

The Spiritualist.

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

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THE DEVELOPMENT OF MEDIUMSHIP.

THE very serious question is sometimes asked by those who have had little experience in Spiritualism, of those who have had more, whether it would be beneficial to a particular person in whom symptoms of incipient mediumship have appeared, that he should sit to fully develop the power? Probably nobody has yet had sufficient experience in the new science of Spiritualism to be able to be a reliable guide in the matter. The present result of such practical experience as we have had is the following advice, to be acted upon with caution:—If the person be of a sprightly, happy disposition, with an intelligent well-balanced mind, mediumship will probably develop in her or him without danger or difficulty. But when the person is odd and eccentric, and has not naturally a well-balanced mind, mediumship often stimulates and increases the mental eccentricities, so should not then be encouraged. Additional weight placed upon a well constructed arch may increase its stability, but additional weight upon an uneven badly constructed arch, may increase its instability; in an analogous manner does mediumship influence well balanced minds, on the one hand, and eccentric minds on the other, so far as we know at present.

THE PSYCHOLOGICAL COMMITTEE.—Viscount Amberley, Mr. Serjeant Cox, and Mr. George Harris, have been appointed members of the Psychological Committee of the Anthropological Institute. A meeting of the Committee was held on the 18th inst.; present, Mr. F. Galton, F.R.S., in the chair; Col. Lane Fox, V.P.S.A.; Mr. George Harris, F.S.A.; and Mr. E. W. Brabrook, F.S.A., when a programme of subjects of papers for discussion was agreed upon. Mr. Galton acts as secretary *pro tem*.

DEVELOPMENT OF CLAIRVOYANCE AMONG THE NATIVES OF NATAL.*

TRANSLATED BY THE REV. CANON CALLOWAY, M.D.

THE condition of a man who is about to be an inyanga is this: at first he is apparently robust; but in process of time he begins to be delicate, not having any real disease, but being very delicate. He begins to be particular about food, and abstains from some kinds, and requests his friends not to give him that food, because it makes him ill. He habitually avoids certain kinds of food, choosing what he likes, and he does not eat much of that; and he is continually complaining of pains in different parts of his body. And he tells them that he has dreamt that he was being carried away by a river. He dreams of many things, and his body is muddled and he becomes a house of dreams.† And he dreams constantly of many things, and on awaking says to his friends, "My body is muddled to-day; I dreamt many men were killing me; I escaped I know not how. And on waking, one part of my body felt different from other parts; it was no longer alike all over." At last the man is very ill, and they go to the diviners to enquire.

The diviners do not at once see that he is about to have a soft head.§ It is difficult for them to see the truth; they continually talk nonsense, and make false statements, until all the man's cattle are devoured at their command, they saying that the spirit of his people demands cattle, that it may eat food.

So the people readily assent to the diviners' word, thinking that they know. At length all the man's property is expended, he being still ill; and they no longer know what to do, for he has no more cattle, and his friends help him in such things as he needs.

At length an inyanga comes and says that all the others are wrong. He says, "I know that you come here to me because you have been unable to do any thing for the man, and have no longer the heart to believe that any inyanga can help you. But, my friends, I see that my friends, the other izinyanga, have gone astray. They have not eaten impepo.¶ They were not initiated in a proper way. Why have they been mistaken when the disease is evident? For my part, I tell you the izinyanga have troubled you. The disease does not require to be treated with blood.¶ As for the man, I see nothing else but that he is possessed by the Itongo. There is nothing else. He is possessed by an Itongo. Your people move in him. They are divided into two parties; some say, 'No, we do not wish that our child should be injured. We do not wish it.' It is for that reason and no other that he does not get well. If you bar the way against the Itongo, you will be killing him. For he will not be an inyanga; neither will he ever be a man again; he will be what

* This is quoted from a book just sent us from Natal by Canon Calloway, entitled *Izinyanga Zokubula*, or Divination as Existing among the Amazulu; Natal, John A. Blair, Springvale; London, Trübner and Co., 1870. Canon Calloway took down the statements, and then translated them into English, so that this account is exactly as it was given by one of the natives in whom the translator had confidence.—Ed.

† Medium.

‡ A house of dreams, meaning that he dreams constantly; that dreams take up their abode with him. Many dreams are supposed to be caused or sent by the Amatongo, but not all.

§ A soft head, that is, impenetrable. Diviners are said to have soft heads.

¶ Impepo is of two kinds—white and black. The black is first used as an emetic to remove all badness and causes of dimness from the system. The white is burnt as incense when sacrificing to the Amatongo; izinyanga use it as an emetic to prevent the return of dimness of the inner sight after the use of the black impepo. They also eat it, and place it under their heads at night, that they may have clear, truthful dreams. They believe that by the use of this medicine they are enabled to divine with accuracy. Hence to have "eaten impepo" means to be a trustworthy diviner.

¶ That is, sacrifices.

he is now. If he is not ill, he will be delicate, and become a fool, and be unable to understand anything. I tell you you will kill him by using medicines. Just leave him alone, and look to the end to which the disease points. Do you not see that on the day he has not taken medicine, he just takes a mouthful of food? Do not give him any more medicines. He will not die of the sickness, for he will have what is good* given to him."

So the man may be ill two years without getting better; perhaps even longer than that. He may leave the house for a few days, and the people begin to think he will get well. But no, he is confined to the house again. This continues until his hair falls off, and his body is dry and scurfy; and he does not like to anoint himself. People wonder at the progress of the disease. But his head begins to give signs of what is about to happen. He shows that he is about to be a diviner by yawning again and again, and by sneezing again and again. And men say, "No! Truly it seems as though this man was about to be possessed by a spirit." This is also apparent from his being very fond of snuff; not allowing any long time to pass without taking some. And people begin to see that he has had what is good given to him.

After that he is ill; he has slight convulsions, and has water poured on him, and they cease for a time. He habitually sheds tears, at first slight, and at last he weeps aloud, and in the middle of the night, when the people are asleep, he is heard making a noise, and wakes the people by singing; he has composed a song, and men and women awake and go to sing in concert with him.

In this state of things they daily expect his death; he is now but skin and bones, and they think that tomorrow's sun will not leave him alive. The people wonder when they hear him singing, and they strike their hands in concert. They then begin to take courage, saying, "Yes; now we see that it is the head."

Therefore while he is undergoing this initiation the people of the village are troubled by want of sleep; for a man who is beginning to be an inyanga causes great trouble, for he does not sleep, but works constantly with his brain; his sleep is merely by snatches, and he wakes up singing many songs; and people who are near, quit their villages by night when they hear him singing aloud, and go to sing in concert. Perhaps he sings till the morning, no one having slept. The people of the village smite their hands in concert till they are sore. And then he leaps about the house like a frog; and the house becomes too small for him, and he goes out, leaping and singing, and shaking like a reed in the water, and dripping with perspiration.

At that time many cattle are eaten. The people encourage his becoming an inyanga; they employ means for making the Itongo white, that it may make his divination very clear. At length another ancient inyanga of celebrity is pointed out to him.† At night whilst asleep he is commanded by the Itongo, who says to him, "Go to So-and-so; go to him, and he will churn for you emetic-ubulawo, that you may be an inyanga altogether." Then he is quiet for a few days, having gone to the inyanga to have ubulawo churned for him; and he comes back quite another man, being now cleansed and an inyanga indeed.

And if he is to have familiar spirits, there is continually a voice saying to him, "You will not speak with the people; they will be told by us every thing they come to inquire about." And he continually tells the people his dreams, saying, "There are people* who tell me at night that they will speak for themselves to those who come to enquire." At last all this turns out to be true; when he has begun to divine, at length his power entirely ceases, and he hears the spirits who speak by whistlings† speaking to him, and he answers them as he would answer a man; and he causes them to speak by asking them questions; and if he does not understand what they say, they make him understand every thing they see. The familiar spirits do not begin by explaining omens which occur among the people; they begin by speaking with him whose familiars they are, and making him acquainted with what is about to happen, and then he divines for the people.

This then is what I know of familiar spirits and diviners.

If the relatives of the man who has been made ill by the Itongo do not wish him to become a diviner, they call a great doctor to treat him, to lay the spirit, that he may not divine. But although the man no longer divines, he is not well; he continues to be always out of health. This is what I know. But although he no longer divines, as regards wisdom he is like a diviner. For instance, there was Undayeni. His friends did not wish him to become a diviner; they said, "No; we do wish so fine and powerful a man to become a mere thing which stays at home, and does no work, but only divines." So they laid the spirit. But there still remained in him signs which caused the people to say, "If that man had been a diviner, he would have been a very great man, a first class diviner."

As to the familiar spirits, it is not one only that speaks; they are very many; and their voices are not alike; one has his voice, and another his; and the voice of the man into whom they enter is different from theirs. He too enquires of them as other people do; and he too seeks divination of them. If they do not speak, he does not know what they will say; he cannot tell those who come for divination what they will be told. No. It is his place to take what those who come to enquire bring, and nothing more. And the man and the familiar spirits ask questions of each other and converse.

When those who come to seek divination salute him, he replies, "Oh, you have come when I am alone. The spirits departed yesterday. I do not know where they are gone." So the people wait. When they come they are heard saluting them, saying, "Good day." They reply, "Good day to you, masters." And the man who lives with them also asks them saying, "Are you coming?" They say, they are. It is therefore difficult to understand that it is a deception, when we hear many voices speaking with the man who has familiar spirits, and him too speaking with them.

Uthlabo‡ is known by causing a sensation of perforation of the side; and the man says, "I have pain under the armpit, beneath the shoulder-blade, in my side, in the flesh. It causes the feeling as if there were a hole there; the pain passes through my body to each side."

* People, viz., the dead, the Amatongo.

† The supposed voice of the familiar spirits is always in a shrill, whistling tone; hence they are called *imilozi*.

‡ *Uthlabo*, the name of a disease, from *ukuhlaba*, to stab, because it is attended with a stabbing pain or *stitch* in the side. It is applied either to pleurodynia or pleurisy.

* The power to divine.

† That is, by the Itongo in a dream.

The men ask, "What is this disease? for it resembles nothing but uthlabo."

He replies, "Yes, yes; I too say it is uthlabo; it is that which comes out from the side of my body and will not let me breathe, neither will it let me lie down."

At length the doctor who knows the medicines for uthlabo cures it. But black people call it also ukxulo, and say it is caused by the Itongo. And when a man is constantly affected by uthlabo, black men say the Itongo is walking in him; Amatongo are walking in his body. If the disease lasts a long time, they at length go to enquire of diviners. They come and say, "He is affected by the Itongo. He is affected by his people who are dead.* There was one of them who was an inyanga; and this man has the Itongo in his body; his people wish him to have a soft head,† and become a diviner when he has been initiated."

The diviners say, "Do not give him any more medicines. Do you not see when you get uthlabo-medicines for him the disease does not cease? When you give him medicine, do you not thereby increase the disease? Leave him alone. His people are in him. They wish him to dream."

And if one of his people who is dead was an inyanga, the diviners who come to divine call him by name, and say, "So-and-so is in him; it is he who says he is to be an inyanga. It is a great inyanga that possesses him." That is what the diviners say. They say, "The man who was an inyanga, who is walking in his body, was also an inyanga who could dig up poisons. He used to dig them up. And since he who used to dig up the poison of the sorcerers by which they destroyed others has taken possession of this man, he too, as soon as he has been initiated, will have a white Itongo,‡ and will dig up poisons, as So-and-So, one of his people, used to do. Leave him alone as regards medicines. Throw away medicines, and give him no more; you will kill him if you do. You think they will cure him. They will not cure him. He is purposely thus affected. The Amatongo wish him to become a white§ inyanga. Be quiet, and see if the Amatongo do not give him commands at night in his sleep. You will see him come home in the morning, not having seen him go out, having had medicines revealed to him which he will go to the mountains to dig up; you will see he has dug up cleansing-ubulawo, and he will churn it and make it froth and drink it, and cleanse himself by it, and so begin to be an inyanga. And at other times he will be commanded to fetch impepo, which he will go to the marsh to pluck."

The Amatongo tell him to kill cattle, for the dead are very fond of demanding flesh of one whom they wish to make an inyanga. He slaughters them for his people who are dead. And others enter his kraal. He slaughters constantly, and others again come in their place, the cattle being derived from his treatment of disease, and from divining and digging up poisons. When men are perishing, being destroyed by sorcerers, he goes

and digs up the poisons, and purifies those whom the sorcerers are poisoning.

When the Amatongo make a man ill, he cries, "Hai, hai, hai.* They cause him to compose songs, and the people of his home assemble and beat tune to the song the Amatongo have caused him to compose—the song of initiation—a song of professional skill.

Some dispute, and say, "No. The fellow is merely mad. There is no Itongo in him." Others say, "O, there is an Itongo in him; he is already an inyanga."

The others say, "No; he is mad. Have you ever hidden things for him to discover by his inner sight, since you say he is an inyanga?"

They say, "No, we have not done that."

They ask, "How then do you know he is an inyanga?"

They say, "We know it because he is told about medicines, which he goes to dig up."

They reply, "O! he is a mere madman. We might allow that he is an inyanga if you had concealed things for him to find, and he had discovered what you had concealed. But you tell us what is of no import, as you have not done this."

As they are talking thus, and disputing about concealing things for him to find at night when he is asleep, he dreams that the man of his people who is dead, and who is causing him to begin to be an inyanga, tells him saying, "They were disputing with each other, saying you are not an inyanga."

He who is beginning to be an inyanga asks, "Why do they say I am not an inyanga?"

He replies, "They say you are not an inyanga, but a mere madman; and ask if they have hidden things for you to discover, since the others say you are an inyanga."

He says, "Tell me who they are who say so."

He replies, "So-and-so and So-and-so were disputing."

The man asks, "Do you say they lie when they say so?"

He replies, "Be quiet. Because they say so, I say you shall be a greater inyanga than all others, and all men in the world shall be satisfied that you are a great inyanga, and they shall know you."

The man who is beginning to be an inyanga says, "For my part I say they speak the truth when they say I am mad. Truly they have never hidden anything for me to find."

Then the man who was an inyanga, he who is initiating him, says, "Just be quiet, I will take you to them in the morning. And do you appear on a hill; do not come upon them suddenly; but appear on a hill which is concealed, and cry, 'Hai, hai, hai;' cry thus on the hill which is concealed, that they may hear. When you cry, 'Hai, hai, hai,' if they do not hear, then go on to the hill which is open; do not expose yourself much; as soon as you expose yourself, cry 'Hai, hai, hai,' so that they may just hear. When they hear that it is you, go down again from the hill, and return to the one which is concealed. So I say they will see and understand that they have spoken of a man who is beginning to be a doctor; they shall know by that, that when they said you were a madman and not an inyanga they were mistaken."

So he does so. He cries, "Hai, hai, hai," on a hill which is hidden; they do not hear him distinctly, they hear only a continual sound of Nkene, nkene, nkene,

* *Haiya*, To cry as the diviner; a continual repetition of Hai, hai, hai.

* That is, the Amatongo.

† To have a soft or impressive head, that is to be an inyanga.

‡ That is, an Itongo who shall influence for good, and enable him to see clearly and help others. They also speak of an Itongo elimnyama, a dark or black Itongo, that is, one that is jealous, and when he visits any one causes disease and suffering without giving any reason for his doing so. It is said, "*Li lue li tulle*," that is, it fights in silence—contends with people without telling them what to do to pacify it. They suppose that sorcerers are aided by the Amatongo of their house to practise sorcery with skill and effect; but such Amatongo are not said to be black or dark, but white, because they reveal with clearness their will to their devotees.

§ As we speak of "white witches," an inyanga who shall see clearly and use his power for good purposes."

nkene. One of them says, "It sounds as though there was some one singing." Others say "We do not hear. We hear only an echo."

The Itongo comes to him and tells him that they cannot hear, and bids him go out a little on the open hill, and then return again to the hill which is hidden.

So he departs at the word of the Itongo, and goes out to the open hill, and cries, "Hai, hai, hai;" and they all hear that it is he. They are again disputing about him, and as soon as they hear that it is he, they say, "Can it be, sirs, that he comes about the matter we were disputing about, saying, he is mad?"

Others say, "O, why do you ask? He comes on that account, if indeed you said he was not an inyanga, but a madman."

The great man of the village to which the inyanga is approaching says, "I too say he is mad. Just take things and go and hide them, that we may see if he can find them."

They take things; one takes beads and goes and hides them; others take picks and go and hide them; others hide assagais; others bracelets; others hide their sticks, others their kilts, others their ornaments; others their pots; others hide baskets, and say, "Just let us see if he will find all these things or not." Others hide cobs of maize; others the ears of amabele, or sweet cane, or of njiba, or the heads of upoko.

Some say, "O, if he find all these things, will he not be tired? Why have you hidden so many?"

They say, "We hide so many that we may see that he is really an inyanga."

They reply, "Stop now, you have hidden very many things."

They return home, and wait. Then the Itongo tells him on the concealed hill; for it had already said to him, "Keep quiet; they are now hiding things; do not begin to appear. They wish to say when you find the things that you saw when they hid them. Be quiet, that they may hide all the things; then they will be satisfied that you are an inyanga." Now the Itongo tells him, "They have now hidden the things and gone home. It is proper for you now to go to the home of the people who say that you are mad, and not an inyanga."

So he comes out on the open mountain, and runs towards their home, being pursued by his own people who are seeking him, for he went out during the night, and they did not hear when he went out very early in the morning, when it was still dark, when the horns of the cattle were beginning to be just visible. He reaches their home, and his own people who were looking for him, and have now found him, come with him. On his arrival he dances, and as he dances they strike hands in unison; and the people of the place who have hidden things for him to find, also start up and strike hands; he dances, and they smite their hands earnestly.

He says to them, "Have you then hid things for me to find?"

They deny, saying, "No; we have not hidden things for you to find."

He says, "You have."

They deny, saying, "It is not true; we have not."

He says, "Am I not able to find them?"

They say, "No; you cannot. Have we hidden then things for you to find?"

He says, "You have."

They deny, declaring that they have not done so. But he asserts that they have.

When they persist in their denial, he starts up,

shaking his head. He goes and finds the beads; he finds the picks, and the kilts, and the bracelets; he finds the cobs of maize, and the ears of the amabele, and ujiba, and of upoko; he finds all the things they have hidden. They see he is a great inyanga when he has found all the things they have concealed.

He goes home again as soon as he has found all the things, and not one thing remains outside where they had hidden it. On his return to their home from the river, whither he had gone to find what was hidden, he is tired, and the Amatongo say to him, "Although you are tired, you will not sleep here; we will go home with you." This is what the Amatongo say to the inyanga when he is tired with finding the things.

The inyanga's people who accompany him say, "Just tell us if he is not an inyanga?"

And he says, "I have found all the things which you hid; there is nothing left outside; all things are here in the house. I was commanded to come to you, for you said I was not an inyanga, but a madman, and asked if my people had hidden things for me to find. Just say who told me the things about which you were speaking. You said I was mad. You thought you were just speaking. Do you think the Amatongo do not hear? As you were speaking, they were listening. And when I was asleep they told me that I was a worthless inyanga, a mere thing."

Then the people make him presents. One comes with beads and gives him; another brings a goat; another an assagai; another a bracelet; another brings an ornament made of beads and gives him. The chief of the village gives him a bullock; and all the chief men give him goats, because he had come to their village at the bidding of the Amatongo.

SOME EXPERIENCES AND CONCLUSIONS REGARDING SPIRITUALISM.

No. IV.

BY J. M. GULLY, M.D.

It may well be supposed that the sixteen years during which the subject of Spiritualism has been before me, have given me opportunities to report many more experiences than those which I have already detailed. But of these latter alone has any written record been made at the time of their occurrence; and I am unwilling to publish what may be faulty by reason of defect or inaccuracy of memory. Still, there are two or three curious test manifestations of which I have a vivid recollection, and which may be briefly alluded to. I have already publicly stated that I beheld Home raised into the air, and saw him touch the ceiling of a room at least fifteen feet high; this happened twice in one evening. About two years ago, I published in the *Spiritual Magazine* the account of manifestations in my own bedroom (Home being asleep in the adjoining room), such as I venture to assert the whole records of Spiritualism do not exceed in their verification of the action, both reasoning and physically powerful, of agents entirely external to Home's body or mine, to his thought or mine, to his will or mine. In fact, they commenced when he was absent and fast asleep, and not until they were all finished had we the smallest idea what their deep and beneficent meaning was. I need not burthen your columns with the repetition of details which may be found in the *Magazine*. Frequently at our evening meal I would arrive late, to find

my sisters and Home at table; but the moment I entered the room, my usual arm-chair was rapidly drawn, almost whirled, from out a deep bay window to my place at the head of the table. Once my spirit child told us—"That is papa's chair, the dearest chair in the world." Very often the spirit presence was testified by affirmative or negative raps to statements and opinions given in the course of our conversation whilst at meals. During these I have known a large cushion drawn along the floor and pushed under my sister's feet, with the remark that "They did it to bring comfort to her feet." On all these occasions we were never in *seance*, and were speaking of things altogether apart from Spiritualism; so constant and so kindly was their unseen, though palpable presence. Much has been said of and against dark *seances*; but, whilst on this subject of spiritual presence when not in the circle, I must mention here that one bright and hot Sunday morning, when the people were all in the Priory Church close by, in Malvern, and Home, Mr. E. Sterling, and I, were sitting on the lawn shaded with an umbrella, we spoke of the glorious day, and how one might be just as thankful to God for His sunshine and beneficence there as in the neighbouring church, there came raps on the stem of the umbrella, and we were told—"There is but one Church, the Church of God, everywhere:" this, spite of hot, shining sun, and no thought of manifestations. Much also has been said of the tissues which constitute the garments of manifested spirits. Once at Home's lodgings in London his wife's spirit came with rustling sound like that of a silk dress, and Home, who saw her, said it was silk; I still ventured to doubt, and observed that the spirit probably was able to make a sound in the air resembling silk tissue, whereupon the rustling sound travelled from the other side of Home to my side, and the dress was rubbed against my cheek, leaving no doubt in my mind that, however made, something which felt like silken tissue was there. Subsequently, at that same *seance*, Home was impelled to stand in the light of the window which came from the outside lamps, his left arm stretched out; within the space between the hand of that arm and his trunk a whitish cloud formed, which gradually darkened until we all (there were five gentlemen in the room) distinguished a female form, which extended its head towards Home's face, and kissed it, with sound, repeatedly. I recall, too, that evening, that the pendule on the chimneypiece had stopped, and, at Home's request, it ticked and struck the hour he demanded, stopped, and again struck any hour he named, again and again.

Finally, I have heard trance mediums and read their sayings; and I have thrice been present at the wondrous visible, audible, and tangible presence of spirits with the mediumship of Miss Florence Cook, when the face, speech, and manifestations, extending to writing, were as real to every external and internal sense as the actions of any one in the flesh are real to any other one in the flesh.

I have narrated the preceding experiences for those who, after examination, have come to the same calm and firmly held conviction that I myself entertain regarding the agency of spiritual disembodied beings, who once inhabited bodies of flesh, in the production of the phenomena in question. To those who have not, and will not, examine the subject, all that I have related will appear wild words, no doubt; meantime, their opinion is worth about the same that mine is con-

cerning Sanskrit, of which I never made the smallest study.

Still, to this generation of materialistic thinkers and seekers there occurs, instead of examination, the question, what is the *use* of Spiritualism, supposing its alleged facts to be true? They desire to know what new thing it can tell us, what profitable thing do for us. They ask for evidence that it can be conducive to worldly interests, sometimes of the most sordid kind, and demand that it should enlighten us concerning the future of this solid earth as well as the coming life beyond its surface. He who has examined the subject, and has been convinced of the reality of its results, naturally turns with disgust from questions so opposed to the genius of the inquiry, from aims so coarse and unworthy. Not the least curious point of the matter is, that the greatest part of the querists after this fashion will be found to be professors of a belief in a future life, and yet, when "a small corner of the veil of the life mystery" is lifted up to them, and a *definite* idea offered them of that state in which they profess to believe, instead of the confused and utterly unsatisfactory mist which they hold as belief, they sneer, refuse to inquire, and ask, "Can it tell us what will be the price of Consols next settling day?" The strange jumble in the minds of people of this kind—strict church-goers and *Sunday* Christians most of them—is one of the marvels of mentality which can only be solved by the theory that they only gibber a profession once a week, and give not a thought to it once in a lifetime. A short time ago I was set upon by a large dinner company of well-dressed, well-to-do *Sunday* Christians of the above stamp, because I was a Spiritualist, and the stale objection regarding what spirits would or would not do, and the coarse queries of how they could fill their pockets, were addressed to me. My reply was, "You seem to know so much about the offices and duties of spirits, will any of you give me a definition of a spirit—what is it?" The question was a poser; not one at that table had given the title of a thought to it—they one and all acknowledged as much—and yet one and all were scandalised when I told them they might as well not profess belief in spiritual existence at all as never to make mental inquiry concerning it. I recommend my question to all who are teased and shocked by such wind-bag objectors.

But although the question regarding the uses of Spiritualism may appear in the above-named form base and silly, I hold that it is one which every Spiritualist should be constantly putting to himself and striving to answer by the light of the phenomena already developed, and, still more, by the light which each one may obtain from the spirit-world by placing himself—that is, his spirit—in constant communion with those who have passed out of their bodies, and, above all, with the Divine Source of all spirit-existence. Sir Isaac Newton, when asked how he came to discover so many abstruse laws of nature, answered, "By always thinking about it." And so I hold that we Spiritualists should always be thinking about it—about the power, intelligence, brightness, holiness, loveliness of Spiritual life commenced in the midst of antagonistic flesh, and to be perfected when that obstacle no longer is present to prevent the spirit's progress towards the fulness of those attributes. And the disembodied spirits give us abundant evidence of their proximity to aid us in our moral struggles, in our vale of sorrows, even in our physical sufferings. Spirit, although it *dominates*

chemical matter, can only *sympathise* with, and be influenced by, its own similar substance and action. When we say that the state of the body affects the mind, it is only an inverse mode of saying that the spirit, having disordered matter to act through, does so imperfectly, irregularly, irrationally, teaching us, as one of its uses, the duty of so keeping our bodies that the spirit may act harmoniously through it, and thus produce happiness of sensation and energy of action. Spirit itself is holy and powerful, for it is a portion of the Holiest and the Omnipotent, and, armed with it, we should control our bodies and render them temperate in every one of their functions: which doing, the spirit is preparing for the highest progress in the state when its powers need not be expended in combating with and controlling the body; but when these can be entirely occupied in acquirement of the knowledge of God's life and laws amid surroundings that favour such acquisition and offer no obstacle to the progressive increase of it through, it may be, several existences hereafter.

In former numbers of the *Spiritualist* appeared a series of papers by Canon Calloway, in which he endeavours to show that all kinds of anomalous conditions of mind and visions are due to toxic and intoxicating agents in the frame, to habits of body, &c., in this way reducing what he would call the purely spiritual results to a minimum. Now, this is the veriest materialism, since it makes the chemical, transitory body, the master of the eternal, unchanging spirit; whereas the cases which he cites are all explicable on the belief that the body had been made unfit for the healthy control of spirit in consequence of the spirit itself having failed in its duty to regulate that body in the first instance. It is only on this theory that man can be held responsible for his deeds. Cultivation of the spiritual is the cultivation of Godlike power: it sways the spirits of others for good, and it draws more and more power from, by constant approximation with, the Great Central Spirit, the God we yearn to know and to whom we pray for light. If a spirit, careless of its high destiny, resists not the temptation of some other spirit, in or out of the body, to deliver its fleshly covering up to sensual excesses, and, as a consequence, exhibits the fantastic results of opium-smoking, of bhang, or belladonna, or the furious results of alcohol, or the drivelling debasement resulting from sexual viciousness, shall we attribute these dismal exhibitions to the body's sway of the spirit? Should we not go further, and see in them the results of the failure of the spirit to recognise its lofty mission of preparing itself, by the very trials, temptations and sufferings of the earthly life, for the power, the knowledge, the light which await it in that other life when its subtle nature can pierce the causes of things which are now all darkness to it? To me it seems impossible that any hearty Spiritualist can throw upon his chemical body the faults of his own feeble spirit, and fall into the dotage of belief that when he has permitted that body to be injured by vicious ways *his spirit* is not responsible for it! A mighty host of pure, truthful, and intelligent spirits are ready to rush into each embodied spirit who may yearn for them, and aid it in its blessed resolve to use its marvellous bodily mechanism reverently and moderately, and thereby to fortify, purify, and polish the still more marvellous spirit which is its engenderer, and should be its master. He cannot reasonably fly to atonements exacted by a Deity who will accept nothing less than blood as a ransom: he *knows* that his real existence, his spiritual life, begins *here*, to be con-

tinued in like manner when he has quitted his body—dark, if it has cultivated darkness; bright, if he has been always seeking light: the spirits of the departed hence have told him so over and over again.

A recent instance of evasion of this knowledge has been exhibited in the late Lord Lytton. In the sermon on his death, preached by Dr. Jowett, in Westminster Abbey, the preacher mentioned that only three weeks before, in conversation with Lord Lytton on Spiritualism, Lord Lytton stated that he thought "there was some truth in it, but it was unprovable, and explicable by natural causes." At the same interview, his Lordship alluded to the difficulty of divesting one's-self of the love of approbation, even at his age, 67. This last remark explains the first one: the opinion of the world was the breath of his nostrils; abuse and derision were his dread. No man had had more convincing proof of extraneous agency under the mediumship of Home, and to Home he expressed his full belief in it—but the world must not laugh at him! No wonder he pronounced the subject "unprofitable." I had some personal knowledge of him, and venture to say that, though great intellectually whilst on earth, his higher spiritual education never began here.

Such are some of the uses of Spiritualism which may be found even at this stage of its history: and I have a strong belief that, if such uses are kept steadily in view, pondered upon, and prayed about, the veil will be lifted for us more and more, in accordance with our power to bear or understand the scene behind it. Far be it from me to animadvert upon the number and character of the purely physical phenomena which are now-a-days produced through mediums and circles; such phenomena are absolutely necessary for the purpose of bringing material proofs to materialist thinkers (or *no-thinkers*) of the life, and the near neighbourhood of the life, for which we contend; and they must go on until, far and wide, upon a broad basis of facts, the belief is strong enough never more to be passed over as a mere profession, but be made to saturate man's earthly life, and so to bring that life under a more real, a loftier, and a holier influence. But if at such circles there be those whose convictions of the communion with the departed are strong and deep-seated, to them, at least, the phenomena can avail little unless they use them to throw more and more light on the upward vista which, commencing in this body and on this earth, opens to the spirit the magnificent scene of eternal goodness, of supernal knowledge, of everlasting delight, attainable by the never-ceasing progress of the same spirit which now possesses the body.

I hold not the gloomy views of the hour of death induced by the teachings of churches: I believe in no God save a God of love: I believe that God punishes no one, here or hereafter, and at no time demanded a bloody atonement for the whole race of man: I believe that we punish ourselves by reason of the infraction of laws of which our own spirit is perfectly cognisant, and such spirit is *the man*, the man acting under responsibility to those laws. Now, if to that spirit is accorded the strongest proof that it is to live beyond the period of its tenancy of the body, and to progress, rapidly or otherwise, into light, in proportion as it has striven to progress in this its incubating state, it must occur to any thinker that the investigation of these proofs should be a calm, solemn, serious one, worthy of the awful interests which are inextricably involved in it. Every kindly, affectionate, aspiring feeling of our being should

be enlisted, nay, should be predominant, whilst the spirit is seeking in this way some knowledge of the life which is eternal. No fact of Spiritualism is better ascertained than that of the influence of the embodied spirits upon the character of the disembodied, who come to bring proofs of their existence to us; but we who are already convinced of this should, I think, be seeking teaching, as well as proofs, and teaching of the highest kind too. Purely physical phenomena prove the vastly greater physical and mechanical powers of freed spirits than ours; but I should from that very fact surmise that spirits so endowed are capable of nothing more; that they are the "working classes" of the spiritual life, and can tell us nothing of the marvels of nature, of feeling and intellect, which higher spirits, when attracted towards us, could reveal. Vulgar curiosity is a low motive for entering upon the inquiry, and so it comes to pass that spirits of a vulgar order prove their separate existence by manifestations more curious than instructive, more amusing than elevating. As these proceed, it becomes plain that such spirits can be rendered more and more palpable by constant formation of circles; that they can exhibit more and more openly the additional power which, as spirits, they have acquired over the particles of the earth's matter, forming, disintegrating, and re-forming them with a rapidity and facility which must be the despair of all the Liebig's and Crookes' in Europe and America. In this way it might be that some of the wonders of chemistry would be revealed to us. But what do these very spirits tell us? That what they are able to do is by processes the *rationale* of which is known only to spirits of a much higher order. On one occasion I asked that good-natured little soul Katie, who attends on Miss Cook, whether she did all by her own power? and she answered—"No; much higher spirits tell me how to do it. I am only a worker." And thus it is, that whether we Spiritualists would learn the reasons of physical nature, or the depths of moral existence, we must have recourse to the higher order of spiritual beings for teaching; we must form our circles in such manner as to place them in attractive harmony with the most advanced of the disembodied beings: in short, in this consists the true "scientific" (as the favourite epithet is) handling of the subject, and in this way only may we hope to utilize in the highest degree the facts which the physical manifestations at present only offer as curiosities. I feel certain that the future useful study of the whole subject must be in the direction of the formation of circles harmoniously accorded in sentiment, and mentally conjoined to seek the very loftiest teaching from the highest sources.

M. ALEXANDRE AKSAKOF, of St. Petersburg, will visit London in a week or two, to observe spiritual phenomena.

SPIRIT FORMS—Last Sunday week, at a *seance* at Mr. Henry Cook's, at Hackney, Mrs. Bassett and Miss Cook were the mediums, and they sat in the cabinet for spirit forms. The observers present were Dr. J. E. Purdon, Sandown, Isle of Wight; Mr. Bassett, Thornham-Grove, Stratford; Mr. G. R. Tapp, Queen Margaret's-grove, Mildmay-Park; and Mr. and Mrs. Blyton, 74, Navarino-road, Dalston. Miss Cook's spirit-guide "Katie," came out of the cabinet at full length, robed in white, in a good light. On giving her subdued light she was able to walk round the room, and to touch each sitter in turn. Mrs. Bassett told the company that Miss Cook had been entranced all the time, with her head lying on her (Mrs. Bassett's) lap; that Katie appeared suddenly, and frequently, entered and left the cabinet; finally, she came in again, stood by Miss Cook, and slowly faded away.

SPIRITUALISM IN DALSTON.

LAST Thursday night, Mr. George Sexton, M.A., M.D., LL.D., delivered a lecture on Spiritualism at the Luxembourg Hall, Dalston, under the auspices of the Dalston Association of Enquirers into Spiritualism. Mr. H. D. Jencken, M.R.I., barrister-at-law, presided. There was a large and influential body of listeners, consisting chiefly of local Spiritualists and non-Spiritualists, the numbers on both sides being very equally divided, so far as could be gathered from the animated sounds of approval given to statements made both for and against Spiritualism.

The Chairman exhibited a large bundle of letters from gentlemen who were unable to attend, but who expressed sympathy with the object of the meeting; he remarked that it would occupy too much time to read them all. He then introduced the lecturer.

Dr. Sexton said that there were but three states of mind in relation to any facts, possible to any rational being, namely, denial, conviction, or suspension of judgment. Spiritualists were not in a state of belief as regarded Spiritualism, but in a state of absolute knowledge; those, on the other hand, who were not intimately acquainted with the phenomena, took an altogether different view of the matter. Many theories had been advanced to explain the phenomena, the most crude and superficial being that of imposture. It was hard to suppose that millions of men, including some of the chief literary and scientific minds of the age, could have been imposed upon for a lengthened period, and if such were the case, in Spiritualism all the ordinary conditions of imposture were reversed. Usually, clever people are the humbugs, and foolish people those imposed upon; but in Spiritualism, the more intelligent must be the deceived, and the less intelligent the deceivers, for many of the mediums were mere children, and a large proportion of the others had had little or no education. Besides, when a man obtains the phenomena in his own house, among members of his own family, with no strangers present, who are the deceived and who are the deceivers? Do members of families sit down to cheat each other? Spiritual phenomena might roughly be divided into five classes:—Firstly, into physical effects such as raps and movements of solid objects; secondly, intelligent responses to questions; thirdly, trance messages, and messages given directly through the organism of the medium; fourthly, direct action of spirits, as in the direct voice, and direct spirit writing; fifthly, the visible appearance of spirits to many persons at the same time. Those who wished to see these things, should give time and work to the subject, just the same as they would to any other, and above all, they should investigate in their own homes. He was not aware of a single instance of any man of note having carefully investigated the phenomena, without being convinced of their reality. As to the imposture theory, how was it that intelligent observers so seldom saw a conjuring trick which they could not explain? Professor Anderson was one of the clumsiest conjurers he had ever seen, and Professor Anderson recently told him that he had shut up Spiritualism in America, and should do the same in England before long; it was all done with wires, batteries, and electro-magnets. He (Dr. Sexton) replied, "How then do I get the phenomena at home, where there are no such appliances?" Professor Anderson retorted, "Ah, you are as big a fool as the rest!" (Laughter.) Uninformed people stated vaguely that the floating of tables was all due to magnetism and electricity. If such were the case, the table must have an iron top, as a magnet would not attract wood; and did they know how large a magnet must be to move Dr. Edmunds' table in the way it moved, supposing the magnet were concealed above the ceiling of the room? The magnet would have to be about three times the size of Dalston. (Applause.) Then, as to electricity, an enormously powerful battery, such as a Groves' battery of 200 cells, if connected with a table by wires, would not move it at all, and the current would not pass through the non-conducting wood. If the legs were insulated, not a single spark could be drawn from the wood, though under such conditions they might get sparks, if they used frictional electricity of high tension. The magnetism and electricity theory only displayed the dense scientific ignorance of those by whom it was advanced. Others said it was psychic force. Well, he had no objection to that, for "psychic" meant "spirit," and, no doubt, solid objects were moved by spirits. Neither table motions nor raps proved Spiritualism, but the intelligence connected with them did so; and when, as at his house, a person, at a distance from the table, passed a pencil over a printed alphabet out of the sight of the sitters

at the table, and the table signalled when the right letter was reached, and spelt out an intelligible message, it was clear that the intelligence moving the table was not that of any of the persons sitting at it. The lecturer then told how Lord Brougham, who was neither untruthful nor superstitious, testified that he saw the spirit of a schoolfellow of his, at the same time, as was afterwards ascertained, that that friend died in India. He (Dr. Sexton) had recently seen Mr. Duguid painting a picture in the trance at Glasgow. It was done in pitchy darkness, but every now and then he (the lecturer) turned up the light at unexpected times to see the progress of the work. The same evening the spirits painted a picture with their own hands, direct, under test conditions. Dr. Carpenter had brought in an "unconscious cerebration" theory to explain Spiritualism, and had told how a friend of his had had a spirit message from Dr. Young. The gentleman asked the spirit, if he were Dr. Young, to repeat one line from his poems. A line was given, which the enquirer did not remember that Dr. Young had ever written, so he asked in what poem it was? The reply was "Job," which perplexed the questioner still more. However, on his return home, he found the line, and that the message was all true. Dr. Carpenter's explanation was that the gentleman had read the poem in his infancy and then forgotten it; but at the *seance* the forgotten thought came out by a process of unconscious cerebration. Could anything be more ridiculous? A thought the questioner knows nothing about passes out of his brain into the brain of another man; this other man knows nothing of the thought, but it passes through him to the table; the table knew nothing about it—at least, he supposed so (laughter), but gave it to the original owner, who did not know his own property when he received it (applause). There was no credulity so great as the credulity of incredulity, and Dr. Carpenter's reasoning was utterly unscientific and utter nonsense. All this unconscious work was supposed to be done by the ganglionic system, which was not the highest portion of the human body. How was it that the ganglionic systems of Mr. T. L. Harris and Miss Lizzie Doten had produced poems which were worthy of Shakespeare or Milton? The ganglionic system was most fully developed in insects, so why did not fleas write poems, and blackbeetles solve mathematical problems? Atheists had long been demanding the evidence of the senses in proof of an after life; the supply met the demand just when it was most needed, and Spiritualism was actually fighting Atheism with its own weapons. He had been connected with the freethought movement for twenty years, and could testify that if Atheism were true, it would be a dark and terrible truth—a thing without hope, a thing which should make men shudder. When a father loses his child, and his heart-strings are torn with anguish, what consolation is it to be told that that child will once more rise from the ground by chemical processes, in the shape of buttercups and daisies? If such be the result of death, of what use would be the trials, the education, and the experience of a life on earth? Such teaching is a mockery, and men should shrink from it with horror. Spiritualism teaches that Atheism is not true, and that the fire and brimstone eternal hell of the theologians is equally false. His knowledge of Spiritualism stood upon the same solid scientific foundation as his knowledge of Newton's law of gravitation, and any scientific principles which would upset the one would upset the other (applause).

Mr. Reynolds—Did Lord Brougham become a Spiritualist after seeing the spirit of his schoolfellow?

Dr. Sexton—No.

Mr. Hutchinson asked whether it were not undignified on the part of spirits to use tables?

Dr. Sexton replied that spirits did not always use tables; they often moved other solid objects, and could communicate without using articles of furniture at all. If the communication were important, it mattered little whether they signalled it with a table or a telegraph needle.

Mr. Hutchinson remarked that the raps had told him of uncles and cousins he never had. (Laughter.)

Dr. Sexton replied that a man might have relations of whom he had never heard. Moreover, spirits did not always tell the truth. Men were not made saints by the natural process of being freed from the body at death; and a man who was a liar could not be expected to break off the habit suddenly.

Mr. Adams wanted to know how it was, if there were so many spirits about, he had never met with one? Why did not the spirits come to him, and do so and so?

Dr. Sexton replied that perhaps the spirits did not care about undertaking much hard work to make themselves sen-

sible to him. Why should they? They were not his servants. (Applause.) Perhaps no spirits had any desire to convert him. If he wanted demonstration upon any other subject, he would have to work, or to do something to get it; and it was just the same with Spiritualism. Every man's amount of knowledge of Spiritualism was of more importance to himself than to anybody else.

Mr. Endor wanted to know whether raps were caused by substance rapping against substance?

Dr. Sexton—Yes.

Mr. Brookes asked where the spirits got the paints from, to paint through Mr. Duguid's mediumship?

Dr. Sexton—They were placed on the table for them.

A Voice—Were the lights up?

Dr. Sexton—No. (Oh! oh!) But the circumstance of an elaborate painting being executed in the dark made the evidence more complete. A corner had previously been torn off the blank card and given to me, and when the painting was finished and all wet, the piece torn off fitted in its place upon the card upon which the painting had been executed.

An Enquirer—Have spirits ever revealed anything useful, such as the names of great murderers or forgers?

Dr. Sexton—They have revealed much that is useful, but I should be sorry to see them returning to earth to do police business.

Mr. Brown—How are we to prove Spiritualism?

Dr. Sexton—By experiments at home. I have to lecture at the Crystal Palace on the 2nd and 4th of April, and hope that many Spiritualists will attend to support me.

The Chairman said that within the past week the spirits had given him, by their own direct writing, a message in Greek, and had restored his wife's veil, which had been missing for fifteen months.

Mr. Enmore Jones moved, and Mr. B. W. Pycock seconded, a vote of thanks to the lecturer, which was given unanimously amid loud applause.

Mr. J. C. Luxmoore moved, and Mr. Enmore Jones seconded, a vote of thanks to the chairman, which was given by acclamation, after which the proceedings closed.

SPIRITUALISM AT THE CRYSTAL PALACE.—Next Wednesday, at four o'clock, Mr. George Sexton, M. D., will lecture at the Crystal Palace on Spiritualism. He should be well supported on the occasion by Spiritualists, as the popular introduction of Spiritualism there shows a great and liberal advance in public opinion. Dr. Sexton's lecture in connection with the Dalston Association last Thursday was a great success, and proved him to be, although a new, a most valuable worker in connection with the Spiritual movement. Mr. B. Coleman first conceived the idea of the Palace lectures, and made the necessary arrangements.

SPIRIT FACES.—On Saturday evening, March 15th, at a semi-public *seance*, through the mediumship of Mr. C. E. Williams, 61, Lamb's Conduit-street, about twenty persons were present. The proceedings began with a dark *seance*, at which John King and Katie King talked to the visitors. Musical instruments were floated about the room while playing, spirit lights were seen, spirit hands felt, and the usual phenomena observed. Then there was a light *seance* for spirit faces, the medium being securely tied by the spectators inside one end of a large cabinet, which had three square openings covered with curtains. Hands and arms of different sizes and shapes came out of the apertures, and at last John King showed himself. He was a man of large build, larger than anybody in the room, and, but for his black beard, had, at a little distance, the general appearance of Henry VIII., as handed down in popular pictures. The somewhat dingy white drapery about him was disposed so as to resemble a surplice, and on his head was more white drapery, disposed so as to form a turban. Spirits, when first materialising themselves, have often been obliged to take on somewhat of the features of the medium; and on going up to John King, and looking steadily at his features in search of resemblance to Mr. Williams, only a trace of it could be seen, but the trace was there. The head of the materialised spirit was very much larger than the head of the medium. A prominent member of the Dialectical Society asked to see John King and Mr. Williams at the same time. John King replied that that would be one of the manifestations of the future. He also said that if it were tried at the present stage of development, it would sever the chain connecting him with the medium. All the time John King made himself visible, Mr. Williams was in a deep trance.

THE DUPLICATION OF THE HUMAN FORM.

ONLY recently has it been discovered in London, that in the early stages of the development of spirit forms and faces, the spirits are often obliged to take upon themselves somewhat the form and features of the medium. Before this was demonstrated, mediums sometimes suffered innocently from the action of hasty persons, misled by the suspicious appearances, which is only another proof that the only persons competent to deal with many questions of alleged imposture, are Spiritualists who have had long experience in the nature of psychological phenomena.

The want of knowledge of the circumstance just mentioned caused trouble to the Davenport Brothers years ago. In their biography by P. B. Randolph, published by William White & Co., Boston, U.S., in 1869, is the following statement how suspicious appearances once caused Ira Davenport to be innocently charged with imposture by his own father, who was also the commercial manager of the exhibition:—

By the side of this table, on which eight or ten musical instruments lay, stood a small stand, upon which was a dulcimer. There were two guitars, two tambourines, two violins, two bandores (or, as they are popularly known, banjos), two bells, and an accordion.

Everyone of these instruments was floated in the air, over the heads of that audience, and played while thus suspended; the dulcimer accompanying the *post mortem* concert as if touched with magic fingers. A marble slab, weighing forty-six pounds, was carried through the room by invisible hands, and nicely balanced on the head of a man who sat beside Kerrigan, who, while everything was in full play, sprung a dark lantern, and let a full blaze of light stream out upon the room.

And now began a strange scene; for Davenport leaped to his feet, and excitedly declared that he saw Ira, his son, standing near the table, playing on one of the tambourines, when the light was sprung; and that he saw him glide back to his seat.

With that, Uriah Clark—and no keener observer lives than that self-same ex-Rev. Uriah Clark—took the floor, and declared that the occurrences that had just taken place were splendid proofs of spiritual agencies; and he called the attention of the people to the fact, that, when the light was sprung, the following instruments were being played; viz., two tambourines at the table, a horn in each corner of the room, a bell near the ceiling, and another over the door, forty feet distant; two guitars in constant transit through the air, two banjos at opposite ends of the room, the dulcimer on the stand, the piano near the side, and the marble slab keeping time on a man's head; which, if all done by one boy, or half-a-dozen, was a far greater miracle than if spirits did it: for all these were played at one time, and, when the light came, the instruments all fell in parts of the room separated by intervals of over forty feet. And, as the light was struck, the man felt the marble slab on his head; but when he said, "I have it!" there was no slab near him: it had instantaneously gone to its frame, thirty-three feet from where he sat, and no human being saw it go, but fifty saw it on his head!

But Clark's eloquence had no effect on the irate father of the media. His blood was up, not in anger, but indignation. "I'm positively certain that I saw Ira standing at that table playing on that tambourine. I say I saw him, and I'm willing to be sworn to it!" were his very words, which, coming as they did from the father and manager of the media, made a strong impression upon his hearers, and perfectly settled the question, once and for ever, as to his own absolute and thorough honesty in the whole transaction, from beginning to end.

But what was his utter astonishment when at least twenty persons leaped to their feet in hot anger, each one declaring that Davenport did not speak the truth; for four of them sat by the boys, and all the rest saw Ira, as well as William, seated when the light was turned on. This created intense excitement; for several others coincided with and sustained Davenport, they having also seen what looked like Ira standing at the table, fingering the tambourine. And now the strangest thing of all happened; for, as soon as silence could

be obtained, not less than twenty persons solemnly affirmed that not only had they distinctly seen the figure at the table, the double or phantom Ira Davenport, but also the *bona fide* flesh-and-blood boy calmly seated in his chair between two men at the same time.

The phantom had glided toward the boy, but, visibly, it never reached him; for it faded into viewlessness within about six feet of where he sat.

Kerrigan, who was a police officer in disguise, then took the Davenports into custody, but his superiors refused to take the charge. The Davenport Brothers then gave Kerrigan a *seance* all to himself, he holding both of them tightly. The room was all alive with invisible beings, and the spirits closed a powerful *seance* by giving Kerrigan a sound thrashing, which the stout Irishman bore bravely, for he felt he deserved it. He afterwards made a public speech, in which he fully and fairly acquitted the Davenports of all trickery whatever, and he closed by saying—"I know nothing of spirits, or how this thing is done, or by what power; but it is done, and by invisible beings; and I am firmly and forever convinced that there is more in this strange business than either I or anybody else ever dreamed of."

Three other cases are mentioned in the book, in which Ira and his clothes were duplicated. In one instance Professor Mapes, the agricultural chemist, investigated the phenomena, and satisfied himself that the form of Ira Davenport was sometimes duplicated.

Review.

Apparitions. By Newton Crosland. London: Trübner and Co. 1873.

MR. NEWTON CROSLAND, of whom not much has been heard in connection with Spiritualism during late years, was one of the earliest pioneers of the movement in England, and the book now under notice is but the second edition of an essay published in March, 1856. The author states that he believes the earlier edition to have been the first separate work, written by an Englishman, which distinctly advocated the spiritual origin of the phenomena, and which gave the name and address of the author as a guarantee of good faith. The present edition belongs to the class of orthodox spiritual books; it speaks of the "errors" of Popery, and contains deprecating remarks about Methodist conventicles. It remarks of three Methodist village chapels that they were little ugly, square, brick boxes, but they enjoyed the advantage of being rivals, and their supporters rejoiced in thinking that the "truth" was best taught in their favourite Bethel or Ebenezer. The book further discloses that Mr. Crosland's own particular "truth" is best taught in the "holy" Protestant Church, and that the burning of incense has in his eyes a certain amount of value. Spiritualism fortunately is wide, broad, and deep enough to enclose in its loving arms numbers of followers who are laboriously walking in scores of different narrow theological paths.

Fortunately very little of the book is occupied with theological matters, and the author discloses that it was at his house that Dr. Carpenter attended one of the *seances* described in the *Quarterly Review* for October, 1871. Mr. Crosland states that Dr. Carpenter gave "an account of this visit, which, I am sorry to say, is inaccurate in almost every particular, either as affecting matters of fact, or matters of inference" (p. 29).

Mr. Crosland further says:—

In October, 1871, the *Quarterly* denounces a number of persons for believing and accepting certain miraculous incidents which these persons witnessed deliberately and carefully with their own eyes. In April, 1872, this same *Quarterly* unmercifully castigates another class of persons for not believing miracles which happened more than eighteen hundred years ago, and which were certainly not recorded in any known work till four hundred years afterwards. This is a specimen of modern criticism when it is dealing with creeds which are fashionable, and creeds which have not yet attained to that dignity.

Mr. Crosland also says:—

When, through a friend, I invited Faraday to come to my house to witness manifestations, he wrote to say that he had not time to investigate such a subject; but my friend brought Dr. Tyndall instead. The result was, however, very weak and unsatisfactory, as it generally is on a first occasion; but such as it was, Dr. Tyndall afterwards wrote in the *Pall Mall Gazette* an inaccurate account of his visit. I sent a refutation of his statements, but of course no notice was taken of my communication.

Portions of Mr. Crosland's book are written with dramatic vigour, displaying considerable literary ability; it contains two very horrible supernatural stories, which fortunately do not appear to be well authenticated. It also contains several well authenticated narratives of not a little interest. He gives the following account of an incident in the life of Mr. K. R. H. Mackenzie, who for many years has been one of the most active members of the Anthropological Institute:—

On the 30th of January, 1856, at the early age of thirty, died the Rev. Theodore Alois Buckley, formerly one of the chaplains of Christ Church, Oxford. He was a man of extraordinary ability; his life was unfortunate, and his death sad. When he was alive and well at Oxford, about the year 1850, conversing on the subject of ghosts, one day with a mutual friend, Mr. Kenneth R. H. Mackenzie, the two friends entered into a compact, that whoever departed this life first should, if permitted, visit the other as an apparition; and the signal of communication was arranged to be the placing of a ghostly hand on the brow of the survivor. On the night of the 2nd of February, about twelve or half-past twelve o'clock, Mr. Mackenzie was lying in bed watching the candle expiring, preparing his mind for sleep, and *not thinking of his departed friend*, when he felt placed over one eye and his forehead a cool, damp hand. On looking up he saw Buckley in his ordinary apparel, and with his portfolio under his arm, as in life, standing at the bedside. The figure, as soon as it was recognised, retreated to the window, and after remaining plainly in sight for about a minute, disappeared.

Mr. Crosland also narrates how a friend of his, Mr. H., lived on Croom's Hill, Greenwich; he was an under-writer at Lloyd's, and a gentleman of considerable mental ability. Mrs. H. in the year 1866 had a young widow named Mrs. Potter in her employment, and Mrs. Potter had a son at sea, named Tom, who deserted from his ship on one occasion, and who was a source of some anxiety to everybody interested in his welfare. In the course of the narrative Mr. Crosland says:—

Tom's mother having thus provided for her son, left the H.—family altogether; got married again, and became Mrs. Cooper. After a time a new servant, who had never heard of either Mrs. Potter or Mrs. Cooper, arrived, and filled the office of housemaid. This new servant we will call Mary; and so ends the first chapter of my tale.

On the night of the 8th of September, 1866, Mr. H.'s street door bell was rung. Mary, the housemaid, answered it; the door was duly opened, and, after a little confabulation, the door was shut again. Mrs. H., who was unwell, was in her bed-room, which commands a view of, and is within ear-shot, of the entrance hall. She listened, and distinctly identified the voice of Tom Potter. She was surprised, and called out, "Mary, who was that at the door?" The servant replied, "Oh, Ma'am, it was a little sailor-boy: he wanted his mother; I told him I knew nothing of his mother, and sent him about his business."

Mrs. H., whose anxiety was roused, asked Mary "what the boy was like?"

"Well, Ma'am, he was a good-looking boy in sailor's clothes, and his feet were naked. I should know him again anywhere. He looked very pale and in great distress; and when I told him his mother wasn't here, he put his hand to his forehead, and said, 'Oh, dear, what shall I do?'"

Mrs. H. told her husband what an unwelcome visitor had been to the house, and gave him the unpleasant intelligence that "she was sure Tom Potter had run away from his ship again." The family now laid their heads ominously together and vexatiously exclaimed, "Goodness gracious! What shall we do with Tom Potter?"

They sent to make enquiries of the mother, but she had heard nothing of her son; then they thought he was lost, and they upbraided themselves for "turning him away from their door."

In their trouble they went to consult the genial Dr. T., but his opinion only increased their perplexity and astonishment. He told them, "It is almost impossible Tom Potter can have deserted his ship. I had a letter from the boy himself only about two months ago, and then he was getting on capitally."

It was then arranged that Mary should have an interview with Dr. T., and be examined by him. She was accordingly ushered into Dr. T.'s presence, and invited to take part in the council. Dr. T. had a store of photographs of many of his pupils, and among them was a carte of Tom Potter. He laid a number of these portraits before Mary, and requested her to pick out the one that resembled the boy she saw; at the same time, with the view of testing her accuracy to the utmost, he called her attention to one which was *not* a photograph of Tom Potter, and quietly remarked, "Do you think that is the boy? he was very likely to run away from his ship." "No," said Mary, positively, "that was not the boy I saw; this is the one;" at the same time pointing upon the likeness of Tom Potter; "I could swear to him."

The mystery became more mysterious; but the only decision the conclave could wisely make, was to await the issue of events; in the meantime they could do nothing but patiently exercise their faculty of wonder. A solution of the mystery was at hand. In the next month of October, Dr. T. received a letter from the Admiralty, stating that they communicated with him because they did not know the address of Tom Potter's mother. The letter gave the sad intelligence that on the 6th September, just two days before he was seen at the door of Mr. H.'s house, Tom Potter breathed his last, in consequence of a dreadful accident on board the *Doris* frigate at Jamaica. He fell from the mast-head on the 24th July, 1866, and was frightfully injured. He lingered a few weeks and died raving, and calling for his mother.

It was at Mr. H.'s door that the ill-fated boy parted from his mother, and there saw her for the last time in life. This circumstance may account for the spirit of the boy having been mysteriously attracted to the spot where he left his mother, of whose departure he was not aware. Disembodied spirits only know what comes within the compass of their experience and capacity. Their intelligence and information are sometimes very limited. The facts of this story are certain and indisputable. I have taken great pains to verify them.

The following is another incident related by the author:—

The following curious incident happened to myself. On the 29th October, 1857, I was going from my office to sign an export bond at the Custom House, Lower Thames-street, when, just as I was crossing Great Tower-street, I was seized with a sudden and an unaccountable panic. I conceived a dread that I might be attacked by a tiger, and the idea of this horrible fate so haunted me, that I absolutely began running in hot haste, and I did not stop till I found myself safe inside the walls of the Custom House.

Anything more contemptibly absurd than this apparently causeless fear could scarcely be imagined. A merchant in the streets of London in danger of a wild beast! The possibility of such a disaster seemed to me so ridiculous, the moment I thought about it, that I laughed at myself for allowing such a morbid fancy to take possession of my mind, and I really considered that I must be fast becoming stupidly nervous. The feeling of apprehension, however, soon passed away, and wonder at my own weakness became predominant. The next morning I took up the newspaper, when, to my utter astonishment, I read that at the same time when I felt the crazy fear the day before, a tiger had actually escaped from its cage while it was being conveyed from the London Docks, seriously injured two children, and had, to the terror of everyone,

ferociously misconducted himself in the public street of Wapping, 'about a mile, as the crow flies, from where I was passing. Now here is a mystery, and what is the explanation of it? The only satisfactory and intelligible solution I can give, is the theory of guardian angels. I believe that my guardian angel saw the frightful spectacle of a tiger attacking passengers in a London thoroughfare, and immediately came to my succour, by impressing me with a dread of a similar catastrophe to that which the angel had just witnessed. But I fancy I hear a host of sceptics inquiring, "Why did not the guardian angels of other people treat them with equal care and consideration?" I cannot answer this question, except by supposing that very few guardian angels were spectators of the incident; and perhaps, also, still fewer persons are on sufficiently good terms with their guardian angels to receive impressions with celerity while the occasion exists for the warning to be useful. But in my case the caution was useless. Perhaps so; but the guardian angel, whose intelligence is limited, could not be certain beforehand that the impression made upon me would prove to be unnecessary. How often do we think of a friend a few minutes before we see him? May not this anticipation be the work of a guardian angel?

Altogether the book is an interesting one, and a useful addition to the literature of Spiritualism.

SPIRITUALISM IN GLASGOW.

THE *North British Daily Mail* is publishing a series of articles entitled "A Few Nights with the Glasgow Spiritualists," which bear internal evidence that they are written with tolerable impartiality. Some trance mediums spoke, or have been made to speak, not a little nonsense. It should be remembered that spirits mesmerise trance mediums, and try to speak through them by will-power, just as mesmerists have occasionally done the same thing with their sensitives; still, it is a process of telegraphy, and it is not safe to assume that the words of the medium accurately represent the thoughts of the spirit attempting to communicate. In some cases the spirit seems to stimulate the medium, in an analogous manner to the stimulation of a muscle by nerve energy, so the results may be principally due to the unconscious mental action of the medium. Sometimes through a good trance medium, spirits can give messages with certainty and clearness; dozens have given their former names and addresses, with outlines of their lives on earth as well as on the other side of the grave, through Mr. J. J. Morse, and on subsequent inquiry their statements have been verified. The *Mail* correspondent appears to have been present at some unsatisfactory seances, but the best was with the painting medium, Mr. David Duguid, which is thus described:—

PAINTING MEDIUMSHIP.

As was formerly stated, besides the learned Hafid, another distinguished spirit did good service to the Society of Spiritualists in Glasgow—an eminent Dutch painter, "Janssens." A brother artist and a countryman according to the flesh—Jacob Ruysdael by name—co-operated with Janssens, we were told, in this wise. One is a figure painter, the other a landscape painter; and each furnishes the details in his own department to the "medium" in the execution of a picture in trance. The Janssens of the Spiritualists is, I believe, Cornelius, a Dutch painter of great renown, who resided in England many years, and was patronised by James I., whose portrait he had the honour of painting, and also those of his family. He died in the year 1663. "Janssens," through his chosen medium, appears to be remarkably accessible, to judge by the free and easy manner in which the "members" individually address him. Abandoning the original pronunciation of his name, "Yans' sens," the Spiritualists style him Jane-steen, or commonly "Steen," in addressing himself. The great artist first made himself known to the Glasgow Spiritualists by a "chosen medium," to whom he communicated his art in an extraordinary manner. "The medium" was a humble mechanic, with no artistic accomplishments to recommend him specially to the man

of genius; but suddenly one night, when in trance, eunuing came into his right hand, he signalled for drawing materials, and, to the amazement of his friends, forthwith began skilfully to use them, as if he had been a professional artist. "Steen" has been his patron ever since, and in trance he has done several large pictures in oil paintings. It was to witness one of those wonderful performances that I was invited to the house of Mr. — on a rainy cold night, when winter was at its burliest. We found Mr. — (the trance painter) smoking the pipe of peace with three spiritual brethren in his snug little parlour high above the noises of the street. The room was arranged like a studio, an easel was set up near the window, and on the table in the middle of the room lay a box of paints, brushes, and the usual requisites of an artist. After our arrival no time was lost. The medium announced himself ready to begin, and having finished his pipe, he left the fireside and seated himself on a chair opposite the easel. With his legs crossed, and his head thrown back, he sat motionless for five minutes, then his eyes closed, and he arose with a faint sigh, and moving to the table, he opened the paint box, commenced to make a selection of brushes and the different colours he intended to use. When the brushes were selected, he squeezed a little paint out of the tubes containing various colours on his palette, and intuitively he seemed to know the tube that contained the colour he wanted. It was by the touch he discerned the colours. Brown, blue, and green were set apart for use with great precision; then another tube with white paint was squeezed; then there was a moment's pause, and Mr. — rejected a tube he had selected, and shaking his head, tried another; then with a smile looked up to the ceiling and nodded, whilst his lips moved as if he were mentally conversing with someone.

"He was speaking to 'Steen,'" a Spiritualist told us, "getting directions nae doot."

A light-minded neutral, struck with a sense of the comical, laughed at the suggestion, but he was instantly checked for his levity, and informed, with awful significance, that "maybe he would see something that would make him laugh on the wrong side of his mouth before all was done."

Meanwhile Mr. —, who was familiarly dubbed "Dawvid" by his friends, had stepped up to the easel, and was making arrangements to begin his work. A large white pasteboard card was placed on the easel, and the first proceeding, of course, was to draw an outline of the picture. At the suggestion of a Spiritualist the gas was lowered, just sufficient light being left to show the progress being made at the easel. When the outline was completed the gas was put entirely out, and amid profound silence, the spirit-painting progressed. At the end of about half-an-hour the sound of the brush ceased, and one of the Spiritualists whispered "there was going to be a change." The gas was turned up again, and discovered "Dawvid" in communion with his patron. Apparently there was some little difference of opinion, for "Dawvid" shook his head decisively, and in dumb show went through a lengthy argument. It was all in good nature, though. You could tell by the winks, and nods, and smiles that followed in quick succession; "Steen" and his medium at last amicably settled the dispute between them, and the painting went on again. In the dark the subject had taken form, and the colouring of sea, and sky, and hills was distinct.

"Its going to be a coast scene," said one of the Spiritualists in a hushed whisper.

"The Holy Loch or Lochgoilhead, maybe," but further speculation was prevented by the extinction of the light again. Another half-hour or so we sat in the dark in silent expectation, listening to the rapid stroke of the brush as it daubed on the coatings of paint to fill up the coast scene at "Steen's" bidding, and just as it began to grow irksome listening to the monotonous flap of the brush, a light, like a blue "star" from a rocket, danced for an instant above the head of the painter, but vanished instantaneously. One or two similar sparks flashed through the room at brief intervals, but they went so quickly out that there was no chance of speculating upon them. The Spiritualists said the stars were emanations from the spirit world, and such manifestations were frequent on occasions like the present. There was another pause of the brush, and the whisper passed that "Dawvid" was going to do something now. The gas was lit again, and discovered the picture ready for the finishing touches.

"I knew it," exclaimed a medium. "It's on the Clyde; and there is Gourroek Point, the very spot where Dawvid was wi' me that Sunday nicht in summer."

Mr. —'s opinion was declared to be correct on strict examination, and we outsiders were invited to draw near and

examine the trance painting in its finished state. The time occupied in the work was exactly an hour—from half-past eight until half-past nine. Of the merit of the picture as a work of art I have nothing to say.

"Who were the controlling spirits?" the medium was asked.

The answer, in a low whisper, was—"Jane Steen and Risdale" (Ruysdael).

When the trance painting was done, the medium passed his hand over his forehead several times and sat down at the table, still in trance.

"Steen, will you be able to dae anything for us the nicket?" asked one of the Spiritualists, addressing the spirit through the medium.

"You must let him come to. The atmosphere is too close," was the reply, in the same low whisper.

"Shall we put out the gas?"

"You may try."

We sat in the dark a few minutes, silent and very still, but had not long to wait this time.

"Put up the gas," whispered the medium, and smiling, he opened a box that was on the table, and took out a white pasteboard card, the size of a small photographic *carte*.

"Steen is going to do something himself," remarked a Spiritualist, "a spirit painting."

A divining rod was quickly brought, and the individual to whom the spirit picture was to be presented was pointed to by a sharp, decisive movement of the rod. The medium then tore a small piece out of the corner of the card, and dropped it into the hand of the person indicated, which was to be carefully preserved. The card was then laid upon the table, and the gas was put out. A few minutes were allowed to elapse, then the medium whispered to "Light up." This was done, but there was nothing on the card, and again we were put into darkness,—this time for a longer period.

"Try now," whispered the medium. At length, and lo! the blank white card was filled in with a miniature copy of the coast scene on the easel, only more finished in detail, having the addition of a steamer on the water (the Sunday boat, we were informed).

"Who was the painter?" the medium was asked.

"Steen," was the reply. No hands but his own had been on the card. It was a spirit painting pure and simple. It must be admitted that the sketch lacked the genius that had characterised the Dutch painter during his mortal career; but in order to show there was "no deception," the piece torn out of the corner was fitted into the card again, and fitted to a "T." A few questions were put to Steen by various parties in the room, which he, through his medium, was affable enough to reply to,—although, not being well acquainted with our native Doric, he had a little difficulty in making out the questioner's meaning sometimes, he confessed. He was questioned on the properties of colour, amongst other things. "What gave scarlet its durability?" he was asked. The answer from the spirit world may be interesting to men of science. "Because the sun has no power over it." A young gentleman present, who stated rather ambiguously that he belonged to "neither party," asked Steen who were his associates in the sphere he inhabited, and if the spirits were all acquainted with one another. They were not, was the reply. Those who dwell in a lower sphere were not able to see those above them. We were now informed that "Dawvid" was coming out of trance, and were, as usual, strictly enjoined to ask no questions, nor take any notice of what had transpired in trance. From the bewildered manner in which "Dawvid" stared about him when he came to himself, we were asked to infer that he was not aware what use the "spirit" had made of him in trance. Before leaving the medium's house, we were shown a number of half-finished sketches, executed in trance under the supervision of Messrs. Janssens and Ruysdael. They evinced the same crudeness and lack of artistic finish; but Steen apologised that it was so long since he had been a painter, that he had forgotten, in a manner, his art. His hand was out, so to speak.

"THE SPIRITUALIST" SUBSCRIPTION LIST.—In response to the letter of "Justice" suggesting six subscriptions of £5 each to close the list two more have been received, namely, £5 from "F. S. A.," and £5 5s. from "A Friend." The aid already given has been very liberal, and it is hoped that three more subscriptions of the same amount will be received, when the list will be closed, with the feeling on our part that we have been adequately supported.

Correspondence.

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

SPIRITUALISM IN DARLINGTON.

SIR,—We have had those generous friends of the cause of Spiritual reform, Mr. and Mrs. Thos. Everitt, of London, staying with us two days, and it may be interesting to your readers to know that on the evenings of those two days we held *seances* at my house, to which we invited, without any partiality, some friends whom we thought were most likely to receive the greatest benefit from such an opportunity, and who possessed harmonious truth-seeking minds. Unfortunately, we, in observing the conditions as to number, had to limit our invitations, to the great disappointment of some of our friends who were equally deserving of such a treat. To have crowded the *seances* would have spoiled all; and I take this opportunity of expressing the wish that, at no very distant period, through the goodness of our friends Mr. and Mrs. Everitt, they will all have that opportunity. We had two enjoyable evenings. Great harmony prevailed. The first evening we had such a quantity, variety, and continuance of the most delicious odours, wafted down upon us from above, as surpasses all belief. The tangible corroborative evidence of fourteen persons is all I can offer in support of what I say. Beautiful spirit-lights appeared, which were seen by all, floating gracefully about, suddenly flashing in our vision, and as suddenly disappearing. Some, when asked, appeared three times as an affirmative answer to certain questions relating to spirit friends. Some one said they were like little stars, so "Twinkle, twinkle, little star" was sung, at the commencement of which a little bright light rose up high, as it seemed to us, and remained there twinkling the whole time, till the ditty was finished, to the great delight of my little boy, who, with difficulty, was contained within bounds, so full of wonder and admiration was he. We had questions answered correctly by rapping signals in the table, and under the surface of the floor I felt the concussions under my feet. Some were faint and others loud. By-and-by, we heard a paper-tube moving on the table; then, in an instant, it was tapping the ceiling and the chains of the chandelier. After a pause, a soft, breathing, whispering voice, addressed us all with "Good evening, friends," and carried on a conversation with us on spiritual matters for the most part of an hour. The voice sounded, at first, as though it came from some one short of breath, but, by-and-by, grew stronger, and, from the vibration of sound, it seemed to proceed from the very centre of the paper-tube, as it floated about over our heads, approaching each one as addressed in turn, and, at intervals, tapping and scraping the ceiling high over our heads. The tube was made of stiff paper cardboard, eighteen inches long, tapering from four to two inches in diameter, hastily rolled up for the occasion. The voice replied, when asked, that it was the voice of the spirit, "John Watt." He answered many important questions put to him, said that we were spirits as well as he, with the exception that we were clothed with flesh, while he was not. He said he was addressing our spirits, not our bodies. Our spirits were in the spirit-world, but, while clothed with matter, were subject to the laws of the physical world. When we cast off this transient garb, we would be subject to the laws of the spiritual world. He was asked some important questions on theological subjects, very interesting to some, but very unprofitable generally, because the introduction of them frequently hinders young enquirers from advancing further, the meat being too strong for their delicate stomachs. However, I may say that John said he believed Jesus was God made manifest in the flesh, and, being one with the Father, He was entitled to equal honour. I asked him, however, if he had seen Jesus Christ, and he distinctly replied, "No;" and, I believe, truthfully so, for there are few of the bright angels who have seen Him, that can also get near enough to us to tell us so. Our aspirations must be high, and our lives pure, before they can enter into our spheres, or the aura surrounding us to communicate their thoughts and intelligence to us from the higher heavens. John's replies were good to the questions put. He told us to search after truth, and we should be sure to find it. He stated that the views he held he had received from a higher source, and wound up the conversation by telling us whatever we did not to give up our reason, but always use it in deciding any weighty matters connected with our future spiritual welfare.

The second evening was remarkable for the greater quan-

tity, variety, and beauty of the spirit lights, a description of which, to do justice to them, would take up too much of your space. Suffice it to say, that all were warm in their expressions of the pleasure it afforded them to see such unusual phenomena.

One person present said he saw the spirit form of a much respected townsman, who passed away some years ago, Mr. Francis Mewburn; and when asked if it were he, we had it corroborated by quite a volley of raps in threes on the floor, and some on the table, which were repeated when the spirit was asked, if it gave him pleasure to be recognised. Taken as a whole, the *seances* were remarkably successful, and even somewhat surprised our kind friends Mr. and Mrs. Everitt. Great care had been exercised in securing the best conditions for the production of these beautiful and delicate phenomena. We think great thanks are due to Mr. and Mrs. Everitt and their spirit-friends, co-workers in the great cause, for their earnest and useful efforts to convince all within their influence of the nearness and reality of the spiritual world. It is a great work. Now is the seed-time, may there be in store for them a golden harvest.

G. R. HINDE.

Bright-street, Darlington.

THE ANTHROPOLOGICAL INSTITUTE.

ON Tuesday, March 4th, at the ordinary fortnightly meeting of the Anthropological Institute, Professor George Busk, F.R.S., President, occupied the chair.

The following gentlemen were proposed to be admitted as members of the Institute. Mr. C. A. Howell, C.E., Mr. P. Hardwicke, F.S.A., Mr. E. W. Cox, serjeant-at-law, and Mr. B. B. Holt, M.R.S.L.

The President called attention to the skull and bones of a native of Australia lying upon the table. He said that the bones were of some little antiquity, so far as could be judged from their colour and general appearance. The native had evidently suffered from chronic rheumatism, which had caused a peculiar malformation of one of his leg-bones. It was also clear, from the shape of the bones connected with the top of his breast bone, that his shoulders must have been habitually higher than the tips of his ears, and he had a stiff neck. Altogether, the bones showed a long persistent state of disease in a savage who died, probably, at about the age of fifty years, and as the conditions of savage life usually necessitate much bodily vigour in the individual that he may survive to an advanced age, this individual appeared to have been protected by his friends, which indicated a certain amount of moral culture in the family or tribe to which he belonged. The skull had been indented by blows from some blunt instrument. The skeleton bore strong resemblance to the general Australian type, and the bones were stated to have been brought from a burying-ground of Australian savages. (Applause.)

Mr. A. Campbell, M.D., read a letter on the Looshais, a tribe living near the northern frontier of Bengal. They were described as almost the happiest people on the face of the earth.

The President and Sir Duncan Gibb took part in the discussion.

Sir Duncan Gibb, Bart., then read a paper on "Implements and Pottery from Canada."

Colonel A. Lane Fox, Mr. Hyde Clarke, the President, Mr. Franks, and Mr. Topley, took part in the discussion.

Mr. E. W. Brabrook, F.S.A., read a paper by Mr. H. W. Westropp, on "The Ventnor Flints." These flints he stated to be natural flints, and not arrow-heads made by pre-historic men, since they had not the chips at the edge, nor the bulb of percussion. Mr. Gould Avery had once stated before the Institute, that these natural flints did not differ from the artificial flints.

The President asked Mr. Avery whether he wished to make any remarks about the paper, or the Ventnor flint specimens on the table.

Mr. Gould-Avery said he had nothing to say. On the last occasion he had spoken from his own impressions at the time, and he was glad the matter had been inquired into.

Shortly afterwards the proceedings closed.

Another meeting of this society was held on Tuesday, the 18th inst., Professor Busk, F.R.S. (President), in the chair. Amongst the members present were Dr. R. King, Mr. E. W. Brabrook, F.S.A. (Director), Mr. Hyde Clarke, Colonel Lane Fox, Mr. Serjeant Cox, and Mr. E. Charlesworth.

Mr. G. Harris, F.S.A., read a paper on "The Concurrent Contemporaneous Progress of Renovation of Waste in Animated Frames, and the extent to which such operations are

controllable by artificial means." He quoted the opinions of several physiologists on the subject, ancient as well as modern, and referred to the peculiar agencies which operate to produce both renovation and waste. As these causes are more or less controllable by artificial means, he suggested that a more extended knowledge of the principles of pathology and chemistry would bring them more entirely under our control. He referred to the peculiar mode in which these powers acted, and recommended experiment in various ways to bring the matter to a successful issue.

A discussion followed, in which Dr. R. King, Mr. Charlesworth, and the President joined.

Mr. G. Harris, F.S.A., afterwards read a paper on "Theories regarding Intellect and Instinct, with an Attempt to Deduce a Satisfactory Conclusion therefrom." He gave a comprehensive review of the various theories regarding instinct held by Aristotle, Descartes, Hobbes, Dr. Willis, Locke, Buffon, and certain writers of our day, including Mr. Herbert Spencer, Mr. Darwin, and Prof. De Quatrefages. These theories, however opposite, were not altogether irreconcilable, and something was to be learnt from each. The author of the paper considered that the very perfect and exquisite nature of the sensorial system in animals, contributed mainly to the wonderful power of their instinctive capacity, which far exceeds, in its unerring operation, the reasoning power of man, although limited only to topics of a material kind. He also attributed to animals some sort of immaterial, spiritual being. Writers of eminence, both among philosophers and divines, had considered that animals would exist in a future state. Among these were St. Augustine, Lactantius, Archbishop Leighton, and Bishop Butler.

An animated discussion ensued, in which Mr. Sergeant Cox, Dr. R. King, Mr. Herring, and the President took part.

MRS. HOLMES'S SEANCES.—Mr. and Mrs. Holmes, the professional mediums, have been subjected to much planned annoyance on many occasions, by people misbehaving themselves and attempting to break down the manifestations. Lights have very often been struck at their dark *seances*, to reveal nothing, as a rule, but the instruments flying at the mediums, which they almost invariably do, because of the return of the spirit hands to the source whence they came. Recently, however, when a light was struck, Mrs. Holmes was out of her place, and Mr. Holmes was said by some to have a guitar in the hand of his which was not held. A visitor sitting near him states, on the contrary, that the guitar was not touching his hand, but flew to it and fell to the ground; and in one of Mr. Blyton's published reports in these pages, it was stated how, at one stage of the manifestations, Mrs. Holmes is, as a matter of course, away from her seat. One of the most experienced gentlemen present, when the light was struck, wrote to us shortly afterwards as follows:—"Having thoroughly tested the Holmes's once, I have believed their manifestations to be genuine, and I saw nothing on this occasion which led me to change my opinion." Other of the observers thought differently, and some persons who were not present, who also are known not to be friendly to the Holmes's, have been circulating an *ex parte* version of the whole affair, and an *ex parte* statement, even when drawn up without animus, is always strong till the other side is heard. On another occasion, a person actually tore down the screen, through the opening in which the spirit faces show themselves, and said he saw a woman behind, yet on entering the room, nobody was in it; and Mr. Holmes says that the seals previously placed by the visitors on the doors and windows to prevent entrance and egress were found to be intact, so that if anybody saw anything, it was a spirit form. At private *seances* in the private houses of ladies and gentlemen, while both the hands of Mr. and Mrs. Holmes are held, the manifestations take place with power in their presence. Cannot professional mediums, for their own protection, so conduct their business that persons shall be admitted to their *seances* by previous appointment and written introduction only? One method of testing we have adopted on the few occasions of attending Mrs. Holmes's public *seances* has been to ask the invisible holder of a flying guitar to beat the ceiling with it, and it has invariably gone whizzing up to the ceiling and rapped against it, playing all the time. Anybody who has seen the large and unusually lofty room in which the manifestations take place, knows the impracticability of the quick performance of this feat by any human being in broad daylight, much less in the dark. Disagreeable people assume, as a mere trifling matter, of course, that mediums can see in the dark.

ANSWERS TO CORRESPONDENTS.

Many communications are kept over from want of room in the present number.

D. Sandhurst, Australia.—Received. A notice in our next.

F. H., Calcutta.—Please write.

C., Boston, United States.—Indirectly connected with Spiritualism, but too much pressure on space just now to take up collateral subjects.

A. A. Considering the facts coming under his observation, and his general tone of thought, we think Lord Arthur Russell's letter was a very temperate one, and have no fault to find with it.

D. BRIGHTON.—If your local news-vendor does not supply the *Spiritualist* till a week after date, it is his own fault or that of his London agent. Copies are always on sale at Mr. Allen's, the publisher, by twelve or two o'clock on the proper day of issue, and sometimes earlier.

R., KILBURN.—When transparent substances vary in density and some other properties, they refract light differently, which is why a glass convex lens placed in air brings the rays of the sun to a focus. The effect you describe is due to the fact that air at one temperature refracts light differently to air at another temperature, consequently, waves of cool air mixing with waves of air warmed by a hot iron, act together like irregularly shaped moving lenses, and deflect rays of light accordingly. Cold carbonic acid gas, poured out of a vessel in sunlight, will produce the same effect, which is purely physical, and subject to known mechanical and mathematical laws. The apparent twinkling of the stars arises from the same cause, being due to the intervention near the surface of the earth, of currents of air of large volume, differing in temperature.

NEXT Friday the House of Commons will consider the question of exerting British influence with the Spanish government to induce it to award an indemnity to Mr. H. D. Jeneken, for the injuries which it will be remembered that he sustained at the hands of a Spanish mob.

MR. and MRS. HOLMES, from New Orleans, La, U.S.A., will hold a PUBLIC LIGHT AND DARK SEANCE on Monday, Wednesday, and Thursday evenings at 8 o'clock. Fee 5s.

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HOW TO FORM SPIRIT CIRCLES.

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

1. Let the room be of a comfortable temperature, but cool rather than warm—let arrangements be made that nobody shall enter it, and that there shall be no interruption for one hour during the sitting of the circle.
 2. Let the circle consist of four, five, or six individuals, about the same number of each sex. Sit round an uncovered wooden table, with all the palms of the hands in contact with its top surface. Whether the hands touch each other or not is usually of no importance. Any table will do, just large enough to conveniently accommodate the sitters. The removal of a hand from the table for a few seconds does no harm, but when one of the sitters breaks the circle by leaving the table it sometimes, but not always, very considerably delays the manifestations.
 3. Before the sitting begins, place some pointed lead-pencils and some sheets of clean writing paper on the table, to write down any communications that may be obtained.
 4. People who do not like each other should not sit in the same circle, for such a want of harmony tends to prevent manifestations, except with well-developed physical mediums; it is not yet known why. Belief or unbelief has no influence on the manifestations, but an acrid feeling against them is a weakening influence.
 5. Before the manifestations begin, it is well to engage in general conversation or in singing, and it is best that neither should be of a frivolous nature. A prayerful, earnest feeling among the members of the circle gives the higher spirits more power to come to the circle, and makes it more difficult for the lower spirits to get near.
 6. The first symptom of the invisible power at work is often a feeling like a cool wind sweeping over the hands. The first manifestations will probably be table tiltings or raps.
 7. When motions of the table or sounds are produced freely, to avoid confusion, let one person only speak, and talk to the table as to an intelligent being. Let him tell the table that three tilts or raps mean "Yes," one means "No," and two mean "Doubtful," and ask whether the arrangement is understood. If three signals be given in answer, then say, "If I speak the letters of the alphabet slowly, will you signal every time I come to the letter you want, and spell us out a message?" Should three signals be given, set to work on the plan proposed, and from this time an intelligent system of communication is established.
 8. Afterwards the question should be put, "Are we sitting in the right order to get the best manifestations?" Probably some members of the circle will then be told to change seats with each other, and the signals will be afterwards strengthened. Next ask, "Who is the medium?" When spirits come asserting themselves to be related or known to anybody present, well-chosen questions should be put to test the accuracy of the statements, as spirits out of the body have all the virtues and all the failings of spirits in the body.
 9. A powerful physical medium is usually a person of an impulsive, affectionate, and genial nature, and very sensitive to mesmeric influences. The majority of media are ladies.
- The best manifestations are obtained when the medium and all the members of the circle are strongly bound together by the affections, and are thoroughly comfortable and happy; the manifestations are born of the spirit, and shrink somewhat from the lower mental influences of earth. Family circles, with no strangers present, are usually the best.
- Possibly at the first sitting of a circle symptoms of other forms of mediumship than tilts or raps may make their appearance.

EVIDENCE THAT SPIRITUALISM DESERVES INVESTIGATION.

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

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

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

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

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

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

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

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

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

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

One of the sub-committees of the Dialectical Society reported:—

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

In another part of the report the same committee stated:—

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

"In this position, contact with any part of the table was physically impossible.

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

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

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

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

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