, any or all of these things. But we cannot say they have been demonstrated. For few will accept, as of any value, the so-called facts of Reichenbach, or believe that what his diseased and excited patients thought they saw, had any more external objective reality, than the spectres which haunt the fever patient, or the man who has eaten hashish.

But there does not appear to me to be any greater *a priori* difficulty in believing that one human being is able to act on the nervous system of another, either by visible manifestations, or invisibly by the mere influence of the will, than in believing that a magnet can attract a needle, whether placed with it on the same table, or separated from it by some intermediate substance. It is simply a question of fact. The attractive power of the magnet is a very marvellous thing, which it would be difficult to believe possible, if it were not a commonly known fact. And mesmerism, like alchemy, though it may have been deformed by much that is foolish, deceitful, and untrustworthy, may yet lead to an accumulation of facts in relation to mental manifestations, and to many important discoveries as to the power and capabilities of the human mind.

The advocates of mesmerism claim for it the power of influencing the nervous system very much in the same way, as we have seen, it can be influenced by diseases and by medicines. All persons are not capable of being influenced by it. But only a certain class which is liable to have spectres, and to manifest the other phenomena of which we have been speaking, viz.—the delicate, the nervous, and the hysterical. The mesmeric state is produced either by the unaided will of the mesmeriser, which, it is said, can be effectually exerted near the patient, or at a distance from him; either in the same room or in a different apartment, or even at considerable distances; either when seen or unseen by him. Or the will may be aided in quickening or insuring its influence by other accessions, as passes made by the hand, or other extraneous means.

The nervous system of the person under the influence of mesmerism assumes an abnormal condition; and in this condition exhibits remarkable phenomena, varying considerably in character, from a slight disturbance of sensibility to a most exalted condition of the senses on the one hand, or entire insensibility on the other; or from a slight mental exaltation of the mind to the highest forms of ecstasy or cataleptic trance.

The senses may be affected in three ways: they may be exalted, or transferred, or obliterated.

1. *Exalted*. When excessive sensibility is produced, the ear is so strung as to catch and record the finest vibrations of sound; as in fever, it detects but a whisper, and in connection with an increased acuteness of the intellectual faculties enables the mesmerised to interpret half sentences uttered in the lowest possible tone. The eyes see more distinctly, or ordinary vision gives place to spectral forms.

2. *Transferred*. Then it is said that the senses can be transferred to other parts of the body. The power of seeing is no longer excited by the eye, but by the epigastrium or the back of the head, and is not interrupted by intermediate media; that is, light is not required as a means of seeing; but there is developed a power to penetrate boards placed between the eye and external objects, or even through thick walls, or the mesmerised reads through his eyelids, or recognises what is going on at any conceivable distance.

It is clear that if such things are real facts, it is improper to speak of them as resulting from a transference of sense; for without the eye, and without light, whatever extraordinary results may arise resembling sight, it cannot be sight—at least not sight by the organs of sight. We therefore conclude that whether a mesmerised person reads through his eyelids or sees through a deal board, or a stone wall, or is cognisant of things happening many miles off, the eyes have nothing whatever to do with such a power. But all such phenomena must be classed together with clairvoyance; that is, an inner sense or power of seeing without the organs of sight, is excited into action, and the person who has been made clairvoyant by the artificial means of mesmerism is, for the time being, in the same state as the seer, or person possessed of what is called "second sight."

But I must add that very much of what has been stated on the subject of transference of the senses, appears to me to be utterly unreliable.

3. *Obliterated*. The mesmeric influence may be so exerted

as to obliterate sensibility, and the mesmerised can undergo severe operations without feeling pain, just as under the influence of chloroform.

The mind also may be affected so as to be simply exalted. It then comprehends things with great intellectual acuteness, grasps information with a kind of intuition, and combines facts into remarkably accurate generalisations. Or it may pass quite out of the territory of ordinary intellectual endowments, and become clairvoyant and prophetic; that is, become possessed of far sight, both as regards space and time. Or the mesmerised may pass into a state similar to that described as sometimes resulting from the use of belladonna; he may not perceive so as to be conscious of external things, but may move about like a machine, the mind apparently being cut off from communion with the outer world. Or he may pass into a state of trance, being destitute both of sensibility and of consciousness; but, like persons in trance, the mind may be intensely active, and whilst entirely shut out from things around, may be busily occupied in fiction of the imagination.

It is said, also, that the will of the mesmerised is entirely under the influence of the mesmeriser; that one will appears to govern the two. There is sometimes an absolutely perfect sympathy between them. If one professes to feel thirsty, and wills it, the other feels thirsty. If he declares that certain objects are in sight, the other sees them, and can be induced to pursue them. If one thinks on any particular subject, so does the other.

Some years ago a great deal was said about phrenomesmerism, a name given to certain phrenological manifestations under the influence of mesmerism; and it was supposed by some that the division of the brain into phrenological organs was demonstrated to be true by the fact that the mesmerised would manifest the supposed properties of any particular organ which the mesmeriser touched. There can be no reasonable doubt of the fact under some circumstances. But the explanation appears to me untenable. I would refer such extraordinary phenomena—and they are so extraordinary that I do not wonder at anyone considering them impossible who has not actually seen them—rather to the state of the senses and of the mind, which I have just mentioned as being produced by mesmerism, viz.—1. An exalted condition of the senses, by which the mesmerised is sensible of sounds and sights which escape common observers. 2. An exalted condition of the mind, which, acting as a poetic or prophetic impulse, renders it capable of powers, of which it is incapable in its ordinary state. 3. Sympathy, by which two minds, those of the mesmeriser and mesmerised, are brought into that intimate relation with each other that the mesmerised thinks in accordance with the thoughts of the mesmeriser, casting, however, around them the bright halo of his own exalted condition, and giving them the tint of his own peculiarities.

ABSTRACTION OF MIND AND SELF-MESMERISM.

3. Self-abstraction. This is a third means which I have mentioned as being capable of producing extraordinary phenomena.

There is scarcely anything in the whole range of psychology more interesting or more remarkable than the power which men have—some more, some less, some in a great degree, some scarcely, or not at all—of separating themselves from communion with the outer world by self-abstraction. We cannot enter very fully into the subject here. But probably all of us know something of that mental concentration, either when engaged in some intense thought, or when occupied by some overwhelming sorrow, which makes us, for the time, insensible to external things; the senses seem, for the time, to have a barrier placed between them and the mind, and bodily sensations and bodily wants are alike unheeded. We can, also, by an intense effort of the will, cease to feel a bodily pain—toothache, for instance. As a mesmeriser by mesmeric passes can throw a patient into a state of mesmeric insensibility, and operate on him without causing pain, so a person by intense concentration of thought can produce insensibility in his own body.

So, also, a continued effort of concentration or abstraction, especially if aided by fasting or other exhausting causes, will give rise to an exaltation of the mind, similar to that occasioned by mesmeric manifestations. And during the self-induced mesmeric state, a person may be subject to visions, or have a poetic, oratorical, or prophetic impulse. Our great Newton, when busied in those mighty problems which have both aided and advanced human knowledge, was frequently thus abstracted from the world around him; he would sit for hours on the side of his bed partially dressed, and at his study table, utterly unconscious of persons going in and out, and insensible also to the calls of hunger. And Tennyson is said to pass into a similar state, brooding, as it were, over some great poetic thought, which will at length burst upon him in all its beauty; not so much as the result of thinking as the intuition of genius released from the fetters of the senses and the outer world.

There are certain religionists who unknowingly adopt a system of self-mesmerism. They have been met with at all periods, and among every variety of people; in ancient Greece and in Egypt; in India and in Europe; in America and South Africa; in the first centuries of the Christian era, and in the 19th century; before the promulgation of the Gospel, and they will probably be met with till the end of time.

The method adopted is in all cases curiously alike. They try to produce an entire self-abstraction from external things; they shut them all out to the utmost of their power, and concentrate their thought—or rather, as they would say, fix their spirit's eye, for they must be abstracted even from thought—on the subject of worship, or on some ideal fancy of their own imagination. We need not refuse to believe, nor wonder, that by such a method they become exalted, that they see visions and hear voices, that they have the range of their sympathies extended, that an inner sense is called into action by which they can recognise what they could not recognise by the organs of sense; that they become clairvoyant and prophetic. They self-mesmerise themselves, and manifest some of the most remarkable phenomena of the mesmeric state. It appears to me that we may accept such facts—for facts they are—as a proof that deep in man's inner spirit there lies, as I have intimated above, a power as yet undeveloped, but still a power to hold communion with the spirit-world; and a proof, too, that we are not "all flesh and blood" only, nor absolutely dependent on material organs, but that the spirit, though bound for the present to a body, has independent powers of its own which, under certain exceptional circumstances, it is permitted even now to exercise. It is a spiritual intuition, by which favoured ones are at times enabled to see truth at a glance without passing by the long and tedious paths by which the generality of men are obliged to attain it. The seer, the prophet, the poet hence derive their powers; and the man of genius and the man of science, too, often look back on their greatest works and their greatest discoveries, as having come

to them, not by a mighty effort of the reasoning powers, but rather as by a light from another sphere of which their minds have been the passive and involuntary recipients.

It may be interesting to give a few examples.

HERMOTIMUS.

Hermotimus, the famous prophet of Glazomence, when after death he had a temple erected to his honour and was worshipped as a god, had the power of departing from his body; his soul departed from its earthly tabernacle, is said to have wandered over every part of the earth, and when he returned again to animate it, he came charged with the secrets of futurity. Here we have a Pagan passing into trance-sleep by some self-mesmerising process, for, it is said, the separation of the soul from the body was a voluntary act, and in that state having visions, believing himself to traverse the universe, and to hold intercourse with supernatural beings, and in this state of mental exaltation to have a glimpse of the future. But Hermotimus paid a heavy penalty for his power. During one of his absences, his wife, wearied with frequent desertion, burnt the deserted body. Dr. Aytoun has made the tale of Hermotimus the subject of a ballad, in which he appears to represent the act of Ione, his wife, as done in ignorance.

O'er her husband sat Ione bending,
Marble-like and marble-hued he lay;
Underneath her raven locks descending,
Paler seemed his face and ashen grey;
And so white his brow,
White and cold as snow,
"Husband! Gods! his soul hath passed away!
"Raise ye up the pile with gloomy shadow,
Heap it with the mournful cypress-bough!"
And they raised the pile upon the meadow,
And they heaped the mournful cypress too.
And they laid the dead
On his funeral bed,
And they kindled up the flames below.
Night again was come; but oh, how lonely
To the mourner did that night appear!
Peace nor rest it brought, but sorrow only,
Vain repinings and unwonted fear.
Dimly burned the lamp,
Chill the air and damp,
And the winds without were moaning drear.
Hush! a voice in solemn whisper speaking,
Breaks within the twilight of the room;
And Ione, loud and wildly shrieking,
Starts, and gazes through the ghastly gloom.
Nothing sees she there—
All is empty air—
All is empty as a rifled tomb.
Once again the voice beside her sounded,
Low, and faint, and solemn was its tone—
"Nor by form nor shade am I surrounded,
Fleshly home and dwelling have I none.
They are passed away,
Wee is me! to-day
Has robbed me of myself, and made me lone."

PLOTINUS.

Plotinus, a heathen Neo-Platonist, recommends this self-mesmerising as a means of comprehending God. He says:—"You can only apprehend the Infinite by a faculty superior to reason, by entering into a state in which you are your finite self no longer, in which the divine essence is communicated to you. This is ecstacy. It is the liberation of your mind from its finite consciousness."

The object of Plotinus was "to raise himself to communion with, and ultimately to absorption into, Deity, by that strongest exercise of the rational will which results in self-annihilation, and in a state of absolute passivity." And in this state he mistook the visions of an exalted mind for glimpses of another world, and the suggestions arising in a disturbed, nervous system for divine revelations.

JAMBLICUS.

His pupil, Jamblicus, who, it is said, was once "raised nine feet from the ground by an ecstasy of prayer," reminding us of the claims of some modern mesmerists, in allusion to the ecstatic prophets of his time, says:—

"Men of this order do not employ, in the elevation they experience, the waking senses as do others. They have no purpose of their own; no mastery over themselves. They speak wisdom they do not understand, and their faculties, absorbed in a divine power, become the utterance of a superior will. Often at the moment of inspiration, or when the afflatus has subsided, a fiery appearance is seen—the entering or departing power. Those who are skilled in this wisdom can tell by the character of this glory the rank of the divinity who has seized, for the time, the mystic soul, and guides it as he will. Sometimes the body of the man subject to this influence is violently agitated; sometimes it is rigid and motionless."

"In some instances sweet music is heard, in others discordant and fearful sounds. The person of the subject has been known to dilate and tower to a supernatural height, in other cases it has been lifted up into the air. Frequently not merely the exercise of reason, but sensation and animal life would appear to have been suspended; and the subject of the afflatus has not felt the application of fire, has been pierced by spears, cut with knives, and been sensible of no pain. Yea, often the more the body and the mind have been enfeebled by vigil and by fasts, the more ignorant and mentally imbecile a youth may be who is brought under this influence, the more freely and unmixedly will the divine power be made manifest. So clearly are these wonders the work not of human skill or wisdom, but of supernatural agency! Characteristics such as these I have mentioned are the marks of the true inspirations."

Here is a pagan polytheist who flourished in the fourth century,—a man who believed that Deity would be affected by "incantations, ceremonies, suffumigations, and sacrifices," and be induced to listen to supplicants by threats and insults:—declaring his belief that the skilful mystic could recognise by the character of a fiery appearance, similar to that by which the eater or smoker of Indian hemp is affected, "the rank of the Deity" which inspired him; giving as the characteristics of the true inspiration, characteristics now well known, phenomena arising from mesmeric passes, from medicines or from disease, and ascribing to supernatural agency the symptoms of a disordered brain! A warning for those who are tempted to go out of this world for an explanation of phenomena which are above their comprehension, or which they cannot trace to natural laws!

SELF-MESMERISM IN INDIA.

In India devotees whose principal aim it is to realise what they call "the emancipation of the spirit," are called Yogis. They adopt a system of self-mesmerism. Vaughan, speaking of one of them, says:—"He planteth his own seat firmly on a spot that is undefiled, neither too high nor too low, and sitteth upon the sacred grass, which is called kooos, covered with a skin and a cloth. There he whose business is the restraining of his passions should sit with his mind fixed on one object alone; in the exercise of his devotion for the purifica-

tion of his soul, keeping his head, his neck, and body steady, without motion—his eyes fixed on the point of his nose, looking at no other place around." In the latest stage the eyes also are closed, while the fingers and even bandages are employed to obstruct almost completely the avenues of respiration. Then the soul is said to be united with the energies of the body; both mount, and are, as it were, concentrated in the skull, whence the spirit escapes by the basilar suture; and the body, having been thus abandoned, the incorporeal nature is reunited for a season with the Supreme." And what is the result? Those who have attained to this emancipation become degraded, useless, worthless miscreants. And the proper explanation appears to be this:—Being dissatisfied with being what they are, and striving by unnatural means to make themselves what they are not and ought not to be, they succeed in destroying moral and intellectual health, and become drivelling maniacs, seeing an imaginary God with a diseased body and disordered mind, instead of with the liberty of a true intelligent devotion.

It was probably in India that Colonel Townshend, whose case is mentioned by Dr. George Cheyne, learnt that "by composing himself he could die when he pleased." Dr. Cheyne, Dr. Bayard, and Mr. Skrine waited upon him to be witnesses of this, to them, unheard of and marvellous power. He composed himself on his back and lay in a still posture for some time; gradually the pulse sank, then ceased, the beat of the heart could no longer be detected, nor could any breathing be noticed by the nicest examination. The doctors looked on astonished, and after waiting some time concluded that he was actually dead; but as they were going away, they noticed a slight movement of the body, and life came back again in the same gradual way as it had departed.

SAINT ANTONY.

And in mediæval times similar phenomena appeared in the Christian Church. Men oppressed by the state of things around them sought refuge not only in the practical duties of life, but also in fasts and macerations, and separation from human society; by these means they destroyed their bodily health, and their nervous system, and became subject to ecstacy; they saw visions, heard voices, thought themselves subjects of the especial spite of evil spirits, wrestled with demoniacal temptations, or soared above the earth to enjoy the beatific visions of a higher world, and came back to their ordinary state to retail the thoughts which had passed through their own excited imaginations as the revelations of heaven. Many errors were consequent, and they were persuaded from greater extravagances, and the iniquities which are often attendant on such phenomena, only by being impelled by higher motives, and being in possession of a holier creed.

We will just allude to two—St. Antony, the founder of Egyptian monasteries, if not absolutely the first who adopted in Egypt the ascetic life; and Hilarion who was the founder of a similar system in Palestine.

St. Antony having subjected himself to severe training by self-denials, fastings, prayers and watchings, reflects on the past and the present, on the outer world from which he has separated, and the reclusive life he has adopted, the practical duties of life in actual converse with other men, and the solitary duties demanded by religion; and as he balances different motives, he begins to confound the action of his own mind with satanic agency. He believes he has elected to serve God not only in the best way and the most pleasing to Him, but in the only safe way. And let us not blame him too much for coming to such a conclusion in the state of society in which he lived. But having come to this conclusion, having made this election, all thoughts that rise in his mind of an opposite character are regarded as a "great dust-cloud of arguments" raised by Satan to turn him from his holy purpose, and are rejected as temptations. After these debates between inner voices, the first vision he is recounted to have seen is that of the spirit of impurity "in the form of a black child, who addresses him with a human voice, saying, 'I have deceived many; I have cast down many. But now, as in the case of many, so in thee, I have been worsted in the battle.'" The vision and the voice are both creations of St. Antony's own imagination,—both subjective brain sensations, and bear the stamp of their origin too clearly to be mistaken.

He would often pass whole nights without sleep. His food consisted of bread and salt, and water was his drink; he ate only once in twenty-four hours, after sunset, and sometimes only once in two days; he lay on a mat of rushes or on the bare ground. Badly fed, badly clothed, badly lodged; not even giving the body the chance of health by habits of common cleanliness; labouring ever to keep his mind in a state of strained devotion; believing more truly in the presence and power of evil spirits than many now-a-days believe in the existence of God, he prepares himself to become the subject of visions. He shuts himself up in a tomb; demons come and beat him till he is speechless. His friends remove him from his dreary place of self-confinement, but he again returns to it, and here let me give verbatim what was the result as given in his life by Athanasius.

"So in the night the demons made such a crash, that the whole place seemed shaken, and the demons, as if breaking in the four walls of the room, seemed to enter through them, changing themselves in the shapes of beasts and creeping things, and the place was forthwith filled with shapes of lions, bears, leopards, bulls, and snakes, asps, scorpions and wolves, and each of them moved according to his own fashion. The lion roared, longing to attack; the bull seemed to toss; the serpent did not cease creeping; the wolf rushed upon him; and altogether the noises of the apparitions were dreadful, and their tempers cruel."

But if Antony believed in the real presence of demons who had assumed the form of beasts, he believed more truly still in the real presence of a Divine power by which they were restrained. So though suffering dreadfully in body "he lay unshaken and awake in spirit." And at length, "looking up, he saw the roof, as it were, opened, and a ray of light coming down towards him. The demons suddenly became invisible, and the pain of the body forthwith ceased, and the building became quite whole." He then hears a voice from heaven consoling him and giving him promises for the future, in which we again detect the working of Antony's own imagination,—the echoing back to him as from another world the thoughts which had their origin in his own mind. (*Hingley's Hermits.*)

Some may be disposed to laugh at this as miserable fanaticism. For my own part I confess I am more disposed to admire the faith and constancy of mind which could, with the creed and superstition of the day, save him from utter insanity and despair.

WE regret to be obliged to keep over several letters and reviews this month for want of room, and request our correspondents to make their letters average not more than a quarter of a column in length.

Correspondence.

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

THE EXPERIENCES OF AN INVESTIGATOR.

SIR,—Permit me, as briefly as possible, to state my experience of Spiritualism.

On the 29th September, wishing to know what the subject was about and whether there was anything in it or not, I called on Miss Lottie Fowler.

This was my first investigation—

During what I was told was the trance, she related some very accurate incidents of my past life, made statements concerning the future, and also furnished me with a mass of misty information of which I could scarcely make head or tail, and which might or might not be true.

My feeling on leaving her was one of some astonishment and anxiety to get something more tangible.

The same night I called on Mr. and Mrs. Holmes.

This lady was very loth to sit as she said she felt a lack of power and disinclined.

Being desirous at once to go to the root of the matter I pressed the point and the result sent me home in a whirl of bewildered belief. The guitars, &c., distinctly played all over the room, the ring was put on my arm, instruments into my hand, &c., &c.

A tiny hand pressed my head. "Home, sweet home," was sung to me by certainly neither Mr. nor Mrs. Holmes, and from all parts of the room came evidences of a delightful supernatural.

I tested communications in various satisfactory ways.

The next evening, 30th, I went to Messrs. Herne and Williams.

I told them I was a sceptic and investigator—quite new to it. Indeed, I was so behind time, and the room so very full, that it was only as a favour that I was admitted. Here I was gently touched in the face, and on the head, by what evidently was no mortal power. I heard the voices, felt the air, table moving, &c.

I also, for the first time in my life, beheld a real "ghost"—spirit, I should say—whose name I gathered was "Katie King."

I felt, however, I had not hit off the exact thing yet; the spirit seemed too material.

On the 1st October I called on Mrs. Olive, 49, Belmont-street, Chalk Farm-road, and here I come to the point of my letter:—

From my first sitting with this lady, I felt I had got comparatively deep into this beautiful reality. I no longer desired tests. My understanding and conviction were too forcibly appealed to.

Spirit relatives and spirit friends, of whose frequent presence near me I had been informed at the other seances, came and spoke to me in terms it is impossible to describe, such as I feel utterly unable to express.

At any rate I felt I had hit off the right medium at last. I have since repeatedly visited her, and although I have been to Miss Hudson, and also to one of Mr. Morse's seances, not one of the others has furnished me with that delight and new life which has been daily poured into me by spirit after spirit at Mrs. Olive's from that beautiful spirit land.

I state my own case merely. The disposition or temperament of others may not derive from the medium the deep satisfaction that I have.

But I would say to all who are honestly, however sceptically, desirous of investigating this great mystery, and who have got beyond the mere tricky test portion of the business, to go to Mrs. Olive.

They will there find their understanding and conviction powerfully appealed to, and will have the pleasure of listening to the deep convincing tones of truth.

And I trust that the time is not far distant when the intrinsic value of Mrs. Olive's at present but little known mediumship will be appreciated as it deserves to be.

I started as an impartial sceptic ten days ago. If I am not at the present moment an out-and-out Spiritualist, all I can say is that I am something uncommonly like one.

RICHARD ARTHUR SALMOND,

Woolwich, October 9, 1872. Lieutenant, Royal Artillery.

THE EFFICACY OF PRAYER.

SIR,—Are there not some things which we have no right to pray for? If so, these particular things must be separated from the others, before we can attempt to gauge the efficacy of prayer.

For instance, ought we to pray to God to remove evils which we have the power to remove ourselves? If I purposely put my hand in the fire, have I any right to pray that I shall not be burnt?

Typhoid fever is due to the escape of sewer gas. The man of science uses the brains the Almighty has given him, removes the cause, and does away with the pestilence. The theologian, on the contrary, neglects to cultivate the intellect given him from on high; he wastes his time in idle prayer; the fever carries off him and his fellows. All the prayers in the world will not remove so much fever as good drainage, and it is a beneficent and holy law that such is the case, otherwise there would be a premium upon idleness, and upon lack of independent and intelligent exertion.

The British race is deteriorating in stature and in vigorous health. Will any amount of prayer alter this? Not a bit of it. It is caused by the influx of the rural population into our overcrowded large towns, and by the gradual decline of rural districts; also by the bulk of the means of subsistence in the country, being drained by partial laws into the hands of a few people. If we permit landlords, and landowners, and lawyers, and ecclesiastics to make laws at the expense of the nation for their own particular and private benefit, we must expect a large amount of pauperism and national suffering. If land were bought and sold as rapidly and inexpensively as other property, as in other nations, so that a natural order of things should prevail, and the men who cultivate the ground be the men who own it, in a few years we should see an increase in national prosperity and happiness, which a hundred years of prayer would never bring about. What a different state of affairs we should see in Ireland especially.

If we have no right to consume time in praying for the removal of sickness, which ought to be employed in finding out and removing the causes of that sickness, and if we have no right to pray for the removal of national sufferings which we inflict upon ourselves by our own apathy and ignorance, are there any boons for which we have a right to pray?

I do not say that there are none, but should like to have clearly defined lists of things for which we may pray, and things for which we may not pray.

Perhaps, if men by honest hard work of spirit, mind, and body, removed those evils which they inflict on each other, they would, to their own surprise, find themselves in a state of perfect health, happiness, and intelligence, with nothing left to pray for. In such cases it would become evident that the truest prayer consists in honest hard work; that God helps those who help themselves, and none other.

A man striving hour by hour to do what is right, and overflowing with love to every living thing which draws breath, seems to me to be in very direct communion with the Source of all purity and power, and to be one living in a state of continual prayer. At the same time, he may be one who never goes down on his knees, who never utters forms of words, or enters buildings where men with low foreheads march about in white shirts, and with long candles in their hands, singing—the men, not the candles—melodiously to the noise of wind instruments.

September 4th, 1872.

SIR,—If your correspondence on the efficacy of prayer has not already assumed too large proportions, may I add facts which seem to me relevant to the subject.

Some months ago, after we had permitted our servants to sit at one of our seances, one of them determined to try what could be done in the kitchen

"To raise the spirits from the vasty deep,"

and she succeeded much beyond her desires.

For several nights in succession she was awake from her sleep by violent rapping on the door and walls of her room, and at last on the head of her bedstead. The continuous knocking so alarmed her, she left her room and went to sleep in another with the nurse. But the rapping followed, as I heard myself one night when I happened to be awake on the floor below. I spoke seriously to the servants about tampering with Spiritualism, and gave them instructions how to gain conversation, and thus allay the disturbance. But in vain! A new phase of annoyance followed, for the idle spirit got power to hiss in the servant's ear as she walked along the passages, and he knocked about the walls of the kitchen. One day she was bringing up a tray full of dinner things, when the spirit uttered a growl, which so terrified her, she nearly dropped the tray and rushed in terror into the dining room. About this time one of my children was similarly annoyed when alone upstairs.

At our next usual seance I invited the servants to sit with us; and as soon as we had established communication with the spirits, I asked the reason of this annoyance. I was told that it was from an idle spirit, who, seeing the servants' anxiety for communication, and that she possessed some undeveloped mediumship, had just sufficient power to do what he had done. "But how are we to get rid of the annoyance?" I asked. "All pray now, and whenever you feel it coming, and let Kate pray." We did most earnestly then, and at our family altar. From that day to this we have had no repetition of such annoyance.

More recently at one of our family sittings, when my little boy was entranced and speaking happily, he suddenly put on a look of terror, seized hold of me and said, "Pray, pray, pray." I did so quietly, and restored calm, then asked "What was it?" "A black spirit tried to get into our circle, but it rushed away directly you began to pray." It is evident such petitions were for good, and as evident that the answers came to the prayers of faith. But if I pray for any other good thing, and do not immediately get it, am I to consider prayer of no avail? No, my faith points back to Christ teaching His disciples to pray, and even Christ Himself spending whole nights in what then seemed unavailing prayer. "The cup" did not pass from Him, and the darkest hour seemed one of failure. But He has said, "What ye know not now, ye shall know hereafter," and no statistics gathered in this world would ever convince me of prayer's inutility. Prayer cannot be gauged by philosophical instruments; it belongs to the spiritual region, which is yet far beyond their ken.

Hendon, October 3, 1872.

MORELL THEOBALD.

SIR,—The subject of prayer is not yet exhausted; much has been said, but little to the point. Opinions lead only to discussions, which, if not followed up by demonstration, remain fruitless. We want something more. I, for one, shall be quite willing to accept Mr. Colquhoun's invitation to pursue the dark and lonely road of inquiry into this obscure subject as soon as we can get a compass to guide us.

I think that something like the experiment suggested by Professor Tyndall might be tried; but we, who know the difficulty of obtaining right conditions for the production of the physical part of spiritualistic phenomena shall be careful not to look upon the failure of a self-imposed test in experiments which, in the nature of things, must be far more subtle and delicate, as sufficient proof of the falseness of the premises. As the basis of our research we have, 1st. The universal instincts of a praying humanity, and 2nd. Certain asserted results recorded in the history of man from the earliest ages down to the present time.

I do not see any impropriety in testing this method by scientific methods. Science and religion cannot be at variance; if they appear to be so, it must be because our conclusions with regard to one or the other are at fault. Our chief difficulty seems to me to lie in our want of fitting instruments for conducting experiments; but I have some reason to hope that those persons whom in a former letter I have ventured to call "prayer mediums," will, when properly developed, furnish the means required.

Your correspondent "W. L. A." asks me to define communion as distinct from meditation. I should say that one is contained within the other; complete communion consisting first of an active raising of the mind by silent or spoken thoughts, and secondly of a passive waiting for impressions or inspirations which shall be our guides in those matters in which we have sought for direction.

It may be that the only true prayer for man is that conveyed in the words, "Thy will be done." It may be possible to live instinctively a life on earth that should be the practical expression of that prayer. To those capable of such a life, prayer, as a distinct act, may be superfluous; but as long as through the weakness of our mortal nature, we cannot always stand upright, it seems to me that an appeal to the Unknown for help, which it is beyond human power to give, is both natural and rational, and cannot well be without response from One who created us both with the feeling of our weakness and with the longing for a higher power and stronger life. Most of the collects of the Church of England service seem to me to be conceived in the true spirit of prayer.

To find the conditions under which we can best receive that help is the aim of those who are interested in this inquiry.

ADAMANTA.

SIR,—Your correspondents adverse to prayer, remind me of the theory-mongers so notably snubbed by Stanley, in his defence of Livingstone, who, sitting in their easy chairs, or, it may be over wine and walnuts, without knowledge, without experience, create a theory, and dogmatically declare the river runs out of, not into, the Lake Tanganyika. Stanley says:—"Livingstone and I saw it, felt it, running into the lake, but the better way would be, if you refuse our testimony, for you to go and see and feel for yourselves." So I advise those of your letter writers, who deny special providence (though in carefully-expressed wordage) either to accept the affirmations of those who have seen and felt special providences in answer to prayer, or go and try for themselves in an hour of agony. I and others have frankly acknowledged the results of personal experience. If your correspondents ignore our evidence, and still assert that which we know to be false; we have done our duty, but regret the last word should, in *The Spiritualist*, be given to those who, without experience, deny testimony.

Perhaps I had better extend this letter by referring to the experiences of Christian churches, as perceived through the biographies of their members. I know scores of instances of special providence through answered prayer; and no wonder. The fundamental faith of Christians is immortality—is life after death. That state may be one of happiness or of unhappiness. The sectional opinion or details connected with that life after death, may be varied, may be open to debate as to exact accuracy; but the vital fact of immortality—true Spiritualism—has ever been, and still continues the faith of a Christian. "In my father's house are many mansions—I go to prepare a place for you."

I am not aware of any book or books among the classics recording that any body of men has so clearly affirmed and steadily adhered to the immortality of man, as the Christian. Deny it who may, the fact remains that Spiritualism, as known to us, and accepted by us, has sprung out of Christ, and been preserved by the churches. The physical phenomena of rappings and attendant phenomena were an outburst from those churches which, more than others, recognised the personality and action of Divine power. Take, for instance, the Wesley family, whose eminence was heralded by physical phenomena; whose faith in a personal omnipotent God, who heard and answered prayers, is nationally known to us. Again we take Mr. Fox, of Rochester, America. He was a praying Christian, a believer in an omnipotent answering God. His three daughters have been used, fit tools for the rough mental material to be acted on. D. D. Home has sprung from the Scotch praying Christians, and others also I could name. The Camisards of Switzerland, whose history is a marvel, held the same prayer-faith, or, rather, had the same knowledge, and used it.

The Christian churches are loaded with mediums of varied gifts, as numerous as in the apostles' days, through whom phenomena come; but who are snarled at as bigots by deists, cold shouldered by many of those who occupy the priests' office, for place, pay, and power, who devil the phenomena; and these Christians, opposed also by some Spiritualists, who lately were deists, and who would rather take a spirit message from their "Aunt Molly," than from a higher source; so the said Christians are content to enjoy themselves in their own way in the privacy of home life.

Who were the men who first moved against slavery, and the older atrocities of prison life? Praying Christians. Who were the first to promote the education of the people? Praying Christians. Who have been the founders of nearly all our charities, the leaders, the givers of cash by tens, and hundreds and thousands of pounds? Christians, who believe in prayer. Men who, conscious of having a living Father, with whom they were in affinity, mediocristically acted under Divine guidance. Who have been the leading talkers, writers, and fault-finders, whose philanthropy never goes pocket deep? Those who do not believe in the omnipresence of "Our Father."

"God is His own interpreter,
And He will make it plain."

Enmore-park, S.E.

ENMORE JONES.

THE MOABITE STONE.

SIR,—Captain Burton and others surely must be very young, or forgetful. I remember, when a youth, that the slap-dash opposition to the Bible was, "The miracles are impossible, the historical narratives are a myth. The Bible was concocted during the middle ages by the priests to cajole the people." Since then, the unearthed stone hieroglyphics of Egyptian and Assyrian history, have confirmed the literal accuracy of the historical narratives in the Jewish Scriptures, even to some "impossible" incidents. The "middle ages" truths are no longer tenable, because the three copies of the Scriptures extant, written shortly after the closing events narrated in the New Testament, are now in possession of the three leading Christian powers—British, Roman, and Russian, the representatives of the Protestant, Roman, and Greek Churches.

And now we have the Moabite stone suddenly found, and narrating on its surface the correctness of even the name of the king reigning in Moab at the time. The omissions in the narrative on the stone do not at all affect the correctness of the fullness of the Bible narrative. How could the Moabite enemies know what was transpiring in Israel? The Jewish chronicles of historical events clearly unveil the Jewish belief in one God, an omnipresent God; who, having to use that nation for a future purpose, guided them, sometimes through sunshine, sometimes through storm.

As to the "impossibility of the miracles," which used to be the favourite weapon in my younger days, later days have not only shown their possibility, but I and many others have seen reproduced nearly all the miracles recorded in the Jewish and Christian Scriptures.

Burton, therefore, ought in honesty to have pointed out the extraordinary accuracy of the Jewish written narrative, and the accuracy of the many copies that must have been taken of those chronicles during a period of so many thousands of years, as attested by the recently discovered stone, which has lain for thousands of years on the mountains of Moab, unnoticed by its people, and tendered to the infidels of the age, with the Egyptian and Assyrian hieroglyphics, as proofs direct, that as in historical accuracy as to kings and peoples, so in the narratives of God's power given in the same books, we have, as it were, the mannerism of the Deity age after age, in carrying out His plan to complete the happiness of the whole human family through Christ, the enunciator of man's immortality. Deny who will, Christianity, by means mainly of the Protestant division of it, is moulding the nations of Europe, of America, of Africa, of Asia, of Australia, to the great, grand principle of protection, to each and every one who avoids injuring his neighbours; who tries to copy his Divine Father because his Father, God, is Love.

ENMORE JONES.

FACTS FOR NON-SPIRITUALISTS.

The phenomena seen at spiritual circles are so extraordinary, and so unlike those coming within the ordinary range of human experience, that it is quite right not to accept them on the testimony of others. Each individual should witness and test them personally, and believe nothing until the absolute knowledge is gained that denial is impossible.

EVIDENCE THAT SPIRITUALISM DESERVES INVESTIGATION.

The testimony of reliable and respectable witnesses that the phenomena of Spiritualism are actual facts, and not imposture or delusion, has of late years so accumulated as to possess very great weight. In the case of Lyon v. Home, Mr. Robert Chambers, Mr. C. F. Varley, Dr. Gully, Mr. and Mrs. S. C. Hall, and others, all made affidavits strongly in favour of Mr. Home.

It also came out in the evidence given at the trial, that Mr. Home had been the invited and unpaid guest of the Emperor and the Empress of the French, the Emperor, Empress, and the late Empress Dowager of Russia, the Grand Duke Constantine, the King of Prussia, the late King of Bavaria, the late King of Wurtemberg, and the Queen of Holland. Mr. Home says that all his life he has never taken a farthing of pay for his sances.

Mrs. De Morgan has written a book, entitled *From Matter to Spirit* (Longmans), where she gives many interesting particulars, the result of ten years' experience in Spiritualism. Professor De Morgan, President of the Mathematical Society of London, in his preface to the book, says:—

"I am perfectly convinced that I have both seen and heard, in a manner which should make belief impossible, things called spiritual, which cannot be taken by a rational being to be capable of explanation by imposture, coincidence, or mistake. So far I feel the ground firm under me."

Mr. C. F. Varley, C.E., F.R.S., the Atlantic Cable Electrician, has testified that Spiritual phenomena are produced by disembodied spirits.

Mr. John Bright, M.P., testified to Mr. J. M. Peebles, late American Consul at Trebizond, that he had seen some of the phenomena, and they appeared to be produced by spirits, though he was not sure on the point.

Dr. Hooker, in his opening address, as President of the British Association at Norwich in 1868, spoke very highly of the scientific attainments of Mr. Alfred R. Wallace, F.R.S. Mr. Wallace is an avowed Spiritualist. Professor Hare, of Philadelphia, the inventor of the Hare's Galvanic Battery, once refused to witness spiritual phenomena, alleging that Faraday's "unconscious muscular action" theory explained all the facts. A friend wrote to him detailing things he had seen which were inexplicable by that theory. Hare at once, like a sensible man, went to see for himself. The result was that he came into communication with some of his own departed relatives. He then made mechanical telegraphic machines, which were intelligently worked by spirits while the apparatus was screened from the sight of the medium, and he wrote a book recording all these facts. That book is now in the British Museum Library. Judge Edmonds, of New York, is another very eminent American Spiritualist, who has also written interesting books on the subject. Recently, in England, Viscount Adair has written a book bearing testimony to the truth of Spiritualism, and it has a preface by Lord Dunraven. This book is printed for private circulation only, which is an error in judgment. Valuable evidence in favour of Spiritualism is given by John Wesley and his family; for spirit rapping and movements of wooden materials by invisible agency occurred in their own house. Documentary evidence of what they witnessed was drawn up and signed on the spot, and is published in Southey's *Life of Wesley*.

Mr. W. Crookes, F.R.S. (editor of *The Quarterly Journal of Science*), Mr. Serjeant Cox, and Mr. William Huggins (Vice-president of the Royal Society), have certified that certain of the physical phenomena of Spiritualism are real. A scientific committee of professional gentlemen, appointed by the Dialectical Society, came to the same conclusion after two years investigation; their official report is printed in No. 26 of *The Spiritualist*.

A work entitled *The Book of Nature*, by C. O. Groom Napier, F.R.S. (London, John Camden Hotten, 1870), has a preface by the late Lord Brougham, in which that eminent statesman says:—

"There is but one question I would ask the author, is the Spiritualism of this work foreign to our materialistic, manufacturing age?—No, for amidst the varieties of mind which diverse circumstances produce, are found those who cultivate man's highest faculties;—to these the author addresses himself. But even in the most clouded skies of scepticism I see a rain-cloud, if it be not bigger than a man's hand; it is Modern Spiritualism."

In addition to the above evidence, there is the testimony of numbers that the modern spiritual manifestations are realities. Mr. Hepworth Dixon in his *New America* estimates the number of Spiritualists in the United States at rather less than three millions, and this is about the lowest estimate that anybody has made. There are no accurate statistics, and different authorities vary in their estimates from three to eleven millions.

When reports of the speeches of spirits are printed in this Journal, non-Spiritualists should understand that spirits out of the body are wise or foolish, truthful or untruthful, just the same as spirits in the body. Moreover, they are but individuals, so do not know everything. The statements of a spirit are but the assertions of an individual; but by comparing the statements of many spirits, it may in time be possible to discover in what points they agree, and to sift out the unreliable communications. Many spirits cannot see each other, any more than we can see them, and as some of them are thus in different states of life, it does not follow that contradictory messages are therefore untruthful. Spirits are of different religions, consequently their teachings do not altogether agree; there is no more uniformity in the next world than in this one. It is the business of this Journal to report facts, so we are in no way responsible for the religious, scientific, or any other teachings given by individual spirits.

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. At the same time, as no fully developed medium is present among those who have never

obtained manifestations before, the probability is that there will 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 one successful new circle thus started without a medium, there are six or seven failures, but no accurate statistics on this point have yet been collected. 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. Wet, damp, and foggy weather is bad for the production of physical phenomena.

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 is likely to attract a higher and more pleasing class of spirits.

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.

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

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

	£	s.	d.
Charles Blackburn, Esq.	15	0	0
"A Friend at a Distance"	10	0	0
A. L. Elder, Esq., per Benjamin Coleman, Esq.	5	5	0
W. Tebb, Esq.	5	0	0
Enmore Jones, Esq.	5	0	0
C. F. Varley, Esq., F.R.S.	5	0	0
Friends at Brighton:—			
Miss Ponder	1	0	0
Miss E. Ponder	1	0	0
Mrs. Rudd	1	0	0
"Longfellow"	1	0	0
Mr. Withall	1	0	0
Mr. E. Bird	10	0	0
George Dawson	10	0	0
Dawson Rogers	10	0	0
Mr. Rogers	10	0	0
Mr. Desmond Fitzgerald	10	0	0
Mrs. Gwynn	10	0	0

"A Friend," Temple	3	3	0
N. F. Dav, Esq.	3	3	0
Richard Beamish, Esq., F.R.S.	3	3	0
The Countess of Caithness	2	2	0
Mr. and Mrs. Edmonson	2	2	0
Algernon Joy, Esq.	2	0	0
"A Friend," Manchester	1	1	0
"A Friend," Regent's-park	1	0	0
Miss Kislisbury	1	0	0
G. Nelson Stravbridge, Esq.	1	0	0
Mrs. Makdougall Gregory	1	0	0
Miss J. H. Douglas	1	0	0
"A Friend"	1	0	0
Benjamin Coleman, Esq.	1	1	0

Subscriptions in aid of this object may be remitted to N. Fabyan Daw, Esq., treasurer, 2, Portman-chambers, Portman-square, W.; Benjamin Coleman, Esq., Bernard-villas, Upper Norwood; or to Enmore Jones, Esq., Enmore-park, South Norwood, S.E.
September 26th, 1872.

G. H. ANDREWS,

TAILOR, &c.,

61, Lambs Conduit Street, Foundling, W.C.

BEGS to inform Gentlemen, who may honour him with their patronage, they can be supplied with clothes cut in the most fashionable manner, good materials, and sound workmanship, at very moderate charges. Fit and style perfect, having been many years in the well-known firm of Messrs. Purford and Co., 65, St. James's Street.

	£	s.	d.
Trousers, from ...	0	13	6
Vests ...	0	7	0
Black Suit, from ...	3	0	0
Unrivalled Black Doe ...	1	1	0
Tweed Suit ...	2	10	0

And all other Garments at the same moderate charges.

MISS LOTTIE FOWLER, MEDICAL AND BUSINESS CLAIRVOYANTE AND TEST-MEDIUM, from America, can be consulted daily at 24, Keppel-street, Russell-square, W.C. Hours from 10 till 8. Terms, 21s.

In the Press. A new Volume of Poems, price 2s. 6d.

AN INVALID'S CASKET. By J. H. Powell, author of "Life Incidents and Poetic Pictures," &c. "An Invalid's Casket" is the result of nearly seven years' poetic musings, the majority of the pieces being composed in America. The object of the present issue is to secure (if possible) means, from its sale, to support the family of the author.

Intending Subscribers will confer a favour by forwarding their Names, Addresses, and Subscriptions at once to J. H. Powell, 179, Copenhagen-street, Caledonian-road, London, N.

BRITISH IMPERIAL INSURANCE CORPORATION, LIMITED.

Incorporated pursuant to Act of Parliament.

CAPITAL—£200,000 in 200,000 SHARES OF £1 EACH.

Head Office:

BROWN STREET AND MARSDEN STREET, MANCHESTER.

Chief London Office:

20, KING WILLIAM STREET, E.C.

Central Trustees:

AUGUSTUS FREDERICK BAYFORD, LL.D., Senior Registrar, Court of Probate, Doctors' Commons, London; and Chancellor of the Diocese of Manchester.

WILLIAM GIMBER GOODHUFFE, Accountant General, India Office, Westminster, London.

CHARLES OPPENHEIM (S. Oppenheim & Sons), Director of the Union Bank of London, Austin Friars, Old Broad-street, London, E.C.

CHRISTOPHER WEGUELIN (Thomson, Bonar & Co.) Director of the Bank of England, 57 1/2, Old Broad-street, London, E.C.

Auditor:

DR. WILLIAM FARR, F.R.S., &c., &c., London, and Southlands, Bromley, Kent.

THE system of Insurance carried out by the "BRITISH IMPERIAL" (originally devised by Dr. Farr, F.R.S., &c., &c., of Somerset House, and adopted with some modifications by her Majesty's Government), is perfect in Security, Equity, and Convenience.

IN SECURITY, because every With Profit, and Self-Insurance Policy, is issued upon English Government Securities, held in Trust, away from the control of the Directors, for the sole purpose of meeting policy claims, the amount invested (80 per cent. of the whole premium) being shown by the National English Life Table, compiled by the Registrar-General for the Government to be more than sufficient to provide the sum insured under the policy.

IN EQUITY, because in the event of an Insured failing to continue the payment of his premiums, only sufficient thereof is retained by the Corporation to profitably cover the risk incurred upon the life during the time it was covered by the Insurance; the remainder being returned to the Insured. The amount retained varies according to the Table under which the Insurance is effected, between nearly one-half and three-quarters of all the premiums.

IN CONVENIENCE, because the "Surrender Value" is endorsed on every Policy, and is made payable at three days' sight. It can also be used to its full amount, by payment of 5 per cent. per annum interest on the sum withdrawn, without invalidating the Policy.

JOHN A. FEIGAN,

General Manager.

WILLIAM DAVIES,

Secretary.

BRITISH NATIONAL INSURANCE CORPORATION, LIMITED.

CAPITAL—ONE MILLION STERLING.

Head Office:

BROWN-STREET AND MARSDEN-STREET, MANCHESTER.

FIRE.

INSURANCES AGAINST LOSS OR DAMAGE BY FIRE may be effected with this Corporation upon every description of property at equitable rates.

BONUS RETURNS.—In all cases where no claim has been made upon the Corporation during the year preceding, a Bonus of ten per cent. will be returned on the payment of Renewed premiums.

FIDELITY GUARANTEE.

Policies are issued by this Corporation Guaranteeing Employers against loss by the Fraud or Dishonesty of persons holding confidential and other places of trust.

The Local Government Board have approved the Policies of this Corporation as security for the Poor Law Officials.

Chief Offices for Guarantee:

20, KING WILLIAM-STREET, LONDON, E.C.

Applications invited from Solicitors and Agents of influence and standing to act for the Corporation in unrepresented localities.

BRITISH IMPERIAL LIFE, AND BRITISH NATIONAL FIRE AND GUARANTEED INSURANCE CORPORATIONS.

Applications for Agencies to either of the above Corporations can be made to C. W. PEARCE, at the Chief London Offices, 20, King William Street, E.C., from whom Prospectuses, Proposal Forms, and all other information, can be obtained.

Price 2s. 6d.

GLIMPSES OF A BRIGHTER LAND.—Showing the harmony of things Spiritual with things Material.

"The tone of the book is exceedingly pure and good."
—*Christian Spiritualist*.

*A List of Spiritual and Mesmeric works on application.
London: Baillière and Co., King William-street, Strand.

EPPS'S COCOA.

The *Civil Service Gazette* remarks—"By a thorough knowledge of the natural laws which govern the operations of digestion and nutrition, and by a careful application of the fine properties of well-selected cocoa, Mr. Epps has provided our breakfast-tables with a delicately-flavoured beverage which may save us many heavy doctors' bills."

Made simply with Boiling Water or Milk.

Each packet is labelled—

JAMES EPPS & Co., Homoeopathic Chemists, London.

Also makers of CACAOINE, a thin Evening Beverage.

DALSTON ASSOCIATION OF ENQUIRERS INTO SPIRITUALISM, 74, NAVARINO-ROAD, DALSTON, E.

Seances are held every Thursday evening at 8 o'clock; and a Library is in course of formation for use of members. Prospectuses and Rules on application to the Secretary. Subscription 8s. per quarter in advance. THOS. BLYTON, Secretary, &c.

304 pp., 8vo, cloth gilt, price 5s., post free.

A LYRIC OF THE GOLDEN AGE.

Thomas L. Harris.

Glasgow: John Thomson, 39, John-street.

MISS GODFREY, CURATIVE MESMERIST AND RUBBER. Clairvoyant Examination and complete Diagnosis. One Guinea. Mesmerising or Rubbing, One Guinea per week, and travelling expenses.

Miss Godfrey may be seen, by appointment, at 161, Hampstead-road, N.W.

Foolscap 8vo., cloth. Published at 3s., now offered at 2s.; post free, 2s. 3d.

THE MENTAL CURE: illustrating the Influence of the Mind on the Body, both in Health and Disease, and the Psychological Method of Treatment, by Rev. W. F. EVANS, author of "The Celestial Dawn," "The Happy Islands," "The New Age and its Messenger," &c., &c., &c.

The design of this Treatise is to explain the nature and laws of the inner life of man, and to contribute some light on the subject of Mental Hygiene, which is beginning to assume importance in the treatment of disease, and to attract the attention of physiologists. The author has aimed to illustrate the correspondence of the soul and body, their mutual action and reaction, and to demonstrate the casual relation of disordered mental states to diseased physiological action, and the importance and mode of regulating the intellectual and affectional nature of the invalid under any system of medical treatment.

Glasgow: James McGeachy, 59, Union-street.

MISS HUDSON, Normal Clairvoyant and Prophetic Medium, RECEIVES VISITORS daily (Sundays excepted), from Twelve till Six o'clock, at her Residence, 17, Castle-street, Wells-street, Oxford-street. Terms, Five Shillings each Visitor. Private Parties also attended in the Evening; terms, One Guinea and travelling expenses.

E. BIRD, Builder, House-decorator, Plumber, and Gasfitter, desires to inform his Friends and Employers that he has taken NEW PREMISES, at 11, Park-grove, Shepherd's-lane, Brixton, opposite the Railway Station. Estimates given for every description of work in the above branches.

BEVERIDGE & FRASER, Printers of The Spiritualist.

FULLWOOD'S-RENTS, HOLBORN, W.C.,

Respectfully announce that they execute ALL descriptions of Printing.

Estimates forwarded on application.

AARON FRANKLIN, PRESERVER OF BIRDS, ANIMALS, AND DELINEATOR OF NATURE. Museums and private collections attended. British and foreign birds'-skins, stags' heads, fox's heads, shells, and corals in great variety. *The Spiritualist* and kindred periodicals kept on sale. Established 1847. AARON FRANKLIN, 58, Suffolk-street, Birmingham.

New and Cheaper Edition, thoroughly revised, in One Volume Demy 8vo., pp. 780, price 7s. 6d.

EMANUEL SWEDENBORG: HIS LIFE AND WRITINGS. By WILLIAM WHITE. Wherein the History, the Doctrines, and the other-world Experiences of the great Swede are concisely and faithfully set forth; also the singular Origin and Condition of the Swedenborgian Sect. The Volume is illustrated with Four Steel Engravings, by Mr. C. H. JONES.—I. Jesper Svoborg, Bishop of Skara. II. Emanuel Swedenborg, aged 46. III. Swedenborg's House, Stockholm. IV. Swedenborg, aged 80. London: Simpkin, Marshall and Co.

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 uninitiated on the subject of Spiritualism.

Price 6d. Cloth, 9d. Post free.

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. J. Burns, 15, Southampton-row, W.C.; E. W. Allen, 11, Ave-Maria-lane, E.C., or F. J. T., 21, East Ascot, St. Leonards-on-Sea.

Also Part I., price 6d. Cloth, 9d.

THE REPORT OF THE LONDON

DIALECTICAL SOCIETY'S Committee on Spiritualism, together with a full account of the proceedings of the Committee, the Reports and Minutes of the Experimental Sub-committees, and the evidence, *pro* and *contra*, of the following eminent persons:—Lord Lytton, Lord Lindsay, Lord Borthwick; the Countess de Pomar; Professor Huxley, Professor Tyndall; Drs. W. B. Carpenter, Chambers, Davey, Dixon, Edmunds, Kidd, Robertson, Garth Wilkinson; Mr. Serjeant Cox; Messrs. Edwin Arnold, Henry G. Atkinson, Laman Blanchard, Chevalier, Damiani, Léon Favre, Camille Flammarion, Hain Friswell, D. D. Home, William Howitt, H. D. Jencken, George Henry Lewes, Hawkins Simpson, J. Murray Spear, T. Adolphus Trollope, Cromwell Varley, A. R. Wallace, W. M. Wilkinson; Messrs. Anna Blackwell, Harding, Houghton, &c., &c., &c. Price 15s. London: Longmans, Green, Reader, and Dyer.

THE SPIRITUALIST NEWSPAPER.

CHARGE FOR ADVERTISEMENTS:—Three shillings and sixpence for the first fifty words or portion of fifty words, and sixpence for every ten words in addition. When four or more insertions of the same advertisement are ordered, half-a-crown for the first fifty words or portion of fifty words, and fourpence for every ten words in addition, each insertion. Ten initial letters or figures count as one word.

The Spiritualist is a very good medium for advertisements, because it circulates largely among those advertisers desire to reach, and an advertisement is not lost to view amid a mass of others. Moreover, the paper is not usually torn up when read, but preserved for binding.

CORRESPONDENCE.—Correspondents who write letters consisting of personal opinions, for publication, are requested not to make them more than a third of a column long. Letters containing important news or important facts may be longer sometimes.

Subscriptions:—No notice is taken of orders received for papers unaccompanied by a remittance. The next twelve copies of *The Spiritualist* will be posted to any address in the United Kingdom on receipt of 4s. 6d. London: E. W. Allen, 11, Ave Maria-lane, E.C.

Contents.

The Systematic Appearance of Spirits in London ...	73
Real and Sham Spirit Photographs ...	75
A Clergyman on Spiritualism ...	76
Spiritual Conversation at Hackney ...	77
Mr. J. J. Morse's Mediumship ...	77
The Royal Institution ...	77
Private Seances ...	77
Canon Callaway on Psychological Phenomena, III.—	
Mesmerism; Abstraction of Mind and Self-Mesmerism; Hermetism; Plotinus; Jamblicus; Self-Mesmerism in India; Saint Antony ...	77, 78
Correspondence:—The Experiences of an Investigator; The Efficacy of Prayer; The Moabite Stone ...	79

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.