

The Spiritualist.

A RECORD OF THE PROGRESS OF THE SCIENCE AND ETHICS OF SPIRITUALISM.
[REGISTERED FOR TRANSMISSION ABROAD.]

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STAGE IMITATIONS OF SPIRITUAL PHENOMENA.

We have received the following letter from Mr. Coleman:—

To the Editor of the "*Spiritualist*."

SIR,—You had an article recently to account for the probable way in which the Maskelyne and Cooke performances were managed, from which I entirely dissent, and for this reason, that I believe these men are remarkable mediums, and that the chief feats which they do,—viz., the getting in and out of a corded box, getting out of the stocks, and in and out of the cabinet, in an instant of time, are accomplished by spiritual agency, and may be placed in the same category as the passing of flowers and living animals in an instant of time, to a closely sealed room, through all barriers which I and others have more than once recorded, and are, I think, spiritual facts of great significance. Before, however, we had any such proofs of living animals passing through matter, as are now known to most Spiritualists, I had heard of isolated instances of this nature, and in 1865 the evidence was brought home to me in London, and established in the most satisfactory manner; and again in Glasgow, in 1866 (see the *Spiritual Magazine* of February, 1866).

About the beginning of 1865, and arising out of the excitement caused by the extraordinary exhibition of the Davenport Brothers, I heard from one and another of my acquaintances on the Stock Exchange that there was a clerk to a member, who was exhibiting at his own house, and for the amusement of his friends, some startling phenomena which even transcended in wonder anything done by the Davenports.

This person was Mr. J. H. Addison; and the statement made in the private office of my friend, Mr. James Hutchinson (the late chairman of the London Stock Exchange), to him and myself, by his successor, the then chairman of the London Stock Exchange, Mr. Selons, who, with his brother (also a member of the Stock Exchange), had been, on the preceding evening, to the house of Mr. Addison, and witnessed phenomena which they described as follows:—

They were introduced, they said, into a plainly-furnished dining-room, in which there was a large-sized screen, resting

at first against the wall, and were shown an ordinary straight-waistcoat, which had been lent by Dr. Hawkins (who was known to the party of three who were there assembled), a pair of handcuffs (which Mr. Addison had bought from a first-class shop in Cornhill), a set of manacles, such as are used for convicts, and a large-sized box with lock and key. The screen was afterwards placed at one end of the room, and Mr. Selons was requested to put the waistcoat on Mr. Addison, which he did, by lacing it behind his back, sealing the knots, and then bringing the long sleeves across his chest and under his arms, tied them also at his back. Thus, to all appearance helpless and perfectly secured, Mr. Addison walked behind the screen, and in one minute he came forth with the waistcoat in his hand, and the knots and seals undisturbed, as Mr. Selons had left them.

The handcuffs were then fastened on his wrists, and the key kept by Mr. Selons. Retiring, as before, behind the screen, he presented them in an instant to Mr. Selons, still locked, and in another instant he showed his wrists shackled by the same pair of locked handcuffs.

Mr. Selons and his brother then fastened the same handcuffs on him, as well as the iron fetters around his ankles, and, tying him in a sack, led him behind the screen, from whence he again emerged in one minute, with all the articles in his hands just as they had been left secured by them. Finally, he allowed himself to be forced into the box, which was much too small for his natural size, and which was then locked and corded by them. In this instance he had stipulated that they should leave the room, and return in two or three minutes, which they did, and found him at the table drinking his wine, the box being in the same state as they had left it.

The room was fully lighted throughout, and being asked how he accounted for the marvellous facts they had witnessed, whether he attributed them to jugglery or some occult force, he declined to answer; but he emphatically said—"Upon his honour as a gentleman," that the appliances he used on that and every similar exhibition were *bona fide*, and that they were not, as a conjuror's would be, prepared for the purpose in any way. And Mr. Addison repeated these statements in a letter he published in the *Standard*, March 21, 1865, in which he says—"It was a real straight-jacket, real handcuffs, a simple box, with no secret springs and no duplicate key; the sack used was not a trick one, but fairly made and sewn together," &c. An eye-witness, who wrote in *All the Year Round*, April 16, 1866, corroborates all these statements.

Upon these points, however, from their own observation, Messrs. Selons were quite satisfied; but they told him it was not fair to refuse to say whether it was one thing or the other, since they did not ask him for his secret, and he was not, they supposed, about to make it a profession.

But Messrs. Selons did not know, as I know, from a letter Mr. Addison wrote to me at the time, that he seriously contemplated leaving his clerkship in the Stock Exchange, and taking to the exhibition of his marvellous powers as a profession. And I have a letter in my possession which he wrote to the manager of the Hanover-square Rooms, asking for terms on which he could engage them for "a similar exhibition to the Davenports."

In addition to the astounding facts which Messrs. Selons witnessed, Mr. Addison seriously asserted that he had the power of making himself invisible. He could, he said, allow himself to be screwed up in a coffin, or be covered by an extinguisher, and yet he could escape from it unseen by the bystanders. He possessed, in fact, the same powers as the so-called Indian juggler, whose recorded feats have been witnessed by thousands in the East, have perplexed and puzzled all to find a solution, notwithstanding that they are so poor that a few rupees is a welcome reward for an exhibition made on the bare earth in open day, surrounded by many spectators. Yet no European has ever brought the Indian's secret to England. And why? Because he, like the Davenports and other gifted mediums, possesses no juggler's secret which he can teach another to practise successfully.

About four years ago, I went to see the Maskelyne and Cooke exhibition in a country town, and I saw at once, which repeated visits tended to confirm, that here was the very power for which I had been seeking; and making their acquaintance, I told them that I was a Spiritualist, and I recognised the same power in them, whatever that might be, which the Davenport's possessed. But I thought they marred its effect by attempting to ridicule Spiritualism, without at least offering a reasonable explanation that the Davenports were tricksters, and this they did not, as I know they cannot do.

From the conversation I had at that time with Mr. Maskelyne and his manager, I came to the conclusion that they neither of them knew anything of Spiritualism; but they found they had a power which they developed by practice, but which does not belong to a juggler's art; and so I believe at first it was in the case of Mr. Addison.

Very much impressed with the exhibition, I sought the managers of the Crystal Palace on my return home, and, from my representation, they consented to have Messrs. Maskelyne and Cooke to give them three private *seances*, with a view to a business engagement at the Palace, which, however, did not come off at that time. My idea was that the public would be forced to accept, under the guise of legerdemain, the so-called "tricks" of the Davenport's, which, like these men's "tricks," no one ever found out, and why? Because they, too, like the Indians, are, to my mind, singularly gifted mediums. The private performances took place, and created the usual surprise, though they were given in a limited space, not larger than many drawing-rooms, and the spectators, for the most part, were permitted the closest inspection of all the arrangements. Mr. Alfred Wallace accompanied me, and agreed with me in my view of the phenomena. I don't know whether he has had reason to change his views since, but I have not, though I know that many Spiritualists differ from me; and one who ought to know has even assured me that he can explain all the tricks—as tricks—which Messrs. Maskelyne and Cooke do; yet I am contented to risk whatever reputation I may have (having recorded, for many years, all the principal phenomena which were doubted by most Spiritualists, and are now recognised as facts) upon the fact, that three or four of the *principal feats* accomplished by Messrs. Maskelyne and Cooke cannot be explained by any juggler, and are to be attributed to the possession of the same power or force which the Davenports, the Glasgow medium, the Indian juggler, and Mr. J. H. Addison have, whatever that power or force may be.

If, sir, I should be wrong in my judgment, you will, no doubt, since you are one of those who do not agree with me, permit me sufficient space, if needful, to recant my error in your journal, which I shall gladly do if any one will give a reasonable explanation of the *modus operandi* by which these men succeed in puzzling the multitude, and secure to themselves the exclusive right of maintaining a position not held by any other conjurers.

B. COLEMAN.

Upper Norwood, April 26th, 1873.

Mr. Coleman is such an old and faithful worker in the cause of Spiritualism, that opinions expressed by him always deserve respectful attention, so it is with the more regret that we find ourselves to be totally at variance with him on the subject of the performances of Maskelyne and Cooke. That most of the tricks of the latter are effected by the use of a movable mirror, as published in these pages, we consider to be an established fact. The sides of the cabinet are covered with diagonal lines, to prevent the fine lines of the edge of the mirror from being seen when it is in the position described in the *Spiritualist* of March 15th, and the lamps are to illuminate the roof of the cabinet. Professor Pepper's beautiful illusion of "The cherubs floating in the air," was produced in the same way; the illuminated roof, in his case out of sight of the audience, represented the moon and stars shining forth in the midnight sky, and the mirror, at an angle of forty-five degrees, caused the illuminated transparency to appear as the background, before which the heads of four very beautiful living children were floating in mid-air, singing—

Abide with me, fast falls the eventide,
The darkness deepens, Lord with me abide.

The children sat under the looking-glass, with their heads projecting through holes in it. Some wool was disposed round their necks and the backs of their heads, ostensibly to represent clouds, but in reality to hide the edges of the holes in the glass, and to prevent portions of the backs of their heads being reflected by the glass. Mirrors are commonly used in this way to make a box or cabinet with much in it, appear to be totally empty.

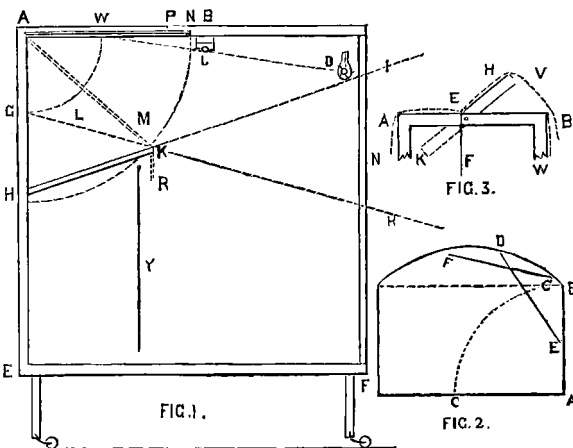
Moreover, since our last article on the subject was printed, Mr. G. Nelson Strawbridge, entered Mr. Maskelyne's cabinet, with a bradawl, and expressed his desire to bore a hole in the roof at W, Fig. 1, to which Mr. Maskelyne said, "I object." Mr. Strawbridge found that there was a large panel there, with a crack all round, so as apparently to be not the true roof of the cabinet. Dr. Sexton found the same, and told us that the explanation published in these pages, virtually, though not in minute detail, accounted for the phenomena seen during the performance. Mr. Pomeroy Tredwen has come to the same conclusion, as will be seen by the following letter:—

To the Editor of the "Spiritualist."

SIR,—As the feats recently exhibited by Messrs. Maskelyne and Cooke at the Crystal Palace and St. James's Hall have excited great interest and curiosity, and have been commented upon in your paper of the 15th ult., I venture to address you some remarks on what I observed on Friday the 18th inst., the occasion of their last performance at St. James's Hall, which, if you deem worthy of publication, may be confirmed by the observations of some of your readers.

Certain Spiritualists have not hesitated to affirm positively that Mr. Maskelyne *must* certainly be a medium to accomplish such wonders. As I do not at all share this opinion, I will, with your leave, record what I heard and saw. Messrs. Maskelyne and Cooke, though asserting that all they perform is due to their own skill alone, and respectfully declining to accept for Mr. Maskelyne the questionable honour of being a medium, and though denouncing mediums as humbugs, yet admit the possibility of obtaining spiritual manifestations, and do not positively affirm that he is not a medium. I feel sure that no one, whose "wish was not father to the thought," would, for a moment, consider their exhibition as an *exposé*, or explanation of Spiritualists' manifestations, either *à la* Home or *à la* Davenport Brothers.

I secured a seat in the centre of the stalls which afforded me an excellent view of the performance. When the cabinet was submitted to inspection, I, among others, examined its sides, interior, and top. It stands about one foot off the ground, on four legs. The great thickness of its sides, and its interior being covered with carpet all over, are certainly not at all "*à la* Davenport." To explain my theory of the internal arrangements, I must refer to the annexed plan, Fig. 1, in which A E is the back of the cabinet, H K is a shelf covered with carpet which slopes to the back at an angle of about twenty degrees; along the outer edge of this shelf a fringe K R, is tacked to conceal the inclination of the shelf, and below it the space can be hidden by a slight red curtain



Y, drawn from side to side. In the roof at B a rather stout bar runs from side to side, under which there is a spring roller blind J (for what object I cannot discover), while at N, immediately behind and parallel to the bar, is a *division in the carpeting* (which I pointed out to some standing by), and this, considered with the slope in the shelf, gives the clue to the trick. The roof from A to N must be in two thicknesses, of which the lower one A B, hinged at A, falls into the position A K when desired, so as easily to conceal two men lying on the shelf H K; while having a mirror on its upper surface

it reflects the carpeting on the lower side of the top thickness, as though it were that at the back of the cabinet. From a hurried glance at the exterior of the roof, and the division in the wood from side to side near P, I think it very possible that a portion of it may fold down on A K, and permit an escape on to the roof, unless this is visible to the occupants of any balcony or gallery which may chance to be in the theatre used. This mirror is certainly concealed where you indicated, for Mr. Maskelyne, while administering heavy blows to the back and sides of the cabinet, dealt mercifully with its roof. I should have much liked permission to bore a hole through the roof at W, and to chalk a horizontal line on the side from L to M. Immediately within the folding doors at D, on the sides and near the roof, are two very necessary lamps, which throw the shadow of the bar at B as far as W. The shadow W N, when reflected from A K, occupies the place of that cast by the shelf against the rear of the cabinet, which receives the glare of the footlights, and is marked G H. The mirror being down, the shaded carpet W N, made visible at G H, receives the reflected light of the two lamps and the rays of the footlights, but when the mirror is up, the shaded carpet G H receives the downward light from the hall, and the direct rays of the lamps; thus the shadow at G H seems ever the same. Now as to the slope of the shelf. No one in the audience could see the top of the shelf—that is, no one sat above the line H I, for in that case he would find it appearing and disappearing in turn, as the mirror was changed in its position.

Mr. Maskelyne called particular attention to the box Fig. 2, upon which he had expended the thought and labour of years. I could not find any defect in the box, and only remarked the great thickness of the sides as compared with the top. Not having seen how the box is covered with canvas, but only corded, and the knots sealed, I can only suggest how the escape is effected. The "gorilla" being locked in the box, Mr. Maskelyne corded it in his own way, leaving sufficient end for a gentleman from the audience to secure the ends in another direction, as you suggested. This done, it seemed to me that he placed the wax and had it sealed *where he pleased*, viz.—*along the top of the trunk*, and then locked it into the cabinet. Presently, the back of the stage being meanwhile watched by the scrutineer from the audience, the box is taken out and found as before, but empty. The exact *modus operandi* is difficult to explain, but I would suggest that the egress of the prisoner is assisted by a second person concealed in the cabinet when the box was introduced, for the scrutineer never entered and examined the interior; and further, that one of these performers presently steps out as Will Constant, while the other remains inside when the curtain falls. The escape from the box (Fig. 2) is most probably effected by one of its sides, A B, the inner lining of which, being in one piece, either folds inwards on hinges at A, as centre and radius A B, or else slides bodily into the positions D E and F G, while the outer side removes in pieces so as to allow the passage of the body between the cordage.

Claverton-street, S. W.

R. POMEROY TREDWEN.

The use of the blind B, Fig. 1, may be to prevent portions of the centre of the roof from being seen, either by direct vision by persons seated at a low elevation, or by reflection, from near K, by persons seated at a high elevation in front of the cabinet. When the mirror is down, there must be a ridge along the roof at N, not visible before. The blind, moreover, gives the power of regulating the length of the shadow W N.

The man is too closely packed in the box, Fig. 2, to allow the side to fall in, in the direction B C. The idea originally published in these pages gives the more probable explanation, namely, A B D E, Fig. 4, is the lid of the box, with hinges between A and B, and the lock midway between D and E. It is usually corded as shown by the dotted lines, Mr. Maskelyne first innocently corded it from F downward, and the scrutineers next corded it in hot haste in the directions N N, R R, to keep the lid

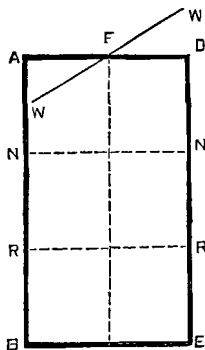


FIG. 4.

down, as they think. The performers then place the box in the cabinet themselves, with the end A D uppermost; the scrutineers should insist upon that end being turned downwards, to the great delight of the performer inside. The day we saw the performance, the mirror was up, and no confederate in the cabinet, when the box was placed therein. But the cording and the sealing of the knots in no way prevents the end W W from swinging open, or the man from getting out when the detents holding W W in its place are released. The box is a good specimen of cabinet-maker's work, consequently, it is useless to try to open the lid W W, either by rapping upon it or looking at it. The thing is to release the detents, and this is done, very probably, by the act either of shutting or locking the box. Scrutineers, consequently, must begin their work by demanding the key of the box, and if W W does not then open, or come off bodily, with ease, they should lock one of their number inside the box, to exert muscular pressure against it from within, as Mr. Maskelyne's gorilla does under similar conditions.

Much has been said about Mr. Maskelyne cording, sealing, locking, and canvassing himself inside the box in a private drawing-room, and without the aid of a confederate. Let the box be first corded, canvassed, and sealed everywhere, except over the false upper end A B, shown in Fig. 3, the cord then is passed over that end at E F. When the lid K H is open, the length of canvas shown by the dotted line N A E H probably droops in the direction V B, consequently, when the performer gets inside and closes the lid, the piece of canvas falls naturally into its place over the top end of the box, which was the only part uncovered before the performer went inside. The drooping end B would then overlap the other portion of the canvas at W. Most likely the end H B is not so long as shown in the cut for the sake of clearness, but ends at V. In performing this trick, there is always the danger of the end A B being untidily covered with the canvas, as the performer inside cannot finally smooth it out. Consequently, we asked Dr. Sexton, who has seen the trick performed, whether the end A B was covered evenly? He replied—"No. The canvas was lying on the top in a most untidy manner."

The following extract from the *Norwood News* shows the position taken by Mr. Maskelyne in his platform utterances relating to Spiritualism:—

Messrs. Maskelyne and Cooke have continued their entertainment during the week in the presence of crowded audiences. On Monday, Mr. Maskelyne alluded to Mr. Jones's letter, which we printed last Saturday. He said that that gentleman, who had been treated with the utmost courtesy during the preceding week, had thought fit to make further statements respecting their performances, to the effect that he had found out a part. In so saying, Mr. Jones had stated what was not the fact. He did not know if he were in the room, but, if so, he should be gratified by his making his appearance on the stage, when every facility would be given him for renewed investigation. (Cheers.) He did not know why Mr. Jones felt aggrieved, but supposed it was because he (Mr. Maskelyne) had stated that many so-called spiritual manifestations were capable of being produced by mere trickery. He did not deny but that many at present incomprehensible things did take place, but all he wished to do was to caution the public against attributing to spiritual agency everything for which they could not account. (Cheers.) The performance then proceeded, being agreeably diversified by shouts for "Jones" from the audience, and a large amount of "chaff" freely bestowed on various unfortunate individuals belonging to the committee of investigation, who were wrongly supposed to be the gentleman in question.

The following report of a burlesque of spiritual phe-

nomena was published in the *Leeds Mercury* of April 24th :—

Those who enjoy being puzzled are likely soon to find ample entertainment in the Music Hall at the hands of Herr Dobler. He does not begin his public performances there till Monday night, but we have had an early opportunity of seeing the wonders he can do, and they are certainly worth describing. The preliminary display of his powers took place during a private dark *seance* in one of the rooms at the "Queen Hotel," where about twenty impartial gentlemen (chiefly connected with the press) met by invitation of Mr. Alexander on Tuesday afternoon. When he came before this limited company, Herr Dobler explained that his object was to perform the principal feats of pretended "Spiritual mediums," without at all professing the aid of disembodied spirits. In the course of this explanation he referred with amusing frequency to some "Very Rev. Dr. Ferguson" as chief apostle of the supernatural pretensions formerly made on the faith of similar achievements by the Davenport Brothers. It will be remembered that these exhibitors of the ghostly delusion visited Leeds some years ago, and met with decidedly rough treatment from a sceptical audience, whose committee sought to impose rather searching tests. No fault certainly on this score can be found with our present visitor, for he appears to court close examination, and readily puts himself under the most trying conditions. During the first minute or two of darkness in the room, Herr Dobler tightly bound himself to a chair with two long pieces of stout rope. His hands were found tied behind his back, with the knot—an apparently secure one—between his wrists. While he was so fastened, body and limbs, the lights were again put out, and a series of what are called "manifestations" at once took place. An innocent-looking tambourine and bell, which had before lain in peace on a little table, became quite disorderly in their behaviour. The bell rang as it tumbled hither and thither. At the same time the tambourine (upon which a few drops of phosphoric oil had been rubbed, to make it luminous) was both seen and heard to float about with an irregular movement, sometimes over the heads of the bewildered company. Upon light being restored the erratic articles lay on different parts of the floor, where they had just fallen, and Dobler was still sitting in composure, tied firmly to his chair. As if to increase previous difficulties, the knot in the rope was then stamped with a signet and some sealing wax, while one of the gentlemen present sat near, with his feet upon those of the performer and his hands upon the other's knees. Again the gas was turned off, and again the strange manifestations were promptly repeated, ending in the restless tambourine being found upon the head of the gentleman deputed to hold Dobler. His testimony was that about a second after the light was extinguished, he felt hands passing through his whiskers and hair, but no muscular exertion was perceptible in the performer's feet or knees during the darkness. It was still more remarkable that a doctor, who happened to be present and felt Dobler's pulse, testified that the pulsations were not accelerated, nor were the hands swollen or overheated, as might have been expected in the circumstances. Strange as those feats were, others yet more unaccountable followed. Another very brief interval of darkness, and this time the performer, although still bound, was discovered to have put on (with his arms properly through the sleeves), a light topcoat, which one of the gentlemen present had taken off the previous minute. Darkness once more, and the coat was quickly thrown back to its owner, without any change in Herr Dobler's complicated bonds. A like feat was performed with a lady's muff, snatched in the dark from the hand of one of the company, and a moment or two afterwards found enclinging Dobler's left arm, a little above the seal, which still remained unbroken. The performer invited explanations or theories, but none were offered. Some might naturally think at first that there must have been accomplices in the room, but the spectators were soon convinced that this was not the case. The only person, indeed, at all open to any suspicion of confederacy was Mr. William Alexander, proprietor of the entertainment, but he stood away behind the company, not at all near Herr Dobler, and more than once invited any of those present to hold him during the manifestations. There was probably little doubt amongst the party, that Dobler did contrive in each interval to disengage his hands and arms from the ropes, but it is certain that nobody could even guess how this was done. We understand that the dark *seance* above described will be given at each public performance by Herr Dobler at the Music Hall during his stay in Leeds.

Herr Dobler it seems began by "binding himself" to a chair. "What spiritual medium, who invites tying as a test, is ever permitted to bind himself?" He is usually bound with tape, not rope, by independent persons, and the knots sealed with private signet rings.

The tricks of jugglers do no harm to Spiritualism; they never shake the confidence of any Spiritualist, and they advertise the movement. They injure only the moral nature of those men who pass their lives in bringing false charges of imposture from public platforms against innocent people.

Much more attention has already been given in these pages to the various stage performances, than the importance or educational usefulness of the subject deserves, so if any correspondents have anything further to say about the matter, they are requested to briefly confine their attention to essential points only, so as not to take up more than an inch or two of space.

SPIRIT FORMS, AND SUGGESTIONS AS TO THE MANAGEMENT OF CIRCLES.

BY J. C. LUXMOORE.

As I occupied so much space in the *Spiritualist* about a month since, I must now endeavour to be brief, and, with this object, I will not particularise the days on which the phenomena I am about to record took place (Miss Cook being the medium), but as far as possible confine myself to what appears to me to be either an increase of, or an addition to, the manifestations which have already been published.

I must first observe that Katie, when appearing in full form, is able to endure a much stronger light than heretofore. About a fortnight since, Katie asked for a benzoline lamp, which she directed me to give her; it had a small, but rather bright flame. She held it within a few inches of her face, so that all might see distinctly. This was on the side of the cabinet the furthest from me. Her hand trembled considerably, as if she had some difficulty in holding it, and after a short time she told me to take it; if I had not done so, I think it would have fallen. She then came out on my side of the cabinet (I was directed to sit quite close), again took the lamp, and our faces not being more than, if so much as, twelve inches apart, she held the lamp between us, so that had there been the smallest spot on her face, I must have seen it. She remained in this position about a minute.

On two other occasions we, with Katie's consent, have tried the magnesium light, in order to see if it would be possible to obtain a photograph. The first day, and while appearing in full form, she endured the light for about two seconds, and, of course, for that time the whole room was brilliantly illuminated. At a second trial, on another evening, she stood it twice, and for three or four seconds each time.

Another new phase in the manifestations has taken place, viz., if the light is extinguished, Katie walks out into the room, touches every one, and sometimes ties them with tape in a most ludicrous manner. This she has done on three or four occasions.

We have been steadily progressing ever since we have resolutely closed the doors of the *seance* room against all strangers, whether Spiritualists or not.

I had fully intended to conclude this article here, but since writing the above I have recalled to mind a conversation we had a little time since, which induces me to express some opinions I have very long entertained

as to the management of circles, and especially how to act towards all, and more particularly sensitive mediums. It is well known to all who have really given any serious attention to the subject, that the adverse influence of only one person will so act upon sensitive mediums, as either to entirely stop all manifestations, produce unreliable communications, or what is worse enable mischievous spirits to get possession of the medium. I have seen cases of this sort. In one instance a very sensitive medium (who is in her ordinary state the *beau ideal* of gentleness) has for a time acted in the most savage manner towards herself and those around her, and although I believe I have a tolerably strong will, and not the least fear in such cases, it has taken me more than an hour before I could either restore her to herself or get her under more genial influence. This is one of the dangers attendant on circles, but under calm, fearless, and determined management, no *real* harm will occur. Any one present who feels nervous or alarmed should quietly leave the room, all who remain exercising their will to get rid of the untoward influence. It is almost impossible to give exact rules as to how to act, as each case may require somewhat different management, but what I have said above will, I think, apply to all.

There are one or two other points to which I wish to call attention, and although they apply in great measure to all mediums, are of particular importance when the medium is in process of development. No special phenomena should be asked for; all should be left to take their natural course. It may possibly be said, "Then you will not get what you want." Possibly not, but as far as my experience goes, you are much more likely to get it, if no pressure is put upon the medium. To say to the medium, "Now I want you to do so and so, because that will strongly convince and convert Mr. A, or Mrs. B, whose adherence would be of great importance to the movement," is about the best mode I am aware of, by which to impede progress and restrict phenomena to what has perhaps been occurring for weeks together. I have been watching this of late very attentively, and if I had not long since been convinced on the point, the evidence has been decisive. I need scarcely remind the readers of the *Spiritualist* that absolute harmony is indispensable. A mere thought adverse to the medium, without a word or gesture indicating such thought, I have known to upset a *séance*. I am quite aware that by publishing these opinions, I may have subjected myself to much derision, and perhaps scorn; this, however, is to me quite unimportant as long as I can feel that I am endeavouring to the best of my poor ability to promulgate what I believe to be the truth. I have in the support of other "isms" besides Spiritualism, gone through rather a fiery ordeal, but I am not aware that even a hair of my head has been singed. Some of our friends think that as they are, and have long been, Spiritualists, they are fit to be, and should be admitted at all times to all circles; to this I must also demur, as in many cases it is, if you wish to progress, absolutely necessary to surround the medium with the same influence at each *séance*,—a stranger, be he or she the most devoted Spiritualist in the world, may be and often is, detrimental to a circle. I do not state this as an opinion, but as a fact, from ample experience.

There is much which I could add, but do not wish to occupy more of your space in this number, as I am not without hope that I may have to communicate, on the

15th of next month, some additional facts, which our opponents will find a little difficult to digest.

16, Gloucester-square, Hyde-park, W.
April 26, 1873.

WHAT AM I?*

(From the *Morning Post*.)

THIS work is intended as a popular introduction to the science of psychology, and in the first volume the author considers chiefly the mechanism of the human body. Psychology deals with the powers which govern the body, and physiology with the structure and functions of its various parts; Mr. Serjeant Cox, therefore, begins on the somewhat beaten ground of physiology, giving clear descriptions of the various parts of the body and their modes of action. He describes the machine, before dealing with the powers which govern the machine. Of these powers he admits that very little is known, and that it is greatly to the disgrace of the scientific world that it can give so very little information about psychology. The learned author approaches the subject of psychology in a strictly scientific manner, for, except in the preface, he makes no allusion to the theological aspect of the question. In the preface, when speaking of the prevailing materialism of the age, he says:—

The question can never be thought out between the Divine and the Scientist, because they have no common ground upon which to combat. The Scientists, unhappily, for the most part dispute the authority which is the basis of the theologian's argument. It is consequently impossible that the Scientists can be convinced and converted by theologians. Materialism based on science can be confronted only with its own weapons. He who would do battle with it successfully must wield arguments scientifically deduced from facts scientifically ascertained. The Divine cannot do this, for he may not abandon the high ground of authority, whose part it is not to prove, but to declare.

Mr. Serjeant Cox states that he is not a man of science, but a student of science "who recognises scientific rules and methods of research as the only permissible form of inquiry into any region of nature." On these principles, then, he has issued this book, dealing with the mechanism of the human body, to be followed by a second volume dealing with the far more difficult problems of the nature of the powers driving the mechanism.

The chief point of novelty in Mr. Serjeant Cox's book is a new hypothesis of his own, that the human body consists of two expanded germs, the one derived from the father, and the other from the mother. Materialists deny that life is other than a function of a certain collocation of matter, and that, when conditions are favourable, protoplasm goes to work, producing cells which increase by division, and finally form the various organic substances. The author calls attention to two other speculations, the one that the body is derived from a germ which originally belonged to the male, and the other that it sprung from a germ which originally belonged to the female. He raises the question whether the human body does not consist of two united expanded germs, the one derived from the father and the other from the mother. He calls attention to the dual nature of the physical aspect of the human body throughout, and says:—

The human structure is not one whole, but two parts joined together. One of the parts rarely if ever precisely resembles

* What Am I? A Popular Introduction to the Science of Psychology By Edward William Cox, Serjeant-at-Law. Vol. I. London: Longmans and Co.

the other part, and often there is a marked unlikeness. Seldom are both sides of the face alike, as a very slight observation of the reader's friends will assure him. One side of the body rarely if ever resembles in shape the other side of it; one side is usually weaker than the other, or more liable to injury, or habitually less healthy. The external organs are all obviously duplex. We have two arms, legs, eyes, ears, nostrils. We have also two brains, and duplicate ganglia. Throughout the structure there is the manifest junction of two distinct formations, and the point of junction is for the most part distinctly visible. . . . This suggestion also explains another hitherto inexplicable problem—why the nerve cords are made to cross from the nerve centres on one side of the body to the other side of the body, instead of each one occupying, vivifying, influencing, and directing that half of the body to which it belongs. That such is the fact is proved by this, that an injury to the right nerve centre paralyzes the left side of the body, and *vice versa*. If the whole body be the development of a single germ, no useful purpose appears to be served by this exchange of the nerve system. But, if my suggestion be true, that the human being is constructed of two united germs, the object and uses of this interchange of the nerves between the two allied germs becomes at once apparent. It is thus that their union is accomplished; it is thus that the characteristics of each germ are imparted to its partner.

Such is the hypothesis, which may or may not hereafter develop into a true theory. The learned serjeant pushes the idea still further, to show why it is that some children more strongly resemble the mother and others the father, in bodily or mental characteristics. He suggests that when the one germ has more vitality than the other, the characteristics of that germ will predominate in the child, which then will have more affinity to one of the parents than to the other. He argues that if this speculation of his should prove to be true, it would throw a flood of light upon difficult questions of race, upon the transmission of bodily and mental characteristics, and upon the transmission of genius and hereditary features. The hypothesis, he argues, tends to strengthen Darwin's theory of the origin of species by the survival of the fittest.

Questions of the above nature ought to be brought before the Anthropological Institute, to be fully argued out by different persons who have given more or less attention to such subjects. Recently the subject of hereditary characteristics was brought under the notice of the Institute by Mr. George Harris, F.S.A., and the chief result of the discussion was to show how very little is at present known on the subject.

After describing the nature and construction of the body, and mooted the speculation about the "double germ," the author speaks of the intellectual faculties, and afterwards, by a logical process of reasoning, attempts to prove that within the body of man there is a spirit filling it in every part. He recognises the reality of the phenomena of clairvoyance and somnambulism, and cites them as evidence of the existence of spiritual powers made visible even here on earth, in abnormal instances of the partial separation of the soul from the body. He argues that if some clear, tangible scientific knowledge of the reality of a soul within man, and of its powers, can be obtained, what a blessing such knowledge must be to humanity, and what a deadly blow it must prove to cold, unhappy, blank materialism. In speculating on the probable difference between matter and spirit—for he admits he is merely speculating—he calls attention to the theory that the external world may but be the result of mental conditions, and that by a mere change in our sensations other objects may come into view, and be as real and material as any seen in the present stage of existence. In several places throughout the book he justly com-

plains of the neglect of duty on the part of the scientific world in not having given practical attention to the great subject of psychology, but he may perhaps be interested with the information that the Anthropological Institute has appointed a committee, under the presidency of Mr. Francis Galton, F.R.S., "to promote psychological research." In the preface to his book, Mr. Serjeant Cox calls attention to the necessity for the formation of a psychological society, and there is no doubt that if one were to be incorporated it would quickly gain a large number of influential members. The field of action is wide and interesting enough to warrant the formation of a new society.

There is not a little in the book of what may be termed "unorthodox science," but the work is all the more valuable on that account, since intelligent thinkers can sometimes see more clearly than the actual workers, just as the spectators of a game at chess sometimes see more than the players. Men of science often work too rigidly in narrow mental grooves, and a little healthy criticism from intelligent unfettered observers is sometimes calculated to do them good. Mr. Serjeant Cox's book is full of thought and well worth reading.

Review.

Where are the Dead? or, Spiritualism Explained. By FRITZ. London: Simpkin, Marshall, and Co. Manchester: Ireland and Co. 1873.

THIS little book summarises the main facts of Spiritualism in a popular form. It is made up in a great measure of judicious extracts from periodicals and standard works connected with the movement; and there is much plain common sense in the remarks of the author. The more especial use of the work is for presentation to inquirers; its price is moderate, and it gives a clear bird's-eye view of the leading features of modern Spiritualism, without dealing much with the many difficult philosophical problems presented to the minds of those who have had extensive experience in connection with the subject.

The author seems to have been partially misled by the unreliable articles in the *Spiritual Magazine*, about the spurious spirit photographs once produced at Holloway. On page 84 he quotes a list from that serial of some dozens of sitters who "recognise" the said portraits. The list is altogether unreliable, and probably got up from fragments of conversations and newspaper *on dits*. If Fritz will examine each of the said pictures, he will see for himself that the great majority of them do not contain any recognisable spirit face whatever; on writing to the different persons he will discover that the names of many were printed without their authority; also that some of them have no belief whatever in the genuineness of their pictures. Let Fritz see each of the pictures, and the sitters, he will then find that the list is altogether unreliable, and contains very few good cases indeed. The last number of the *Spiritual Magazine* magnifies the list to a hundred. How is it, then, that when "Fritz" recently advertised extensively for one indisputably recognisable picture only, he met with not a single response? Spurious pictures were mixed up with the real ones once taken on the premises; much doctoring and trickery took place in the printing operations, and many of the prints sold to the public were not true copies of any negative taken in any camera.

The investigators have some of the pictures in their hands to prove this, when necessary; also to prove who some of the persons are who took part in the imposture. The editor of the *Spiritual Magazine* has written articles by the ream denying what we have just stated, but, as he is totally ignorant of photography, and, to this day, has never taken the trouble to go and see the spurious pictures, or to send a photographer to do so for him, his articles about the said pictures are unreliable, and founded upon incompetence to deal with the subject. We hope never to have to refer to this subject again, and it is a most curious example of numbers of people being misled by the errors of a guide, although undeniable proofs of those errors have all along been extant. The repentant photographer soon retraced this false step, by honestly publishing that he would not guarantee his pictures to be genuine, and from this position he has never since swerved; an editor, who knew nothing of photography, and had never seen many of the dummy pictures, then came forward and voluntarily guaranteed them to be genuine.

THE ANTHROPOLOGICAL INSTITUTE.

ON Tuesday, last week, at the ordinary fortnightly meeting of the Anthropological Institute, 4, St. Martin's-place, Trafalgar-square, London, Professor George Busk, F.R.S., presided. Among the members present were Colonel A. Lane Fox, V.P.S.A., Mr. Francis Galton, F.R.S., Dr. King, Mr. A. L. Lewis, Sir Duncan Gibb, Bart., Mr. E. Charlesworth, F.S.A., and Mr. R. B. Holt, M.R.S.L.

RELIGIOUS BELIEFS OF THE SANTEUX INDIANS.

Mr. E. W. Brabrook, F.S.A., read the following paper upon "The Religious Beliefs of Ojibois or Santeux Indians resident in Manitoba and at Lake Winnepeg," by Mr. A. P. Reid, M.D., L.R.C.S., Edinburgh, &c., &c., Professor of Practice of Medicine, Dalhousie College and University, Halifax, Nova Scotia, Canada:—

"GENTLEMEN,—At the request of my friend Sir Duncan Gibb to send a communication on Indian customs, I thought the subject I have chosen would be more appropriate than details of their daily life, which are for the most part very similar in all tribes, and have been again and again described by travellers. Their religious opinions, on the other hand, have been much less referred to.

"I spent the greater part of the years from 1860 to 1864, amongst ten tribes, stretching from Manitoba* to Vancouver, on the Pacific, but in ordinary intercourse it is very difficult to find out their ideas of religion, they being reluctant to talk much on this subject to strangers. I lived among the Santeux (resident at Lake Winnepeg) eight months, and during that time picked up the *materiel* of the following description.

"The Santeux originally belonged to the Lake Superior country, but the old North-West Fur Company (prior to the Hudson's Bay Company) induced many to emigrate to Lake Winnepeg, as they were a more active race, and better hunters than the Swampee tribe, who originally occupied that district, and who have, to a great extent, been displaced by the new comers. The chief tribes in Manitoba and on the British Prairie are the Assiniboines and Crees, who rarely own a canoe, and live on the prairie. The Santeux, or Ojibois, and Swampee rarely own a horse, confining themselves nearly altogether to the fishing and hunting on the lakes in their immediate vicinity.

"On first going to live amongst them it appeared to me strange that the Indians, especially the younger men, were rarely called by their Indian names, and on asking their name they said call me 'Niche,' or 'Nich-e-wah,' (Indian word for brother or friend), or 'bear,' or 'John,' or 'Tom,' and such like, and it was very difficult to get any other appellation from them. In time I found that there were two reasons for this. First: Many were averse to be known to the whites by their appropriate names. Second: That they had no name, which I will now explain.

"It is held that the name is in some way prophetic, either

* Pronounced Man-e-tau-bah (the last *a* is pronounced very long, the *o* short.)

of the man's station in this life, or his future life, and was not assumed until this condition became known, which took place at manhood after the following ceremony had, to some extent, lifted the veil which divides the known from the unknown.

VISIONS PRODUCED BY FASTING.

"Each young man, at a chosen time, spent a week in feasting—gorging himself with all he could swallow. He then picked out some quiet place where he would be neither observed nor disturbed, to sleep—or, as the Indians say, to dream. During this period they neither eat nor drink, for doing so would render their efforts vain.

"The sleep lasts from three to seven days, owing to the endurance of the subject; and, during this time, the Great Spirit comes to the Indian in the form of a dream, and thus makes known to him that portion of his future which is to be vouchsafed. The longer the man can abstain, the more pleased is the Great Spirit, who does not visit him until his fortitude is about giving way, when he sinks into the *dream*, and in spirit sees his future going on from this life, even to that after death.

"The greatest number can only fast three or four days, and they cannot get a glimpse of what is in store for them in the spirit-world; but, now and then, a man fasts for seven or eight days, and the Great Spirit, as a reward for his endurance, may show him a high station in the land of the hereafter.

"The Indian goes back to his tribe after the dream (looking much the worse for his abstinence), relates to them what the Great Spirit told him, and assumes a name explanatory of this destiny.

"An old fellow I was well acquainted with rejoiced in the cognomen of 'Co-se-se-kan-eh-kway-kaw-po,' signifying, 'The man who, standing up, his head reaches the heaven or sky.' He had fasted and slept eight days, at which the Great Spirit was much pleased, and made known to him that though he should not occupy any position in this world, or be much looked up to, yet, after death, he should make him the ruler-in-chief—accountable to himself alone—of the tract of country bounded by Lake Winnepeg on the east and the lakes Manitoba and Winnepegoos on the west (about 200 miles long by from 25 to 58 wide). The old fellow firmly believed in this destiny, and bore all the ills of life without complaining. His opinions were but little respected,—in fact he was both lazy and a drunkard; but what need had he for position in this world when such a brilliant future awaited him?

PHYSICAL MEDIUMSHIP OF CAUGH-SKE-KAW-BUNK.

"Another was called 'Caugh-ske-kaw-bunk,' signifying 'The rays of light before the sun appears on the horizon.' The Good Spirit informed him that he was to be a leader, a guide to his tribe, and was to give them information, that, like the first rays of light, would be very circumscribed in quantity, but would gradually increase and spread with effulgence over all the tribes in coming time. He was to the Great Spirit as twilight to daylight,—in fact, a 'medicine man.' He had fasted a long period; I did not find out how long. He was extremely modest, and said but little of what he could do; but from the half-breeds I learnt that he had accomplished a greater feat than the Davenport brothers of a few years ago, though similar in kind. He might be tied up with cords in any way, and then rolled up in a thirty-fathom net, placed in the medicine-tent alone, and closely concealed. In a short time, cords, net, and all, would be thrown out without a knot untied, and he would appear in a state of profuse perspiration. During the time he was in the tent it was surrounded by the Indians at a little distance, who kept up a great tumult, beating sticks, kettles, anything to make a noise, for, by that means, they induced the spirits to come to the aid of the medicine man; others say, to keep the evil spirits off while the good spirits got him disentangled. This is a feat that, on the testimony of the half-breeds, several of their medicine men have performed; but it is never done when strangers to their tribe are present, unless once, long ago, that, as report says, a famous magician performed the feat at the urgent request of some of the Hudson's Bay Company's Magnates, and on being very closely pressed as to an explanation of how he succeeded, at last said, that, 'by supernatural aid, he changed himself into a snake, and, of course, crawled out without having to undo the knots.' This being done, he changed himself back again to a man, but it took a great effort, which was why he was in such a profuse perspiration. Comment on this is unnecessary.

"I found old Caugh-ske-kaw-bunk a very decent and reliable man, and we were on such good terms, that on learning that

I had no relative in that territory, he offered to be my foster-father. On speaking in commendation of him to one who had been long acquainted with him, and with whom he was friendly, I was told he was a great old rascal, and that he had only been deceiving me in trying to get what he could out of me. It is right, however, to speak of a man as you find him, and I found the old man reliable, more so than any other I knew.

"Since the Indians have been mixing with the whites, many of the younger ones are either leaving off the customs of their forefathers, or practice them in secret, which latter I believe to be very common. They are very sensitive to ridicule, and knowing that the whites and half-breeds, being Christian, are unbelievers, they are extremely diffident to converse about or, in their presence, perform any religious ceremony.

THE SPIRIT-WORLD OF THE OJIBOIS INDIANS.

"As to the belief in a hereafter, I found their opinions to be very decided. Their spirit-land is an exact counterpart of the present, but is not visible unless to the spirit eye. Everything, trees, animals, birds, guns, blankets, canoes, &c., &c., as well as mankind, that have been, or may be, in existence on *terra firma*, have or will have the spirit-form *in futuro*. A man appears; at first he is small, and gradually attains maturity; he dies and decays, but his spirit-form goes to the spirit-land. By parity of reasoning, a tree, an animal, any living thing going through the same circle of events, has a similar futurity. A gun, a blanket, a canoe, in course of time will rot away and disappear from the visible earth, as much so as a man; in fact, it dies, which accomplished, it appears in the invisible world, similar in every way to what it was previously, but in the spirit-form and indestructible; in fact, to be owned and used in the spirit-world by the spirit Indian in precisely the same way and for the same purpose as when in this world. Hence the reason why the dead man's implements of the chase are buried with him; it is with some tribes customary to burn the deceased's personal property at his burial, so that he may have the sooner use of them. Others prefer allowing them to decay naturally, as it is supposed they are not immediately wanted after death, nature having all things wisely arranged.

"The world is to the Indian an *imperium in imperio*, the spirit-world coexistent with, both in time and place, the present world. Lakes, rivers, and mountains are not born, do not die, do not decay, hence the spirit and the mortal look on the same earth, enjoy the same, and live on the same lakes and mountains. The spirits are always present with us, but we cannot perceive them.

"When a man dies he journeys for a certain time, thirty to sixty, or more days (ideas on this subject being divided), before arriving at the confines of the Happy Hunting Ground.

"Here he finds a deep river that must be crossed; he plunges in. If he had been a good man in this world, he finds no difficulty in making the traverse; but if wicked, he comes out on the same side as he went in, and it matters not how often he tries, he always comes out on this wrong side."

"For the period of time before he reaches the river, he must depend for sustenance on the friends he has left in this world, and they, every time they eat, for a number of weeks after his death, throw a portion into the fire, where, being consumed, its spirit form goes to nourish the dead man on his journey. If he have no friends, then his pilgrimage is harassing, and he suffers starvation for the time, though he cannot die. He, in fact, passes through the 'hell,' or place of punishment, before the abode of bliss is reached.

"I have frequently seen Indians, always, before eating a piece of food, throw a morsel into the fire, and so strong is this belief that I have seen the first one of the old men, before alluded to, much as he liked the fire water or whiskey, and greedy as he was for every drop he could get, throw the portion first poured out into the fire, and, as he watched it blaze and wafted away, he was reconciled by the thought that his departed friend was the first to partake of the delicacy. So it is with meat, or bread, or tea, but a very small piece is so disposed of, for the spirit does not require much to support him. Some of the tribes that live on the prairies are in the habit of killing the favourite horse, and burying it near the Indian, so that the spirit may be mounted at the commencement of his journey.

"A story is related by M'Lean in his book 'Twenty-five years in the Hudson's Bay Company's Service,' that the master of one of the posts in British Columbia was a very great friend of the old chief in that locality, and they spent much time in each other's society.

"The old chief died, and on the first opportunity, the chief's son killed the master of the fort, with the laudable intention of providing his father in the spirit world with his old and valued friend, to solace him in his journey, and prevent any break in their intimacy.

"It may be well for many of us that the Christian religion is so much less explicit in its teachings of the future state."

THE HEAVEN AND HELL OF THE OJIBOIS.

"The Indians believe in many good and evil spirits, but there is one 'great spirit,' the supreme chief, that governs and orders the Universe, who is omniscient, omnipresent, and the author of all good, with many subordinates who govern districts under him.

"A chief in this world, if he be a good and brave man, has a preferred chance for honours in the ethereal kingdom, and over his own nation. As to the evil spirits I never heard that anyone is supposed to have predominating power. The Heaven or Happy Hunting Ground is a country having neither heat nor cold, neither hunger nor thirst, nor pain, nor quarrelling, nor stealing, nor war, nor scarcity of game of any kind.

"The spirit Indian, with spirit gun, or spirit bow and arrows, flies like the wind in his chase after the spirit game, through the spirit forest, shoots the spirit moose, which falls over as if killed, and then the Indian, taking what he wants of him (the choice piece) goes off to the attack of something else.

"The spirit moose that was shot, as soon as the Indian disappears, jumps up and is off again the same as if nothing had happened, to again reward some other spirit Indian with his needed recreation and pleasure; hence there can never be any scarcity of game and the more so since all the moose killed in this world take on the spirit form.

"These Indians have a curious superstition regarding the bear. They will not permit a dog to eat any part of its flesh, or touch the bones, and all the waste portions of this animal are thrown into the fire. On enquiry I could not elicit anything more than that if its flesh be used in an unhallowed manner, the subsequent chase of this animal will be unlucky.

"In addition to the sport of the chase the Great Spirit has many ways of recompensing the brave and good Indians, when they are all assembled in harmonious council, presided over by the ruler of all things.

"Their Hell, or place of future punishment, is exactly the reverse of the happy abode, there is no game, no pleasure, excessive heat and cold, war, fighting, and above all, a continual starvation by both hunger and thirst not to be avoided, never to be appeased even by a prospect of death.

"In addition to this there is a species of refined torture. The bad spirits can congregate along the bank of the river, which separates them from the abode of the happy, and see the good spirits enjoying themselves in every conceivable way, with a bright sun shining, while they are in the dark and frozen with cold, the narrow river alone being the barrier, so that all they have to do is to swim over; but let them attempt it ever so often, and they always come out on the side of misery, more chilled and wet than before making the effort, while seeing numerous new comers jump in and land safely on the other side.

"To give the good Indian a sharper relish for the bliss in store for him, he has to pass the days before referred to in journeying through this country for a period after death, which is supposed to be shorter or longer as he has been more or less deserving. When he arrives at the river, he sees its shore crowded with the unhappy spirits vainly attempting its traverse, he makes his attempt, succeeds, and looking back, must be overjoyed by his good fortune. He is immediately surrounded by his departed friends, who welcome him to the happy hunting grounds, and convoy him in honour and triumph to a council with the Great Spirit.

"He has now arrived in a new land, with new customs, and it takes him some time to get used to it. His implements of the chase may not have yet arrived, and he must depend on the bounty of his friends until such time as his own effects come to hand, or he becomes in accord with his surroundings.

"If in the mortal world he had injured any one in the spirit world, the aggrieved party can command justice, and the new comer may thus be inconvenienced, but there is no punishment for any crime committed outside of his own tribe.

"When an Indian dies, his canoe, gun, blanket, and any other thing considered useful, are deposited at his grave, and very often, if his own gun or blanket be inferior or absent, a friend will make up the deficiency. A son will often buy a

new gun or blanket, and leave it or them at his father's grave, with food as well, so that his parent shall want for nothing in the new land.

"The things at a grave, valuable or not, may remain exposed until decayed, for a theft of this kind was unknown. I was at first surprised that these things remained unmolested, for they are not watched, and the Indians are well aware that there are amongst them those that are not good, but, say they, no matter how bad an Indian may be, or how much inclined to steal, these will be left untouched, for they are sacred to a spirit in the spirit land. Because the thief must die, and even if he succeeded in crossing the river, he was met by the injured spirit in the new land, and incommoded in any way that spirit desired, for it could then get perfect satisfaction out of him.

"Such is a brief outline of the ideas picked up among the tribe referred to that I remained longest with.

"I had often been at a loss to understand why the Christian religion was so slowly adopted by them, and so soon abandoned after adoption, for I knew lots of Indians, Christian while in the settlement, that were Pagan as heretofore after they returned to their hunting grounds and carried out all their old rites. But on better acquaintance, I could perceive that the Christian religion to such minds did not hold out as clearly perceived advantages as the old one.

"The Christian heaven is a mythical abode of happiness. The happy hunting ground, a delightful home, that the dullest intellect could perceive and would try to attain. It pointed out real rather than imaginary bliss. Their hell is a piece of perfection as a hell to the Indian mind and experience.

"Their ideas of medicine, or the cure of the sick, are mixed up with their religious belief in spirits, and I never saw or heard tell of any system in their treatment, other than some rather rude means to exorcise the spirit. Their use of herbs is limited, and their surgical skill is very simple. A charm is one of their potent remedies."

THE DISCUSSION.

Sir Duncan Gibb said that he induced Dr. Reid to write the paper which had just been read, and which contained such interesting facts. His (Sir D. Gibb's) own acquaintance with Indians in Canada did not extend so far north, but chiefly to those living in the district around Quebec and Montreal, and all the Indians about there were supposed to be Christians. He mixed much with them, and found that they seemed to have no religious belief of any kind but that which had been taught them in Roman Catholic churches. Dr. Reid's statements might safely be relied upon as accurate, and the paper was a valuable contribution to the Institute.

Dr. King said that the Indians near Montreal could not be taken as a type of the American races, and it was necessary to go further north. He was disappointed in the paper, and thought that there was no originality in it. He had lived among the races in question for years and studied them minutely, and a man who only went among them for a few days, could not get much accurate knowledge of their thoughts; to do this, residence with them for a year at least was necessary. He had lived with them for three years, yet could not get at their religious ideas; but the oldest chiefs of their two greatest tribes had told him that they never went to bed without praying to their God.

Sir Duncan Gibb explained that his knowledge of the Indians of Lower Canada was not casual; he had lived among them for twenty-five years. Dr. Reid, also, had stated in the paper that he had been for four years among the tribe of Indians living on Lake Winnepeg.

Mr. E. W. Charlesworth said that much in the paper agreed with Swedenborg's record of his experiences in the spirit-world, and his statements about the condition of bad spirits, corresponded with the ideas of the Indians. Swedenborg stated that the bad spirits could see the good ones, and that much of their misery was caused by their inability to join the latter. He compared the next world to a great man, and said that the lower spirits were in the lower parts of the body; he saw these evil beings trying to get into the upper regions, but half-way up they met with a band of a kind of spiritual policemen, who pitched them headlong down again. There was much in Swedenborg's writings resembling the belief of the Indians.

The President said that he thought there was very little original matter in the paper, as the "happy hunting grounds" of the Indians had often been heard of before. He thought it was useful to know that the superstitious notions of the Indians had come down to the present day, and were to be

found in civilised countries. The mental ideas of a large number of people in America and England seemed to agree with those of the Indians as to the nature of the spirit world, for the germ of all the modern Spiritualism of the day was entirely related to the notions of the American Indians. The survival of such absurd beliefs tended to prove that the white race would degenerate into that of the Red Indian again. It was one of those absurd forms of belief which spiritualised things in daily use, and made people suppose that tables and chairs could be used by the Divine Being wherewith to communicate His ideas to the human race.

Mr. Brabrook then read a paper by Mr. John Whitfield, on "Rock Inscriptions in Brazil." There was no discussion.

Mr. Brabrook next read a paper by the Rev. J. C. Atkinson, on "The Danish Aspect of the Nomenclature of Cleveland." Colonel A. Lane Fox and the President took part in the discussion.

Mr. Brabrook then read a paper by Mr. James Hutchings, on "The Consecration of the Serpent as an Emblem, but not an Object of Worship among the Intelligent Druids."

The President said that the contents of the paper were mere assumptions, that nothing at all is known about the Druids, and that the Institute should not encourage such speculations as those in the paper, founded upon no scientific basis.

The proceedings then closed.

SPIRITUALISM IN LIVERPOOL.

A REVIEW of the progress of Spiritualism in Liverpool during the past few years may be of interest, so I may state that on the 26th of April, 1866, fifteen gentlemen held a meeting at the Co-operative Stores, Camden-street, to take into consideration the desirability of forming a society having for its object the study of psychology, particularly the investigation of the facts and teachings embodied in the term "Spiritualism." A committee was formed, Mr. James Wason being elected president; Mr. Andrew Leighton, vice-president; Mr. Richard Bewley, secretary; and Mr. George Wilson, treasurer. The meetings were held every alternate week, for a considerable time, in the above-named place, when Mr. Wason took the Gymnasium in Lord-street, at his own expense, and placed it at the service of the society, which afterwards met there for some time. The first report was published in April, 1867. A fresh committee had been appointed during the preceding year (1866); manifestations of a very satisfactory character had taken place; and Mr. Fegan-Egerton had been developed as a very good trance medium. A library was formed, and several presents of books were made to the society, Mr. Benjamin Coleman, Mr. J. Wason and Mr. Wilson being amongst the donors.

In April, 1867, Mr. S. Guppy was introduced to the society by Mr. Wason; he gave an account of some of his experiences, and instructed members how to act to get manifestations. In the same month, Mr. D. D. Home, the celebrated medium, visited Liverpool, when the members of the society inaugurated a *soiree* in honour of his visit to Liverpool. Mr. Home very satisfactorily answered many questions put to him at the *soiree* upon the subject of Spiritualism.

The members, some little time afterwards, were separated, and, in consequence, the usual meetings were discontinued, and for three years there was no properly organised body of Spiritualists in Liverpool.

However, in December, 1870, an attempt was again made by some of the former members to reconstitute the society, or organise a new one, and several persons attended a meeting at Mr. Wall's Temperance Hotel, 1, Islington Flags. It was there agreed to organise a new society upon the basis of the old one, and at a subsequent meeting, held on Wednesday, 4th January, 1871, in the same place, the following office-bearers were, with a committee of management, elected to act

during the ensuing year, viz.:—Mr. George Glover, president; Mr. William Wall, vice-president; Mr. George Wilson, treasurer; and Mr. Ambrose Fegan-Egerton, secretary. The members met weekly, and with their well-developed medium, Mr. Fegan-Egerton, they often received good and exalted spiritual communications through him; these spirits were of different nationalities, some English, some French, some Spanish, and some Scotch; they all spoke in their native tongue or dialect. The members gradually increased in number and extended the influence of the society; week by week new recruits were added, but no very great effort was made to bring in the public at large.

In the autumn of 1871, the Rev. John Jones, a Congregational minister, preached and published a sermon against Spiritualism, which was the means of arresting much public attention. Mr. Fegan-Egerton (under the signature of "Vindex") wrote and published a reply to this sermon; he successfully refuted the rev. gentleman's arguments, and beat him with his own weapons. The society followed this up by distributing a large quantity of tracts; these were the means of stimulating inquiry, and, in consequence, many circles were formed in the town.

In the same year, on the 9th of May, Mrs. Hardinge, under the society's auspices, lectured in Hope Hall to a very large and intelligent audience, and this was the means of raising the standard of Spiritualism in the estimation of the outside public. She subsequently delivered several other lectures in the same hall. Mr. James Burns delivered three lectures, also under the auspices of the society, in the Wellington Hall, Camden-street, which were very convincing to those who were investigating the subject.

Mr. J. J. Morse, trance-medium, has been engaged principally for the Sunday services. These services prove to be the means of drawing together a greater number of people, and of giving the public a greater opportunity for investigating Spiritualism, than any other means which had previously been employed by the society. The services partake more of a religious than a secular character.

The physical phase of Spiritualism has also been cultivated; strange and convincing phenomena have been witnessed through the mediumship of Mr. Fegan-Egerton, and been the means of convincing many. Every week brings higher and more satisfactory results.

During the last few months the society has increased rapidly in numbers; indeed to such an extent as was never before experienced. Circles are held every week, and new circles are being constantly formed in various parts of Liverpool. Several new mediums have been developed; amongst others, Mr. Joseph Shepherd, and his grand-daughter, Miss Shepherd. Mrs. Lamont is developing into a good healing medium. The members of the society generally work harmoniously together; the governing body is at present composed of very intelligent men, good and useful work being the result.

JOHN CHAPMAN, *Honorary Secretary.*

SPIRITUALISM IN BIRMINGHAM.—A new society in connection with Spiritualism has just been formed, under the title of the Birmingham Psychological Association. Mr. T. F. Proctor is the chairman; Mr. Aaron Franklin the vice-chairman; Mr. J. Sunderland, treasurer; Mr. E. Valter and Mr. Taylor, auditors. The secretary is Mr. F. W. Spiller, of 9, Coombe-place, Sherbourne-road, Birmingham. The association has divided itself into sections for the study of the phenomena, and already results have been obtained at the *seances*.

SPIRITUALISM IN HEXHAM.—In the course of a well-written article the *Hexham Herald* of April 5th says: "Although Hexham cannot be said to luxuriate in the variety and multiplicity of its clubs—although it has no fat, lean, humdrum, mum, beefsteak, or October clubs, yet, from what we have ourselves observed since last issue, we fear it will soon attain the notorious distinction of a Spiritualistic Club. However extravagant this prospect may appear to the incredulous, we beg to assure our readers that, although they have not yet formally constituted themselves a body politic with rules and regulations for their spiritualistic cogitations; yet several ladies and gentlemen of this town, impressed with the thought that there is something real either in Spiritualism or in the psychic force and unconscious cerebration of Cox and Carpenter respectively—a thought that has been engendered by the actual perception of Spiritualistic phenomena—have at several meetings or *seances* got the peculiar force in sufficiently operative abundance, and seen and heard things which, although not quite supernatural, do certainly smack of the intensely mysterious. However much this *presumptuous* investigation may be stigmatised by the rigidly orthodox as the impertinent inquisitiveness of heretical science, we believe that the attention of the Hexham coterie, and of all parties besides to this extraordinary Spiritualistic mania, will be very much to the credit of our scientific and truth-seeking proclivities." The writer then describes a *seance* at which he was present, narrating how table movements, cool breezes, and raps were obtained, and how a message was at last given, as follows:—"Probably those of our readers who have paid any attention to this subject know that many Spiritualistic messages are read *from the end*, or *backwards*, and they must bear this in mind in reading the following, which was the 'spirits' message to a young bachelor of the party:—'NO EVOL RIH TSURT REH NIW.' It will at once be perceived that this was, read in the proper way, a very suitable message for any young bachelor:—'WIN HER; TRUST HIR; LOVE ON.' It will be seen that one of the 'hers' is mis-spelt, but it is believed in quarters authoritative on the subject of Spiritualism, that 'spirits' are not invariably orthographers of the first magnitude. Whether or not the encouragement conveyed in those loving words was at all required by the young gentleman in question was, of course, a mystery to the company; but, judging from certain facial expressions usually—in ladies, at least—indicative of modesty, it was thought that the injunction to love, trust, and win the fair unknown was not very inappropriate after all. Pursuing this erotic conversation with the inhabitants of the air, the 'spirits' were asked for the name of the lady referred to. The company, being elated with the success that had attended their efforts were becoming light-hearted—one or two had, through nervous fear, almost become light-headed—and their vivacity to all appearance imparted itself to the communing 'spirits,' who gave the young gentleman's *Desdemona's* name in the following hieroglyphical terms:—'MRIFHFEBLUG.' Read in the usual spiritualistic fashion, this emblematic cognomen spells:—'GLULBFHFIPIM.' This was a poser, of which no one could make anything. It was at first thought—not very seriously perhaps—that it might belong to some of the Japanese who were that night in the Town-hall, but on enquiry next day we learned that, had this opinion been entertained, it was a remarkable case of mistaken identity. To the utter astonishment of the company, the table told the exact number of keys in the pockets of two gentlemen present. Neither of them knew the number of keys on their respective bunches, and the number was not counted until the table had rapped at a particular number which in each case happened to be the correct one. Another experiment was tried with a satin hat. It was decided to try to raise it clean off the table by just touching the surface of the rim with the tips of the fingers. After five minutes or so the hat began to oscillate and wheel round and round in the same way as the table had oscillated and wheeled round and round before. At repeated requests by the whole company, however, it was twice tilted clean off the table—the most remarkable circumstance connected with these movements being, that the fingers of the experimentalists were about one-eighth of an inch apart from the hat. This concluded the *seance*. Everyone also declared that he or she had not used any illegitimate means to bring about the singular phenomena they had witnessed; and all separated fully convinced either that spirits do manifest themselves as the Spiritualists say; that there is such a thing as a psychic force, as Serjt. Cox declares; or that there is some power about every human being about which nobody as yet knows anything."

Correspondence.

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

MRS. BASSETT'S MEDIUMSHIP.

SIR,—The first of a series of four consecutive Thursday evening *seances* with Mrs. Bassett, of Stratford, was inaugurated on Thursday evening last, the 24th April, 1873. There was a crowded attendance of members. The president of the Association, Mr. Thos. Wilks, was seated on the right-hand side of Mrs. Bassett, while Mrs. Corner sat on the left, and the rest of the members, of both sexes, were placed alternately, as near as possible, around a large mahogany dining-table extended to its full length. The *seance* was, as usual, a dark one, and the sitting was a most satisfactory one. The spirit, "James Lombard," conversed freely with those present, answering innumerable questions, and gave the president what he considered to be a fair test of spirit identity. While Mrs. Bassett's hands were held by Mr. Wilks and Mrs. Corner, both were frequently tenderly patted with hands, the fingers of which were distinctly felt on the shoulders, forehead, and other parts of the body. In the course of the sitting, Mrs. Bassett was entranced by the spirit "Charles Dalman" who also spoke with the "direct voice" for some considerable time upon the blessings of Spiritualism. James Lombard described the appearance of several spirits present, and in one or two instances was confirmed by a lady present, who is a seeing medium. The *seance*, which was much appreciated, was closed about ten o'clock, after which a general conversation took place, and the members gradually dispersed.

Members are requested to note that visitors can only be introduced by them again this (Thursday) evening, in accordance with Rule IX., and on payment of an entrance fee of 2s. 6d. The remaining two *seances* with Mrs. Bassett will be for members only. The ordinary *seances* will, in future, be opened at eight o'clock punctually, and members are urgently requested to be in attendance not later than 7.45 p.m.

THOMAS BLYTON, *Secretary*.

SIR,—Three private consecutive *seances* have recently been held with Mrs. Bassett, the well-known non-professional medium, in the neighbourhood of Bow, and attended by a considerable number of influential persons. The manifestations were of an exceptionally satisfactory character, and, considering that a large proportion of the observers were non-Spiritualists, their numerous objections were most readily met and disposed of by the controlling spirits. At the close of the third *seance* on Monday evening, the 7th inst., a most cordial vote of thanks to Mrs. Bassett was carried unanimously, and many expressions of satisfaction with the proceedings were manifested. It is probable that regular social spiritual meetings will be inaugurated in Bow soon. Those who desire to co-operate for such reunion, can hear further of the proposed scheme on communicating with "Eureka," 12, High-street, Bow, London, E.

J. W. ISACK.

SPIRITUALISM AND CHRISTIANITY.

SIR,—As an "outsider" from the ranks of professed Spiritualists, the thought has passed through my mind, and, doubtless, through the minds of many others, who are silently and thoughtfully observing the advancing spread of this new phase of humanity, with all its marvellous phenomena, "What effect will it have upon the mass of mankind who are called, and wish to be called, Christians? That it will cause some change either for good or for evil in the thoughts and affections, consequently, in the social relationships of life of those who came under its influence, even the most superficial of thinkers and observers must admit. For my present purpose I dismiss as futile and idle the objections of the incredulous, and the vulgar charges of imposture and delusion, made by scientific and unscientific sceptics against those who have taken the trouble to investigate for themselves, and to see if these things are as alleged. We find in most such cases the proverb holds good, that "The man who is the most ignorant is the readiest to speak." To the candid who have examined and proved for themselves that the facts of spiritualistic phenomena are truths, I address myself.

Undoubtedly, we of this and incoming generations are living in an eventful period of human history, and are in the presence of a power that operates in a manner previously unknown, unseen itself, yet visibly operating in nature, and,

for the time being, appearing to be subject to the laws of time and space. Unknown as to its actuality, yet, for a time and purpose acting independently of all known physical laws, as, for instance, when strange lights are presented to the eyes of the beholder, when substances are apparently created, such as snow in summer time, when flowers, fruits, and fabrics are produced instantaneously, and are more or less continuously tangible, when inanimate bodies such as chairs, tables, instruments, and living human beings are conveyed through space, and through the solid matter of ceilings and walls, without apparent change in the configuration of such fixed matter, and without any volition or effort on the point of such human beings, as are the subjects of this overpowering force.—I say then, in the presence of, and in contact with, such a force and power as this, which can effect results so new, so strange, and, it may be, so appalling, we may seriously ask, "What is it? Whither does it tend? Where will it stop? In participating in such a movement, we may be assisting in the development of what may prove a great blessing to mankind, or, on the other hand, what may, if the agency is diabolic, prove to be the greatest curse that has befallen the human race. Let us hope that the mediums who are gifted with this power will use it wisely and well, not for selfish but for noble purposes, so that the miseries, woes, and sufferings of the less gifted and happy portions of mankind may be alleviated. A mission of this character will be worthy the sympathy and support of all who are what they profess to be,—viz., Christians.

The question may fairly be put—"How does Spiritualism affect the doctrines of Christianity?" So far, its main effort seems to be to establish the truth, that man lives on in a conscious state of individuality immediately after the death of the body, as proved by the facts of spirit communion and spiritual phenomena. This unquestionably is a great gain, and so far as it goes, must have an elevating tendency; but beyond this, to my mind at least, the teachings of Spiritualists are vague and conflicting. The literature of modern Spiritualism can hardly be said to be of a very high intellectual order, and treats more of the ordinary incidents of spirit life, shorn of those problems on which knowledge is evidently desired, respecting the origin and destiny of man, the creation and sustentation of that part of the universe we call material; the action and counter action of those mental forces called good and evil, and above all, little or nothing is said or revealed upon the great first cause of all being, and the relationship existing between the Creator and created. I am, however, aware of a standard literature dealing with these subjects, but which is not adopted in the systems of Spiritualists as generally understood. There are three of these; one, *The Divine System of Nature*, by Andrew Jackson Davis; another, *The Arcana Celestia*, by E. Swedenborg; and the third, *The Arcana of Christianity*, by T. L. Harris. These are all professedly of spiritual origin; and although we may admit there is a difference without antagonism between the two latter books, yet the first one, by Davis, is diametrically opposed to the other two, for they both agree in testifying that the effects of a voluntary course of evil; that is, of a course opposed to the principles of Christianity, as laid down in the New and Old Testaments (which are summed up in the Decalogue and in the two Christian commandments), will assuredly follow the transgressor, and will prove the means of determining his position in the next life, and thus cause him to be among the miserable. But Davis teaches that irrespective of a man's moral character, he is destined to pass through several stages of spirit life, all of which are progressive, until he arrives at the perfection of his being by development.*

It must be evident that the result of these various teachings upon uneducated minds will be to establish a powerful hold and bias, hence the necessity of having a clear and harmonious system of truth, otherwise any organisation of Spiritualists, based merely upon the belief of immortality and spirit communion, will, sooner or later, prove to be a rope of sand.

I would further ask, "Does Spiritualism affirm the truth as recorded in the Christian Scriptures, especially in reference to the author of Christianity, viz., Christ Himself?" What answer does it give to the question—"Was Jesus Christ man or God, or both?" In some sense, or other more or less definable, it has been considered that the essence of Christianity, from its birth downward, to present times, is a belief in the Divinity as well as the humanity of Christ, and that for the purpose of saving mankind from hell, He became incarnate,

* Harris's earlier works inculcate this doctrine, and deny the reality of eternal punishment.—Ed.

hence what is called the doctrine of the Incarnation is the base of all Christian belief. Remove this, and the edifice of Christianity as a separate system of ethics falls and crumbles away. With this also goes what has been considered the glory of the Protestant Reformation, viz., the liberation of the Scriptures from the hands of the clergy, and making them the common property of mankind, as the revelation of God to man.

In conclusion, to my view the phenomena of modern Spiritualism, when rightly understood, fulfil and corroborate the spirit of Christianity, and marvellously uphold the truth of the Christian Scriptures. Without entering into the doctrine of the incarnation, it appears to my mind, a rational belief that if a merely human spirit can be clothed with material substance for a time and purpose, how much more could the same thing be done by the "Great Spirit," from whom all life proceeds, and who has created forms to be recipients of life. Could He not clothe Himself with material substance, so as to be seen and known by the greatest of all His creations, man? Once allow the element of "Divinity" in that manifested form, Jesus the Christ, and all that flows therefrom, ceases to be anything but that which calls out the best and holiest of characteristics of our nature,—namely, love, adoration, and worship.

Higher Broughton, April 19, 1873.

W. O.

APPARITIONS.

SIR,—In your review of my little work on "Apparitions," you say, that it "is but the second edition of an essay published in March, 1856." Permit me to observe that this remark involves a double error. The second edition appeared very soon after the first in 1856.* The essay just published, and which formed the subject of your notice, is virtually a new work. It has been almost rewritten, and, in fact, all the extracts you gave, except one, never appeared in print till last month. Your readers might infer, from your comments, that I am a narrow-minded orthodox sectarian. No inference could be more erroneous. I am, of course, glad to show that the orthodox Christian belief has a very high order of Spiritualism on its side. I do not think that any one Church enjoys a monopoly of revealed truth, but to make our religion practically useful, we must associate ourselves with some special organisation called a Church. I freely concede to every one the privilege which I claim for myself—that of choosing the particular Church which best harmonises with my sympathies and my experience of what I consider to be sound teaching. At page 75 I say, that "I believe that God rewards true devotion in whatever shape it comes before him;" and that "we cannot safely dictate to others any special or infallible plan of winning the Divine blessing." At page 118, I speak of "our holy Protestant churches—many in form, but one in essence." I trust that you will allow me to set myself before your readers in a true light.

NEWTON CROSLAND.

Blackheath, 12th April, 1873.

[The statements we published about Mr. Crosland's sectarian opinions were in his own words, quoted, all but three or four lines, *verbatim* from his book.—Ed.]

AN UNRULY SPIRIT.

SIR,—The following episode, interesting as showing a difficulty sometimes incident to the development of mediumship, occurred at a *seance* given by Miss Cook some time since. A manifestation of spirit faces having taken place (as so often described in your columns), the sitters adjourned for refreshment. Upon resuming the *seance*, Miss Cook entered the cabinet. Instead, however, of a further display of faces, a loud and petulant knocking occurred on or about the cabinet. This, through the alphabet, was found to be the work of a spirit, calling himself "Ned Ritchie," who, upon being questioned, announced his determination to "spoil Katie's *seance*." He was gently remonstrated with, and in reply to further inquiries, stated that he "wanted gin," that he had "passed away twelve years ago," that he had "met the medium that morning at the Post Office," and was determined to prevent Katie's perseverance with the *seance*.^{*} Meanwhile the medium had not stirred, but complained much of a disagreeable, oppressive feeling, telling the sitters that she saw, clairvoyantly, a tall, coarse man of forbidding aspect, dressed

in a sort of carter's smock, and would be glad to leave the cabinet.

After a more pronounced remonstrance, Ritchie was firmly but kindly informed that if he would seek the good offices of Katie, and would manifest himself with courtesy, the circle would be pleased, then or at any other time, to converse with him. His determination for noise and mischief could not, however be altered; so, with much reluctance, the *seance* was suspended, in the hope that his annoyance would cease.

But Mr. Ned Ritchie was not to be so easily disposed of; for under similar conditions, about twenty minutes later, he thundered away to his heart's content, and to the disappointment of his auditors. This time the alphabet was refused him, whereupon he evinced his displeasure by tearing down the paper lining of the cabinet, and by disfiguring the doors thereof with some pointed instrument,—a pair of scissors, as we were afterwards informed by Katie. It was now agreed to be imprudent to submit the medium to any further indignities, and she was again released.

At her suggestion an ordinary table *seance* was arranged impromptu. The room was darkened, and in a few minutes the medium became entranced, in which state Katie, through her, informed the sitting that they had done right in breaking up the former *seance*, and that Ritchie was a low spirit attached to a gang of navvies then at work in the neighbourhood. The medium, Katie said, was to be assured that although a low spirit had for once been successful, no harm should happen to her; her (Miss Cook's) spirit friends being more than powerful enough to shield her from harm. She was cautioned, however, not to expose herself on any account to the chance of questionable influences before a *seance*.

W.

SPIRITUAL REVELATION OF A MURDER.—The *Newcastle Daily Chronicle* of March 25th last, contains a long official list of executions in the North of England, among which is the following, dated August, 1631:—"John Walker, a yeoman of good estate, living at Lumley, and Mark Sharp, were executed at Durham for the murder of Anne Walker, a kinswoman of Walker's, whose house she kept. She was supposed to be with child, but would not disclose by whom, and after removing to her aunt's, Dame Caire, of Lumley, the two men called her out one night, and she was not heard of afterwards. However, some fourteen days after her disappearance, she appeared to one Graham in the likeness of a woman with five wounds on her head, who said she was the spirit of Anne Walker, whom Walker and Sharp had murdered and put into a coal pit. Graham related the matter to a justice of the peace, and the body of A. Walker, with five wounds on her head, was found at the place indicated. Henceforth, the prisoners were apprehended, convicted, and hanged."

ORGANISATION AMONG SPIRITUALISTS.—In consequence of the absence from London of most of the gentlemen mentioned in our last issue, in connection with the subject of organisation amongst Spiritualists, it has been thought best to postpone the proposed meeting at the Cannon-street Hotel, although the general feeling is very strongly in favour of the proposed measures. Perhaps Mr. and Mrs. Tebb, on their return to town, will take some steps to promote the proposed union. In past years theological differences prevented union, but these may conveniently be ignored, when the chief objects of union are to erect a building and to engage lecturers of all shades of opinion. If there were a national organisation of trusted Spiritualists in London, to receive subscriptions and control the expenditure, considerable sums, as we know from private communications, would be forthcoming to aid the movement, but at present the only associations in London are those at Dalston, Marylebone, and Clerkenwell—all entirely local. If our two best lecturers in London, Mr. Gerald Massey and Dr. Sexton, were continually lecturing on Spiritualism in all parts of the country, the benefit to the movement would be immense; yet, in the event of Mr. Massey being open to receive engagements, the only impediment is, and has been, the absence of organisation, so that his efforts have been few and far between. Not only are the efforts of our best lecturers completely crippled by the absence of organisation, but the general quality of public meetings and platform utterances has been lowered during the past few years. The series of conferences at Gower-street some years ago led to speeches and discussions of much higher quality than the present average. We ought to organise, if only for the purpose of controlling funds, which are readily forthcoming when London Spiritualists have any elected officers in whom they have confidence, to represent them.

* On page 119, Mr. Crosland states that the first edition was published in 1856; as he says nothing in the book about any second edition, and omits the number of the present edition from the title-page, the erroneous inference of which he now complains was natural.—Ed.

MRS. ANDREW'S MEDIUMSHIP.

MRS. ANDREWS, of Moravia, New York State, was the medium through whom spirit faces first began to appear regularly to many witnesses at once. The following account of one of her *seances* is from the *Banner of Light* (Boston, U.S.), February 8th, 1873:—

There are seven persons present to form a circle. Only three of these are strangers to me; the rest my relatives who accompanied me hither. We form a semicircle and join hands. The medium, Mrs. Andrews, sits facing us. I can easily touch her with my cane. My right arm rests on a pianoforte. A lamp is burning brightly. It is nine o'clock in the morning, but we need the lamp, because the only window of the apartment is darkened, and the only door bolted.

The medium now remarks:—"We first sit in the dark, and continue until the spirits call for a light." The light is now extinguished. The piano begins to play. It is not the medium, for I am conversing with her. Passing my cane along the keys I feel no one; still the playing goes on, and is directly assisted by voices, seemingly in the air above us, that join in with great power and sweetness. Mysterious lights are beginning to dance before us, describing curved lines and circles, and playing around each other in a way that makes it clear they are guided by intelligence. While this beautiful display is going on, soft voices whisper startling things in our ears, and delicate hands thrill us by gentle touches and affectionate caresses. A familiar voice, long silent in death, as I had thought, said to me, "Dear brother, I come to greet you. Believe me, this is your own sister Nancy. A fortnight ago you visited my grave. I stood by your side, though you saw me not, my spirit-body being invisible as the viewless air. How I wanted to speak to you! Thank heaven for the present opportunity!" Tender lips now kissed mine. I sat speechless, my heart swelling and throbbing, but directly found relief in gushing tears.

During the dark *seance* white and purple clouds gathered above our heads, and seemed in commotion. Their crimson edges now and then shed such light as enabled us to see one another, and every object in the room. Out of the clouds came, at one time, a little dash of rain, accompanied by wind and the rich perfume of flowers. Immediately after this, a white figure that seemed a column of cloud, snowy, yet tinged with something bright and luminous, came down and sat before me. While I gazed, wondering what it might be, the figure bent toward me, and out came a luminous hand, which was gently laid upon my forehead. It remained but for a moment, touching my temple and cheek affectionately. It disappeared in the fleecy folds enveloping the mysterious figure, which now ascended and was lost to my view amid the moving clouds overhead.

After about thirty-five minutes of darkness, a voice in the air said, "Please strike a light." Being nearest the light, I complied with the request. The medium, now rising from her chair, went into the cabinet, which is a thing looking not unlike a common wardrobe. It is made of plain, thin boards, and has folding-doors about three feet and a half high. Above the door hangs a black velvet curtain reaching down to the top of the shutters when closed.

Upon entering the cabinet, the medium requested me to close and latch the door after her. As I did so, I was surprised to see an armless hand, white as snow, come out from under the curtain and tap me on the hand and arm, which it did quickly and several times, then darted back into the cabinet. Resuming my seat in the circle, we waited a few minutes, and the curtain of the aperture slowly moved aside while the face of a man appeared. There was nothing ghostly in the look or action of the apparition. Countenance, feature, complexion, and every movement of muscle, and motion of head, hand and lip were perfectly natural. He bent his gaze steadfastly upon a middle-aged man in the circle, who was a stranger to me, and evidently made an effort to speak, but failing, waved his hand and drew back from the light, letting the curtain drop. The gentleman at whom the apparition had looked so earnestly, now exclaimed: "That was my father! Oh, will he not speak to me?" Immediately the curtain went aside again, and the same face presented itself, and another effort—I thought a painful one—was made to speak. The mouth opened, the lips moved, but no sound of voice was heard. With a slight shade of disappointment on his countenance, the old man bowed his head twice, and putting forth his hand, waved an adieu in a most feeling manner. In a few seconds afterwards, the curtain was put back by a hand re-

sembling very much the armless one which had caressed me at the aperture. And now a face, *fac simile* of one I had seen coffined years gone by. Without speaking, I turned a glance upon my sister in the flesh, sitting by my side. She was trembling and weeping, so I felt sure she was not behind me in the recognition of the face at the aperture. It was our dear departed sister, the same who had spoken to us in the dark a few minutes before. She now uttered her own name in her own clear, familiar tone. How the blood tingled in my veins as her well-remembered grey eyes met mine! Nor seemed she less moved than I. I could not keep my seat, but glided up to the aperture, when she, with manifest emotion, threw her arms around my neck. It was but for a moment. Releasing me, she quickly disappeared behind the curtain.

But I must crowd the facts and incidents I propose to give more closely. Of course I cannot set down all, nor even half, in an article like this, intended to be brief, which was elicited during an investigation kept up, day after day, for three weeks.

I saw many strange faces at the aperture,—some days from ten to fifteen or twenty—the most of whom were recognised by some one or more present in the circle. It was near a week after the appearance of the sister just alluded to, before I recognised another face, yet a number of apparitions professed to recognise me. At length two other sisters succeeded in materialising themselves, and appeared side by side at the aperture. The recognition was undoubted; my sister at my side recognising them at the same moment I did; and strangers present remarked upon the family resemblance. But the certainty was made doubly certain when the apparitions mentioned incidents in their earth-life and ours, which we readily and vividly remembered.

A few days subsequent, our mother appeared, threw open the door of the cabinet, and showed herself to us from head to foot.

Six times during the three weeks, an old acquaintance, who died a materialist, appeared to me, looked and talked naturally; referred repeatedly to his materialistic notions, and how unhappy they made him; said much about his present condition, and its advantages over the former; tried to give me an idea of spirit-life, the pursuits, pleasures, and amusements of spirits, as well as their institutions for doing good, educating the ignorant, and lifting higher the low and debased.

I must give one more instance of recognition, and close my story, already, perhaps, too long.

A few days before I left the place, a gentleman came there, bringing with him two little girls—his own daughters—the elder, perhaps, eight years old, the younger about six. Before going into the *seance* room, he said to me, "When about leaving home my wife observed, 'I would go too, if I thought mother would show herself there; but as she was always opposed to Spiritualism, I'm sure she'll have no desire to make any manifestation.' The last one I should look for," he rejoined, "she was so bitter against everything of the kind." But, lo! after the light *seance* began, who should appear first at the aperture but this same old grandmother. She bent her eyes affectionately upon the children. The little girls gazed a moment in mute astonishment, then both at once clapping their hands in ecstacy, exclaimed, "Grandma! Grandma!"

"Keep still!" said the father, in a low tone of voice, and evidently much moved. Then to the apparition said, "You didn't believe in this a few weeks ago."

"No," replied the spirit, "but, thank God, it is true!" These words were uttered very distinctly, and with a peculiar stress of voice, indicating earnestness and deep feeling. The old lady had been dead but three weeks.

I could give many more remarkable tests through recognition, but must close here.

Atton, Ill.

ISAAC KELSO.

THE papers passed by the Psychological Committee will be read at ordinary meetings of the Anthropological Institute.

SPIRITUALISM IN EDINBURGH.—The Psychological Society which has just been formed in Edinburgh, under the presidency of Dr. G. B. Clark, is managed by a president, two vice-presidents, secretary, treasurer, and a committee of seven, and it has in view a threefold object: firstly—by means of sub-committees forming sub-circles, to develop all manner of mediums and medial phenomena; secondly—by means of careful reports of facts observed, to have everything openly and fully discussed at each regular meeting of the society; thirdly—by means of papers and meetings, to generally popularise the subject and help on all spiritual and psychological knowledge.

M. AKSAKOF, of St. Petersburg, is unfortunately obliged to postpone till the autumn his visit to London, for the observation of spiritual phenomena.

ABOUT a week ago the council of the Dalston Society of Inquirers into Spiritualism, unanimously invited Mrs. Bassett to give a series of four seances to its members.

Mr. T. H. NOYES, M.A., has written several very good letters of late, in the Broad Churchman, in favour of Spiritualism, and the editor has given remarkably fair and liberal attention to the subject.

Subscriptions to the fund for the benefit of the Rev. J. Murray Spear should be forwarded to Mrs. M. E. Tebb, 20, Rochester-road, Camden-town, N.W., who has just received £5 for Mr. Spear from Mr. Thomas Grant, of Maidstone.

LONDON ANTHROPOLOGICAL SOCIETY.—On the 25th inst. the second ordinary general meeting of the London Anthropological Society was held at the Scottish Corporation Hall, Crane-court, Fleet-street, Dr. Charneck, F.S.A., in the chair. The president read a letter from Dr. Broca, Secrétaire général de la Société d'Anthropologie de Paris, congratulating the London Anthropological Society on its formation. He also read an address pointing out the aim of Anthropology and the subjects worthy of study. Among many other topics, the address criticised the theory as to the affinity between the Deceanese, the Australians, and the Egyptians; examined the hypothesis of the descent of the English nation from the ancient Britons; and referred to the dispute between M. Virehow and M. de Quatrefages relating to the Prussian race. A paper was read by Mr. J. Kaines, on the "Ultimate Object of Anthropological Study;" and a paper by Dr. T. Inman, on "The Influence of Man upon Man and the Lower Animals;" Dr. Carter Blake, Mr. Kaines, Mr. A. L. Lewis, and the president joined in the discussion which ensued.

ANSWERS TO CORRESPONDENTS.

- F. L. A. S.—Enclose your name and address next time.
M. D., Leamington.—You have withheld your name and address.
D., Brighton.—We have had little practical experience in the matter of the observation of the materialising of other than human forms and dresses by spirits, so cannot answer your question.
X.—Miss Shorter was not the finder, and Mr. Taylor was not present at the moment; if therefore the matter resolves itself into charges and counter-charges between two mediums, any decision must be more a matter of opinion than a matter of evidence, and inquirers must be somewhat guided by the nature of the antecedents of both parties.
T. S., Basinghall-street, referring to a remark in the last number of the Spiritualist, asks why the planets do not twinkle as well as the stars? Because the stars are to the eye mere points, whilst the planets show a disc of sensible diameter, so that if a ray of light from one part of the disc of a planet is refracted by air currents, another ray from another part of the disc may fall upon the same part of the retina, which consequently is apparently steadily acted upon by light. When the moon or planets are viewed through very powerful telescopes, different points upon their surface are seen in incessant motion, technically termed "boiling," owing to the varying refraction of the rays, caused by air currents varying in temperature; this is why during very few nights in the year in England, the atmosphere is still and clear enough to enable lunar photography to be successfully practised.

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

Table listing subscribers and amounts. Includes Charles Blackburn, A. L. Elder, W. Tebb, Mrs. E. M. Cox, and many others.

Table listing subscribers and amounts. Includes "Bitterness", "A Friend," Temple, N. P. Daw, Richard Beamish, James Wason, Algernon Joy, The Countess of Caithness, Mr. and Mrs. Edmiston, G. Nelson Strawbridge, John Beattie, Benjamin Coleman, E. Musgrave, "V.", A Clergyman of the Church of England, B. W. Pycock, G. Thomson, Mrs. Robert Campbell, Oscar von Hoffmann, "A Friend," F.R.S., Miss Kislingbury, Mrs. Makdougall Gregory, Miss J. H. Douglas, "A Friend", John E. Purdon, Mrs. Hennings, J. Craig, G. D. (Hackney), and others.

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

HOW TO FORM SPIRIT CIRCLES.

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

1. Let the room be of a comfortable temperature, but cool rather than warm—let arrangements be made that nobody shall enter it, and that there shall be no interruption for one hour during the sitting of the circle.

2. Let the circle consist of four, five, or six individuals, about the same number of each sex. Sit round an uncovered wooden table, with all the palms of the hands in contact with its top surface. Whether the hands touch each other or not is usually of no importance. Any table will do, just large enough to conveniently accommodate the sitters. The removal of a hand from the table for a few seconds does no harm, but when one of the sitters breaks the circle by leaving the table it sometimes, but not always, very considerably delays the manifestations.

3. Before the sitting begins, place some pointed lead-pencils and some sheets of clean writing paper on the table, to write down any communications that may be obtained.

4. People who do not like each other should not sit in the same circle, for such a want of harmony tends to prevent manifestations, except with well-developed physical mediums; it is not yet known why. Belief or unbelief has no influence on the manifestations, but an acrid feeling against them is a weakening influence.

5. Before the manifestations begin, it is well to engage in general conversation or in singing, and it is best that neither should be of a frivolous nature. A prayerful, earnest feeling among the members of the circle gives the higher spirits more power to come to the circle, and makes it more difficult for the lower spirits to get near.

6. The first symptom of the invisible power at work is often a feeling like a cool wind sweeping over the hands. The first manifestations will probably be table tiltings or raps.

7. When motions of the table or sounds are produced freely, to avoid confusion, let one person only speak, and talk to the table as to an intelligent being. Let him tell the table that three tilts or raps mean "Yes," one means "No," and two mean "Doubtful," and ask whether the arrangement is understood. If three signals be given in answer, then say, "If I speak the letters of the alphabet slowly, will you signal every time I come to the letter you want, and spell us out a message?" Should three signals be given, set to work on the plan proposed, and from this time an intelligent system of communication is established.

8. Afterwards the question should be put, "Are we sitting in the right order to get the best manifestations?" Probably some members of the circle will then be told to change seats with each other, and the signals will be afterwards strengthened. Next ask, "Who is the medium?" When spirits come asserting themselves to be related or known to anybody present, well-chosen questions should be put to test the accuracy of the statements, as spirits out of the body have all the virtues and all the failings of spirits in the body.

9. A powerful physical medium is usually a person of an impulsive, affectionate, and genial nature, and very sensitive to mesmeric influences. The majority of media are ladies.

The best manifestations are obtained when the medium and all the members of the circle are strongly bound together by the affections, and are thoroughly comfortable and happy; the manifestations are born of the spirit, and shrink somewhat from the lower mental influences of earth. Family circles, with no strangers present, are usually the best.

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

EVIDENCE THAT SPIRITUALISM DESERVES INVESTIGATION.

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

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

"H. G. Atkinson, Esq., F.G.S., G. Wheatley Bennett, Esq.; J. S. 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 Volkman, Esq.; Horace S. Yeomans, Esq.

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

"George Cary, Esq., B.A.; Edward W. Cox, Esq., Sergeant-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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