

# The Spiritualist.

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

[REGISTERED FOR TRANSMISSION ABROAD.]

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## Contents.

Proselytising .....	18
Spirit Poetry .....	18
The "Vision" at Lourdes .....	20
St. John's Association of Spiritualists .....	20
Spiritualism in Dalston .....	21
Law Intelligence:—Ex parte Louisa Lowe v. the Commissioners of Lunacy.—Criminal Information .....	22
The Anthropological Institute:—The Alleged Moabite Jars; Human remains from Iceland .....	21
Private Séances:—Mr. R. Barber's séances at Manchester; séances at Moravia, United States; séance with Miss Kate Fox; Mr. Henry Cook's séances; séance at Mr. Guppy's; séance at Mrs. Kinslingbury's .....	26
Poetry.—A Guardian Angel .....	29
Correspondence:—Spiritual Experiences of Sir T. Moore's Family: Test Conditions .....	30

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### PROSELYTISING.

Nor long since, we heard Mr. Nasmyth, the inventor of the steam-hammer, tell a Committee of the House of Commons that he believed the secret of true success in life to be to so manage your business that people shall be knocking at your door, insisting upon having your goods, instead of making articles which it is necessary to force upon the attention of purchasers.

In like manner are there two ways of proselytising. The one method will induce people to demand admission into the movement; the other forces Spiritualism upon the attention of the public, whether they like it or not. The former method we have always advocated, and believe it to be decidedly the best. The latter is the common or missionary method. By an endless amount of preaching and talking, many proselytes are made who add more to the magnitude of the movement than to its strength. The former method, we think, would not only make more proselytes, and of better quality, but the older followers of Spiritualism would derive benefits from the system as well as the novices.

The plan recommended is simply this, and has already been mooted in these pages:—Let a Spiritual Institution be founded, and a building erected, in which not only shall all the ethics of Spiritualism be taught, but popular scientific information about the structure, nature, and preservation of the human body be given, and information for home use be disseminated, about pure air, pure water, pure food, and the saving of household labour by various contrivances. The influence of the mind over the body might also be scientifically studied, and the axiom enforced that sanitary laws are not understood till society is made happier, since worldly cares and mental trouble shorten the average duration of human life as much as bad drainage. We ought to build up a reputation, and gain for Spiritual public utterances the character of their being the best, the most intelligent, and the most useful, of any to which the public can listen. Then will the movement be strengthened within, faster than it spreads without. We have plenty of men inside the movement, high in the ranks of literature and science, able and willing to do good work for Spiritualism, were there but some organisation in which they and Spiritualists had confidence; to clear the ground for them, and present them with a platform on which they could act.

Could not some of the old and trusted workers in the movement, like those who had to do with Spiritual conferences in years gone by, join together, and hold a preliminary meeting to consider whether a National

Institution of British Spiritualists cannot be formed? They might also consider on what principle it should be formed, and what its work should be. Messrs. Varley, Wallace, Coleman, Daw, Leighton, Blackburn, Everett, Theobald, Pearce, Luxmoore, Hall, Tebb, Jones, Guppy, Taylor, Wason, and others, might, if they would join together, form a committee in which Spiritualists would have confidence, and which would be strongly supported in any line of action. To give the association a national standing, a low annual payment should constitute membership, and the programme of the society should be a very wide one, say,—“To watch over the interests of Spiritualism in the United Kingdom, and to take such action as may best effect that object.”

With moderate subscriptions in hand, some lectures and good conferences might be inaugurated this winter. By means of occasional special subscriptions and *soirées*, a building fund might be created, and after it had grown to its full proportions, we might have an edifice in London worthy of the movement. The committee of management would see that funds were well applied, and yielded a proportionate return in the shape of good done to the movement. Moderate funds wisely used by a good committee of management will do more good for Spiritualism than larger sums erratically contributed to different objects.

### SPIRIT POETRY.

An interesting book entitled *Flashes of Light from the Spirit Land*, consisting of spirit messages given through the trance-mediumship of Mrs. J. H. Conant, at her well-known public *seances* in Boston, U.S., has just been published by Messrs. White and Co., 158, Washington-street, Boston. Mrs. Conant is uneducated, which adds considerably to the interest of the poems which we now quote. The said poems were taken down in shorthand as the words fell from her lips, and they are published with other poems and a large number of prose spirit messages in the book just mentioned.

The first lines we quote were uttered as a short prayer, just before the beginning of one of her public *seances*:—

Holy angels, guide these mortals  
O'er the mystic waves of time;  
Open wide the shining portals  
Leading unto heights sublime;  
Lift, O lift, the veil that hides them  
From their loved ones, gone before!  
Show them but their shining faces  
Waiting on the other shore.

The following short prayer was uttered at the beginning of another *seance*:

O Thou, whose love prevaileth  
Over all the ills of life,  
Whose mercy never faileth  
When we weary of the strife  
Which comes of human weakness,—  
By some called human sin,—  
Whose wisdom opens heaven's gates,  
That all may enter in;  
We would sing thee glad hosannas,  
We would join the earth and air  
In their everlasting chorus,  
And their one eternal prayer.  
For all that life can give us,  
For all that hath been given,  
For every tear of sorrow,  
And every hope of heaven,  
We thank Thee, O, our God.

The next invocation we quote was given at Christmas-time:—

O God, our God !  
 Faint and weary are thy children,  
 Toiling up the steep of time,  
 Seeking for the Eastern token,  
 Listening for the morning chime ;  
 Waiting, waiting, ever waiting  
 For the voice of long ago,  
 With its soft, melodious accents,  
 Soothing every human woe.  
 Know they not the star has risen,  
 And its glory gilds the earth ?  
 Hear they not the song of angels  
 O'er this glorious second birth ?  
 " Peace on earth ! good will from Heaven !"  
 Sing that white-robed angel band ;  
 " Peace on earth ! good will from Heaven !"  
 Echoes over all the land.  
 O Thou God of past and present !  
 O Thou light of every soul !  
 We will chant Thee deathless praises  
 While eternity shall roll.

At one of Mrs. Conant's *seances* the following poem was uttered, and reference is made in it to an Indian war custom of giving some of their maidens the right to choose between death at the hands of their nearest kin, or the risk of being captured and enslaved by the conquering tribe. An Indian spirit said that the poem bore reference to Winona, the daughter of the sachem Wānandago, who was driven by the white man from his hunting-grounds, extending over the territory on which the city of Boston now stands. "It was then the Great Spirit spoke to Winona, and the arrow of Wānandago sent her to the land of sunshine and clear water, where Metoka, the fair squaw of Wānandago awaited the coming of Winona":—

In the sunlight, in the starlight,  
 In the moons of long ago—  
 Ere the virgin soil of Shawmut  
 Quivered 'neath the white man's plow ;  
 Ere the great lakes and the rivers  
 Listened to the white man's song ;  
 Ere the Father of all Waters  
 Bore them in his strong arms on ;  
 On from distant lands and wigwams,  
 Where the sun from slumber comes,  
 Where the warriors hear the warwhoop  
 In the voices of the drums ;  
 Lived Winona—child of Nature !  
 First-born, beauteous, dark-browed maid,  
 At whose coming fair Metoka,  
 Where the flowers bloom, was laid.  
 Grew Winona, strong and beauteous,  
 Fairer than the flowers of spring ;  
 And the echo of her sweet voice  
 Made the hills and valleys ring.  
 Did the red deer pass her wigwam,  
 Soon it quivered on the plain—  
 For the arrow of Winona  
 Never left its bow in vain !  
 Sixteen times the snow had fallen,  
 Sixteen times the sun grew dim,  
 Since the warriors and the maidens  
 Sung Metoka's funeral hymn.  
 Then the strange voice of the white man  
 Rang through all our hunting grounds ;  
 And their swift feet never faltered  
 When they neared our sacred mounds !  
 All our game their long guns hunted,  
 Quickly making it their own ;  
 Heeding not the maiden's sighing,  
 Fearing not the warrior's frown !  
 Then the voice of Wānandago  
 Fell in accents soft and low,  
 Asking, would the fair Winona  
 To the land of sunlight go ?

Quick the answer came, like shadows  
 Filling all his soul with might—  
 "I will go, O mighty sachem,  
 Where the sky is always bright ;  
 "Where our hunting-grounds are greater ;  
 Where the water's always clear ;  
 Where the spirits of our fathers  
 Chant the red man's hymn of cheer !"  
 Soon the warriors and the maidens  
 Sung again their funeral song !  
 For the spirit of Winona  
 To the land of light was borne !  
 But to-night she comes to greet you,  
 Comes in meekness, comes in love ;  
 And with gentle hands would lead you  
 To that land of light above ;  
 Where no white man robs the Indian ;  
 Where no more the sun grows dim ;  
 Where the warriors and the maidens  
 Chant no more their funeral hymn ;  
 In that land where stars are brighter,  
 Where the moonbeams softly fall,  
 And the great Manito's blessing  
 Like the sunlight's over all ;  
 There the Indian holds his council,  
 And his thoughts grow great and strong—  
 As the angels teach forgiveness  
 For the white man's fearful wrong.  
 Here his tomahawk and arrows  
 Rest beneath your wigwams grand ;  
 There his soul drinks in the wisdom  
 Of the glorious spirit-land.  
 Fare you well, ye pale-faced mortals,  
 Till in council you shall stand  
 Face to face with fair Winona  
 In the Indian's Morning-Land.

A young lady, named Anna Cora Wilson, well known to American Spiritualists, has several time since her death, or rather her entrance to spirit life, communicated through different trance mediums, and given very beautiful poems through their lips. The best was given to her father through the lips of Miss Lizzie Doten, and was published in an early number of *The Spiritualist*. The following verses were given by her through the lips of Mrs. Conant:—

Hushed were the voices and muffled the tread  
 Of kind friends who lingered near "Birdie's" death-bed ;  
 But they saw not the angels who entered unheard,  
 And dipped in heaven's chalice the wings of their bird.  
 And they whispered so soft that you heard not a sound—  
 "Come, Birdie, your wings shall no longer be bound !"  
 Then, quick as the eagle's eye drinks in the light,  
 Your Birdie was free from mortality's night.  
 And now from the height of Eternity's plains,  
 From the land where Death comes not, and night never  
 reigns,  
 Your Birdie returns, on swift pinions of love,  
 With fresh-gathered buds from her bright home above.  
 When the world, in its coldness, says, "Birdie is dead,"  
 O tell them, dear mother, I've only been led,  
 By the hands of the angels, away from the night,  
 Away from earth's darkness, to heaven's clear light.

PRECONCEIVED OPINIONS:—The following is an extract from the opening address of the President at the recent meeting at Brighton of the British Association for the Advancement of Science:—"There are not a few persons abroad in the world who resist the teachings of educated common sense, whenever these run counter to their own preconceptions ; and who may be regarded as in so far affected with what I once heard Mr. Carlyle pithily describe as a 'diluted insanity.' " May we charitably hope that this *dictum*, emanating from so high an authority, accounts for the utterances about Spiritualism of Dr. W. B. Carpenter in St. George's Hall and at Chelsea ?

## THE "VISION" AT LOURDES.

On Tuesday night, Monsignor Capel delivered a lecture at Hanover-square Rooms, under the auspices of the Young Men's Catholic Association, on the subject of "Shrines, with special reference to Lourdes." Having devoted the opening part of his discourse to an explanation of the connection between locality and religious and national fervour, he informed his listeners that in November, 1859, he went to live at Pau, which is not far from Lourdes, and resided there seven years. He came into contact with many who had witnessed the first miracle at Lourdes, and with several who had been cured. He did not claim one bit more of observation than anyone else, but he was obliged to assert what he saw and what he knew, and also what his own conviction was respecting the vision at Lourdes. He had had the happiness of being born a Catholic, but he had had the unhappiness of being brought up in a Protestant atmosphere. Attached to and loving his country as he did, and ready to do all he could for it, spiritually and temporally, he was compelled to say that there was in it a kind of northern air, strongly marked by fogs of a spiritual kind, and strongly bitten by frost that came early and betimes. (Applause.) He, therefore, left this country under the impression that there was a little cunning amongst the priests, and he was rather prone to imagine that they were up to "a thing or two." (Laughter.) He was brought into contact with the curé of the parish, and also with the bishop of the diocese, who actually begged of him to use his scepticism in inquiring into the vision at Lourdes, and the miracles that were associated with it. Without urging any pretentious claims, he thought that, in speaking on this matter, he was as much entitled to be heard as the correspondent of a Conservative newspaper, who took his ticket at Charing-cross to go on a pilgrimage to Lourdes, and who, having made a rapid survey, and written a rapid article, came back to London, and said that the occurrence at Lourdes was a lie and a religious imposture. (Applause.) When he went to Lourdes his impressions were entirely opposed to the truth of the story; but he had taken the trouble to see the girl and examine her over and over again; and therefore he thought that, without laying himself open to the charge of egotism, he might say that what he had to state should be heard with a certain amount of deference. We were not bound to accept a specific miracle as a true one, but we were bound to accept as a universal principle that the power of miracles had been left to the Church of God. (Applause.) If we were to accept evidence at all, assurdly we must do so when it was the result of the careful examination of scientific men, and when it took the shape of honest and careful asseveration on the part of disinterested witnesses. In cases of poisoning we accepted the evidence of the doctor who analysed the contents of the stomach, and we hanged the man upon clear proof being given of his authorship of the deed; and therefore, why, in the name of common sense, should we not believe the testimony of a man who said, "Yesterday I was blind, to-day I am cured, and no human agency could have cured me." (Applause.) During his stay in Lourdes in 1859, he made it a point to make himself acquainted with everything connected with the vision which had been seen in the previous year. He was one of a party of five, and they all made up their minds to make inquiries at the convent. On going there the Superioress at their request brought forward the girl who had seen the vision. She had what was called a fish-hook on her head,—in other words, a handkerchief with a tail stuck up,—and in appearance she seemed puny and childlike. He was struck by the modesty and quietness of the child, and on questioning her he received her story. She went with her sister and a companion, on the 11th of February, to the side of the neighbouring brook for the purpose of gathering wood. The sister and the companion crossed it, but as the child was delicate and of tender frame, they induced her to remain where she was. When they were gone she observed a figure surrounded with light, and presently she saw a lady in white with a blue girdle round her waist. The lady spoke to her in French, and said, "Conception Immaculée." He closely cross-examined her about the exact expression used, and asked if the lady did not use the words, "la mère," in what she said, but the girl said, "No," and in his attempt to catch her tripping he was entirely nonplussed. Thousands of visitors to Lourdes had questioned the girl, but she had never deviated from her original statement. When in one of her ecstasies the local doctor examined her, and found by the regularity of her pulse that she was neither suffering from catalepsy nor from excitement, and having inquired into the matter as an unbeliever, he candidly confessed that he believed that she

fixed her vision upon something which was unseen by other people. A commission—composed of bishops, canons, chemists, doctors, and men chosen simply because they were infidels—was appointed, and thirty miracles, wrought through the water of the grotto in which the vision appeared, were submitted to them. Of the thirty, six were rejected, because they might be explained by natural causes; nine were rejected on account of insufficiency of evidence; and with regard to the other fifteen, the only explanation which the scientific men could give was that science had not sufficiently advanced to show that this particular water could cure blindness. (Laughter and applause.) The right reverend lecturer then mentioned the case of a lady who had lost the use of her limbs, and whom he saw come out of the water at Lourdes perfectly cured. In conclusion, he said that God permitted these things to be a manifestation of our faith, and to show that the dawn of the Middle Ages was lighted by the same faith which illumined the nineteenth century, with all its science.—*Daily Telegraph, November 21st, 1872.*

## ST. JOHN'S ASSOCIATION OF SPIRITUALISTS.

On Thursday evening, Nov. 14th, at a meeting of the St. John's Association of Spiritualists, at the St. John's Temperance Hall, Corporation-row, Clerkenwell, the subject announced for discussion was, "Do our individual experiences warrant a belief in Spiritualism?"

Mr. R. Barber said that his experiences began when he formed a spirit circle in his own house, and discovered that the spirits of dead people could move tables and other solid objects; on that eventful evening he discovered that the muscular force of the sitters had nothing to do with the movements, and that some of the messages, at least, were not influenced by the ideas of the members of the circle. He found that Faraday was wrong in attempting to explain the phenomena as due to unconscious muscular action, or to the action of one mind upon another. The first messages he received were opposed to the ideas of all the members of the circle, yet they afterwards proved to be true. He considered spiritual communion to be no longer a belief, but a fact, and fact was better than belief. Spiritual communion was good for man, because it proved a life after death. For twenty years he had been what was called an infidel, because he found many things in the Scriptures which his reason told him were not good, were contrary to purity of life, and contrary to the welfare of mankind; at the same time he revered and loved the things which Jesus taught. He saw that those who professed to believe in Him, committed acts which Jesus taught them not to do. Jesus Himself had condemned most of His followers of modern times, when He said, that not everyone who cried "Lord, Lord," should enter into everlasting bliss, but those who fed His children when they were hungry, and clothed them when they were naked; thus the teachings of Jesus were contrary to the practice of the great majority of Christian teachers, and most of His professed followers. Jesus taught pure Spiritualism. If Spiritualism did no more than to prove the immortality of the soul, it was a great blessing to mankind, but it did more; it proved that as a tree fell, so did it lie; and that the teachings of Jesus were true when He said that not everybody who called Him "Lord, Lord," should receive rewards hereafter. Spiritualism would not destroy existing institutions, but it had a strong tendency to break down the barriers now separating the different classes of society; it taught, as Jesus taught, that there was one God—a Great Spirit—so great that men could not comprehend the least of His attributes; but a God infinite in love, and power, and wisdom, who had made of one blood all the nations of men. Jesus taught this, and that all men were brethren, whereas most of the present teachers who professed to be sent by Him, preached that there were three great divisions among men, the upper, lower, and middle classes. In consequence of such teachings, misery, wretchedness, poverty, and crime pervade the land to a remarkable extent. As thinking men, his hearers knew full well, that more ought to be done to prevent rather than to punish crime. Spiritualism taught men to show kindness to each other, and to those who differed from them in opinion. The greatest teachers of Christianity taught that the chief duty of man was to see to the welfare of his own soul; he maintained that men ought to study the welfare of the bodies and souls of their fellow creatures. Whatever a man's personal state, how could he be happy with so much suffering and sadness outside his home? He believed that God intended every living thing to be happy. Let them examine all creation, from the tiniest insect revealed

by the microscope, to the glorious orbs in the heaven above, and the beauty and design everywhere displayed, showed that everything was intended to be happy. Spiritualism proved that heaven was not a place of eternal rest, but a place of eternal activity. To return to the subject of practical experiences in Spiritualism, he would read two letters just received from his son, about spiritual manifestations witnessed in his son's own house at Manchester.

Mr. Barber then read the letters, extracts from which we publish in another column, under the heading of "Private Seances."

Mr. J. Young, in the course of some remarks, said that he had been a great traveller, and once he saw a man buried in Johanna Island, one of the Comorro group, between Madagascar and the main land of Africa. Since then the spirit of that man had communicated with him through a medium, and gave his name. Being sceptical, he asked, "What garments were you buried in?" The reply was, "In nature's garments;" and so it was, for if it had been otherwise, the natives would have dug up the body for the sake of the clothing.

Much more was said at the meeting, but most of the speakers wandered away from the subject of discussion, and spoke of politics, theology, and things in general, the Chairman being absent, and no other appointed.

#### · SPIRITUALISM IN DALSTON.

LAST Tuesday week Mrs. Bassett, of Thornhamgrove, Stratford, kindly gave a *seance* to some of the members of the Dalston Association of Inquirers into Spiritualism, at their Rooms, 74, Navarino-road, Dalston, London. We have received the following very interesting description of the manifestations, from a gentleman who attended for the purpose of investigation:—

*To the Editor of The Spiritualist.*

SIR,—I should be glad if you would allow me a little of your space in order to describe a *seance* held on the evening of Tuesday, the 19th instant, at the house of the Dalston Society, at which I was permitted to be present, on the invitation of their obliging secretary, Mr. Blyton.

Being a member of the much-abused profession of the law, I have not been in the habit of accepting as evidence the description of testimony generally considered as satisfactory by persons less suspicious, or, if you like the word better, less circumspect.

In my inquiries into what is termed "Spiritualism," I have endeavoured to the best of my ability to ascertain whether the alleged phenomena were produced by artificial or fraudulent means. I am not prepared to say that, in certain cases, attempts have not been made by professional mediums to supplement manifestations by manual dexterity, but of this I am persuaded, that in the case of unprofessional (*i.e.*, unpaid) mediums, I have never been able to trace anything approaching to deceit or collusion; while, on the other hand, I have seen them freely submit to conditions under which fraud or deception would be alike impossible.

The medium on the evening of the 20th inst. was Mrs. Bassett, a good-looking, vivacious, and debonaire person. She appeared to be known to the majority of the fifteen or twenty persons assembled on the occasion. She was accompanied by her husband, a most respectable working man, who sat at the opposite side of the room, and who could not, by any possibility have helped his wife to deceive, even had he been so disposed.

The only persons present of whom I had any knowledge were Mr. Cook, of Hackney, and his daughter Florence, in the uprightness and integrity of whom I have the most perfect reliance. The *seance* was held in a front parlour, but as the room was too small to admit all present, as well as a large dining-table, the folding-doors were left open, and the embers of a small fire enabled those in the front room to distinguish the forms of the persons in the back. The doors of both rooms were, I understand, locked. On the lamp being extinguished, one gentleman was asked (by raps) to remove from the vicinity of the medium, which he did. He was, I am informed, a person liable to be entranced. Almost immediately afterwards I felt a cold current pass over my hands, and I fancied I detected a luminous vapour to my right. I sat, I should say, but one remove from the medium, whose hands were held by Mr. Wilks, the president of the Associa-

tion. A rough and not very articulate voice was then heard, as if in the air immediately above the head of the medium. I was told by a lady who sat on my left that this was James Lombard, and she exclaimed—"Well, James, how are you?" To which he replied that he was very well, and very glad to meet us all again. James being quite a surprise to me, I ventured to engage the unseen visitor in conversation, and we had some lively chat upon a variety of subjects, having reference especially to his own state and the conditions under which he was enabled to communicate with us. The voice by degrees became more intelligible, and the enunciation more clear and life-like. Judging from the tone and the phraseology employed by James, he was evidently an unlettered "spirit," of a sanguine and jovial disposition, grateful at having escaped from terrestrial bondage, and animated with a strong desire to reach a "higher sphere." Some of his explanations were in perfect accord with the doctrines and theories of Spiritualists, and he owned that he could not communicate with mortals save through the agency of a medium. He added, that he extracted his faculty of communication from the medium, and he expressed himself in affectionate terms towards her. He described the manner of his death, explaining that at the moment of dissolution he passed into darkness, but that eventually light began to dawn upon him, and that he was caught by a friendly hand, and welcomed with assuring words.

All this to me was very curious, and to the mind of a sceptic could only have been reconcilable with the possession by the medium of accomplished ventriloquial powers. Shortly afterwards we were addressed by another voice, which the lady on my left told me was known as that of the "Preacher." It seemed to come from the floor, nearer to me than the medium, and was quite different to that of James. No questions were put to the Preacher, but he delivered a brief discourse, in genuine pulpit fashion, the object of which was to show that the Supreme Being when appearing on earth came in a lowly and unostentatious manner, and that when He desired to communicate with the Israelites He spoke, not direct, but through the mediumship of Moses. He also told us that there were other "spirits" present, and notably one of a lady, who were endeavouring to do something. While the Preacher was speaking, we observed lights in various parts of the rooms. They were not the balls or globes of luminous phosphorescent light, similar to those I have witnessed in the presence of Miss Kate Fox, but small bright stars of an opal colour; these flitted about the room, and were, I believe, seen by every one present.

I do not pretend to offer any solution of those phenomena; but I consider them sufficiently startling to call for calm and dispassionate inquiry on the part of those who have the necessary time and capacity for their elucidation. That the phenomena exist has, I believe, been accepted as fact by persons incapable of imposture. If it be, indeed, true that the sentient part of man can after death communicate in *any way*, with those whom it has left behind, surely the subject is one on which educated inquiry might be brought to bear, without exposing the students to ridicule or allegations of unworthy motives. There is now a cloud of evidence in favour of the existence of some intelligent agency beyond the ordinary ken of mortals. It behoves those who have seen it and heard it, not to shrink from the duty of endeavouring to trace to their source effects which, I am free to admit, are opposed to all our preconceived ideas of theology and science, but which, on that account, ought neither to be sneered down nor laughed down.

In an age of astonishing mental and physical progress, he is a bold man who, without inquiry and without reflection, undertakes to deny facts merely because they are opposed to his own prejudices and convictions.

Five-and-twenty years ago, the man who would have asserted that in two minutes he could ascertain, while sitting at his desk in London, what was the price of gold in Wall-street, New York, would have been regarded as a lunatic, and, if possessed of property, would probably have been locked up, under the advice of Dr. Forbes Winslow.

It does not, I apprehend, by any means follow that believers in the absolute *bonâ fides* of Spiritual manifestations are victims of delusion, because other people who won't inquire for themselves pronounce them offhand to be so.

Pray pardon the length to which this communication is drawn, and believe me to be,—Yours very truly,

HENRY M. DUNPHY,

3, Essex-court, Temple, 22nd Nov., 1872.

We have also received the following official account of the same *seance*:—

Mr. and Mrs. Bassett favoured our association by giving the members a special *seance* at the rooms, 74, Navarino-road, Dalston, on Tuesday evening, the 19th November, 1872. The weather was exceedingly wet and unfavourable, but, notwithstanding, there was an attendance of twenty members and six friends, including Mr. and Mrs. Bassett. At eight o'clock a circle, consisting of eight ladies and nine gentlemen, was formed around a large oblong mahogany dining-table, while those who were unable to obtain seats at the table sat in the back room behind those sitting at one end of the table. Mrs. Bassett sat at one corner of the table in the front room, and Mr. Bassett was placed on the opposite side at the other end. The *seance* was opened by the president, Mr. Thomas Wilks, reading a portion of Scripture, which was followed by all present joining in singing "The River." During the reading clear and distinct raps were heard, which were like slight concussions, and were particularly noticed under the hands of one of the circle. Through these raps a member was directed to remove his seat away from the medium, because his mediumship conflicted with that of Mrs. Bassett's. The lamps and fire were then extinguished, and the rooms thus rendered perfectly dark. The voice of the spirit "James Lombard" requested his hearers to make themselves comfortable, and wished all present "Good evening." To numerous questions put by various members he gave very sensible replies. He also described how the "voice" was made; how "material objects were brought through material substances;" how the "raps" were made; he also explained the difficulty spirits had to contend with in reckoning periods of time, and the inability, as well as indifference, of many spirits to communicate with those on earth at all. He spoke of the labour, or work, the spirits had to do in collecting the power wherewith to give the manifestations; and, on request, recounted his experience of passing away from earth, and subsequent progress from a lower to a higher state in the spirit world. After some spirited singing by the members and friends, a second spirit, known as "The Preacher," introduced himself, and gave a short address on the "incredulity of sceptics, and the objections frequently raised by them as to the alleged commonplace character of these manifestations." The spirit pointed out how the media of old, as recorded in the Scriptures, received revelation in similar manner to those of the present time. He especially referred to the entry of Jesus, the Mediator, into Jerusalem, on an ass, instead of with the pomp and power considered essential by many of the Jews; he spoke, also, of Moses being taken up into the mountain without mortal witnesses, instead of the Lord appearing and communicating in the presence of the masses of the people. He ventured to consider that the class of sceptics to which he referred would not be convinced, even if this world were turned inside out, and upside down, and then carried away. "James Lombard" again returned, and, remarking that the power was nearly used up, wished all "Good night." The lamps were relit, and many expressions of gratification at the result of the *seance* were expressed. A vote of thanks to Mr. and Mrs. Bassett for their kindness in attending on such an inclement evening was proposed, seconded, and carried with acclamation. During the *seance* bright phosphorescent lights were visible in various parts of the room; and, while all hands of the circle (including those of the medium) were held, several sitters were repeatedly and tenderly touched on the head, face, and hands, by the spirits. There is little doubt that the wonderful success of this *seance* was due, in no little measure, to the marked degree of harmony which prevailed throughout, and those present will not easily forget the pleasure afforded them.

THOMAS BLIXTON, *Secretary and Treasurer*.

The *Globe* newspaper of yesterday week contained an abusive description of one of Mrs. Holmes's *seances*. By the reporter's own account he misbehaved himself so much as to cause several interruptions in the *seance*; people disqualified for investigation think it a very clever thing to go to a *seance* for the first time, and to break all the conditions under which the phenomena occur. Such conduct is just as reasonable and gentlemanly as to go and witness some new experiments by Professor Tyndall, and begin the "investigation" into their value by smashing all the professor's glasses, and turning on all the stopcocks of his apparatus which chance to be within reach. Mrs. Holmes is a professional physical medium, and we have been informed has been annoyed and had the manifestations stopped on several occasions by low-class visitors.

## Law Intelligence.

COURT OF QUEEN'S BENCH, Nov. 22.

(Sittings in Banco, before the LORD CHIEF JUSTICE, and Justices BLACKBURN and MELLOR.)

EX PARTE LOUISA LOWE v. THE COMMISSIONERS OF LUNACY.—CRIMINAL INFORMATION.

Mr. H. D. Jencken (with whom was Mr. J. Ignatius Williams), moved on behalf of Mrs. Louisa Lowe, late of Upottery Vicarage, Devon, but now residing at Bedford-place, Russell-square, for a rule calling on the five gentlemen who hold the office of Lunacy Commissioners, to show cause why a criminal information should not issue against them, on the grounds set forth in Mrs. Lowe's affidavit. The lady on whose behalf he applied was the wife of the Rev. Geo. Lowe, vicar of Upottery, and she entertained opinions which were held by some of those who were known as Spiritualists. Shortly stated, the grounds on which the criminal information was asked for, was that the Commissioners refused to release Mrs. Lowe from a lunatic asylum, and, on the contrary, kept her incarcerated because of what might be termed her religious opinions.

The Lord Chief Justice—Was that all? Religious opinions, however extravagant they might be, are no ground for imprisoning those who hold them as lunatics.

Mr. Jencken would show, from the affidavit of Mrs. Lowe, that such was the reason of the detention of which he complained. He contended that theological belief, however grotesque, was no ground of insanity.

Mr. Justice Blackburn—True; no one would think that religious belief, however absurd, should be taken as proof of insanity; but it is an element with others which ought to be, or might well be, considered in coming to a conclusion whether that particular person is or is not insane.

Mr. Jencken said that what was complained of was that a great wrong had been done solely on the ground of spiritual belief.

The Lord Chief Justice—A mistake in judgment is no ground for a criminal information.

Mr. Jencken—There is more than a mistake in judgment here—there was gross neglect.

The Lord Chief Justice—You must show that the Commissioners kept this lady in unlawful imprisonment on the ground of her insanity, well knowing that she was not insane. What evidence was there that they had done so? If it could be shown that the Commissioners acted maliciously, and that against their better knowledge they detained her in custody, the Court would doubtless interfere.

Mr. Jencken submitted that the Commissioners ought to have instituted full inquiry, and that gross negligence would be evidence of malice.

The Lord Chief Justice—Let us hear the facts.

Mr. Jencken said the facts were set forth in a very long affidavit made by Mrs. Lowe, the principal portions of which he would refer to. She stated that in September, 1870, she was incarcerated in the asylum for lunatics called Brislington House, near Bristol, on an order for the reception of female patients, signed by her husband, and on certificates of Dr. Shapter, and of Mr. Kempe, surgeon, both of Exeter. She was married to the Rev. George Lowe in September, 1842, and had several children, of whom six are now living. For many years she lived with her husband, but owing to grave dissensions she was at different times compelled to leave home, almost invariably accompanied by some of her children, with whose care and education she was entrusted by her husband. In September, 1870, she had serious differences with him, and went to reside at Exeter, where he visited her, and apologised for his conduct, and requested her to return, which she declined to do. She then set forth the visit of the doctor and surgeon, and her removal to the asylum. On the 1st of October, 1870, she wrote to Dr. Fox, the proprietor of the establishment, a letter, in which she said, "Until it shall please God to raise me up a deliverer, I hope obediently and quietly to follow the rules of your house. . . . The pacing about under a servant's orders is, of course, a great trial to me, but would be more endurable if, in the intervals, I might sit in my own room and seek peace and strength where alone they are to be found, in communion with my own heart and my God. As to spirit writing, no amount of suffering shall ever make me deny my convictions that God is at this time visiting His people, and if He wishes to promulgate truths through a weak, imperfect woman, who shall gainsay Him? but this is certainly not the place for intellectual excitement of any kind, and I last night

burned every scrap here, and do not intend again cultivating the gift of mediumship while I am in your house." She stated in her affidavit that while staying at the asylum her sufferings were greatly intensified by the fact that she was constantly placed in contact with incurable maniacs, one of whom repeatedly threatened to take her life. In November she was removed to an outlying villa called Heath House, and in February to Dr. Hy. Maudsley's Asylum, Lawn House, Hanwell. In January, 1871, the asylum was visited by the Gloucestershire magistrates and visiting physician, Dr. Budd, by whom she was informed that she might expect speedy liberation. Mr. Lutridge visited her in the following March, and asked her but one question, and that in reference to Spiritualism—"Do you still believe your hand was guided?" and she replied, "I do." "He then said he should prefer leaving the question to colleagues better acquainted with metaphysics than himself; and to this remark I replied that it was cruel and monstrous I should be incarcerated on account of my metaphysical or religious opinions, and that no account should be taken of the perfect and uninterrupted propriety of my conduct through the six months of my incarceration; and I asked whether it would not be possible for me to have a jury; to which he replied, 'It is possible, but very undesirable. We always advise ladies under these circumstances to keep quiet.'" (Laughter.) On several occasions subsequently she wrote to the Commissioners complaining of her detention, and requesting inquiry by a jury or otherwise, but without effect. In a letter dated May, 1872, she said that early in January, on occasion of her sister desiring her removal to Hanwell, Dr. Fox said he would not certify her insane for that purpose; and the magistrates again saw her at that period, and professed themselves satisfied that she was fit for immediate discharge. She added, "Dr. Maudsley told my family there was no just cause for detention. I entreat that I may be allowed a jury, should you still shrink from setting me free. The income I bring my husband of £1,000 to £1,200 a year, entitles me, I conceive, to the expense." She represented to Dr. Maudsley the impropriety of detaining her, as the commissioners must have known that she was not insane; to which he replied, "Oh, do you think they would let out a firebrand like yourself?" (Laughter.) In the following June she was again visited by two of the commissioners, Messrs. Wilkes and Lutridge. Mr. Wilkes asked her whether all Spiritualists acted as she had done; to which she replied, "I believe so, for it is generally admitted that all mediums are deceived and do foolish things at first at the bidding of passive writing." Mr. Wilkes said, "If the writing told you, would you separate from Mr. Lowe?" She replied, "I certainly would not on that ground." . . . "I told him they must, in judging my Spiritualism, bear in mind I had all my life been called a religious person, and considered approach to God the main end of life." Mr. Lutridge said, "Yes, believe the Bible and all that sort of thing," or words to that effect, and they then retired. In a letter to the Commissioners, dated the 13th of June, 1871, she stated she had seen Mr. Lowe, who cast the whole responsibility of her detention on the Commissioners, without whose sanction Dr. Maudsley could not act. She added, "I am utterly at a loss to know why you condemn me. All you have been told of my antecedents is either utterly false or grossly exaggerated. The attempted suicide, on which you lay so much stress, occurred, in the first place, sixteen years ago, and was, moreover, merely the carrying out of principles I was known to hold, and which I openly advocated, viz., that under certain circumstances suicide was right. I have changed my mind on this head within the last two years, but, at any rate, it seems strange that I should be imprisoned now for things done many years ago. As to my belief that some unknown motive force is occasionally brought to bear on material objects, by intelligence or intelligences extraneous to men, I share it with thousands in all countries. Certainly, an indiscriminate compliance with all commands so given would be insanity, but I deny having ever complied with any that were not wise or perfectly trivial. I think I told you that some months ago, finding my sister apprehensive on this subject, I pledged myself to her not to act on so-called spirit writing for a considerable time after my liberation, without her knowledge and approval." She again requested an opportunity of proving to the world the triviality of the grounds on which she was incarcerated, and the perfect rationality of her conduct and conversation from first to last. Several other letters were written by her to the Commissioners, to some of which no reply was made. In September, 1871, two of the Commissioners, Messrs. Forster and Cleaton, "interviewed" her in private. She then handed to them "a bundle of papers containing dialogues with passive writing,"

which she had written while incarcerated at the Lawn. On the same day she wrote to the Commissioners a letter, in which she said, "As you have my medium writings for inspection, I think it fair to express unequivocally my conviction that no so-called spirit writings have any weight or value any more than human communications. You will observe my addresses are to the great Father of All, and may therefore gather I consider the replies as certainly divine. I emphatically deny that I ever but once acted on medium communications to the possible detriment of any one, and that I most bitterly regretted at the time. Granting the reality of medium writing, I see not how I am responsible for what is written." On the 2nd of October she again wrote: "You did on Thursday last pronounce me mad on account of inconsistency of mind in thinking Mr. Lowe, though naturally a good and noble character, by my own admission, to be now detaining me in a madhouse for his own ends. Will you, in the presence of my solicitor, interrogate two eminent practitioners as to whether they did not so advise me in 1868 and 1870 as to account for the apparent inconsistency of my views? On the 3rd of June Mr. Wilkes condemned me because all Spiritualists are mad, *de facto*, irrespective of their conduct in life, and now I am indefinitely re-consigned to this hideous doom, this lingering death in life, this moral torture of incarceration, on pretexts that would not become a child. As to Spiritualism, I have once again expressed to you the extreme moderation of my views, and put on record months ago that the only authority of medium writing lies in its agreement with conscience, thus putting it exactly on a par with human counsel."

The Lord Chief Justice: Up to this moment we do not see a shadow of ground for supposing that the Commissioners did not fairly and honestly exercise their judgment. They may have been mistaken. As to that we are not called upon to form an opinion. But where is there a shadow of proof of any intentional misconduct?

Mr. Jencken: If the Commissioners so negligently—

The Lord Chief Justice: We cannot grant a criminal information on that ground. There are other forms of redress for negligence.

Mr. Justice Mellor: I understand that she is now released from the asylum.

Mr. Jencken said she was. She had first to sign a paper undertaking to reside for three months at a specified place, and under the control of a keeper. It was not until the last day of March in this year that she was finally liberated from the keeper's control.

After some further argument,

The Court refused the rule.

SOME notices of books are kept over for want of space.

ONE of the gentlemen mentioned in our article on "Proselytising," informs us that there is no difficulty in raising the money for the suggested conferences, but there is a difficulty in securing a succession of good papers to be read at the meetings. If each gentleman we named would guarantee one paper, the objection would be removed. Short papers are always better than long ones, because they leave plenty of time for discussion.

PRESENTMENTS AND APPARITIONS.—On Monday, the 18th instant, a coroner's inquest was held near Wolverhampton, on the body of a collier named Samuel Tinley, who had been killed in a pit there by a fall of rock strata. It transpired that during the previous night he awoke, saying he had a ton of rock on his head, though he had no headache. He was convinced it boded ill, and was reluctant to go to work. Upon being urged to go by his wife, he went to his child, and saying, "Let me have my last kiss," afterwards went to the pit and was killed. It was further shown, that a cousin of his, an intimate friend, was returning home from working a night shift, when he said he saw the deceased standing before him in the road. Instead of going home to bed he went to the deceased's house, to which place the news of the death had been brought, but this was altogether unknown to the cousin. These circumstances appear to be singular in the estimation of persons residing in the neighborhood where they occurred, but however extraordinary, they are not by any means novel. At Calstock, in Cornwall (one of the mining villages on the Tamar), an apparition was seen under very similar circumstances. A young man fell down a pit and was killed. Before the news reached the village, his apparition was seen on the high road close to his cottage by more than one witness who can vouch for the fact.

## THE ANTHROPOLOGICAL INSTITUTE.

## THE ALLEGED MOABITE JARS.

At the last meeting of the Anthropological Institute, held on Tuesday evening, November 19th, Sir John Lubbock, Bart., M.P., F.R.S., presided, and there was a large attendance of members and their friends.

The Rev. Dunbar I. Heath, M.A., read a paper on the Moabite jars recently bought by the Germans from Mr. Shapira, of Jerusalem, the authenticity of which had been denied by the best authorities of the British Museum. The author said that when the Crusaders invaded Palestine, they destroyed everything Jewish they could lay their hands upon, but as the Moabites living beyond the river Jordan were very warlike, and ugly people to deal with, the Crusaders fortunately never got to "the other side of Jordan," consequently that district now teems with relics of antiquity of great interest and value. The country has a teeming population, and the American Government has resolved to find the necessary money to explore it, the result of which, he believed, would be the finding of tons of such remains as the Moabite jars. Mr. Vaux objected to the jars on evidence contained in the jars themselves, but all the objections seemed to him (Mr. Heath) to be in favour of their authenticity. Mr. Vaux said that the letters were not right, but that was his (Mr. Heath's) fault, because he was a bad writer, and had not taken much pains to copy their exact shape. He considered it to be the finest Phœnician inscription in the world,\* for the letters had been moulded in clay, and burnt in upon the jars, so were very perfect. Nine or ten of the letters were the same as those upon the Moabite stone. The letter M was more variable in Phœnician than any of the others, and the letter M was very variable on these jars, which he believed to belong to the date of about 960 B.C. Mr. Vaux made another objection, that the commonest letters did not appear on the jars, which contained only sixteen letters in all; but it was on record that the Greeks only derived sixteen of their letters from the Phœnician, and the rest from other sources. I was one of the commonest letters in the Phœnician, El being also the name of the Deity. Moab formed the highway between the mighty countries of Egypt and Assyria, so he had the right to assume that it was partly Egyptianised in consequence of its geographical position; there was no L in the Egyptian language, and he assumed that the alleged modern manufacturer of the jars would not be likely to know this. His theory was that the geographical position of Moab accounted for the peculiarities of the inscription upon the jars, and it was a very good theory. Mr. Vaux argued that one of the letters upon the jars seemed to belong to a period a thousand years later than the rest; but if the assumed forger knew this later alphabet also, he must have been an extraordinarily clever man; again, if the letter was only a little like the later one, the argument fell to the ground. The author then produced some drawings, which had never been published, of some curious forms found upon a doorway in Moab, and he pointed out that some similar forms were upon the jars, although the supposed modern manufacturer of the jars could never have seen the drawings. Again, the jars must have been expensive things to make for the purpose of deception; they could hardly have been made for less than £50 apiece. The Moabite stone was of enormous value, for it proved that the Moabites were Hebrews. In translating the inscription upon the jars, he had certain advantages in consequence of his being an Egyptologist. Most people knew Moab from the saying, "Moab is my washpot," and "washpot" was the very word which he had written as "jar" in the following translation of the inscription on the first jar:—"Inscription on his jar dedicated by Jai, servant of Isaac in Mesha, such as is raised in devotion to Nataracu. This is a devotion to Dov, wife of Domiodu, the same who, in the might of her knowledge, has been incorporated with Mesho. She is united with Hachuasho in Mesha, raised to unity with Daocush. May he be gracious." In conclusion, Mr. Heath said that the scepticism with which these jars had been received in Europe, had caused much indignation among the Europeans residing in Jerusalem; it tended to take away their spirit, and to prevent them from sending more. He thought that the jars were all right, and he hoped that the Anthropological Institute would "back the right horse."

The President said that as he had not made any personal inquiry into the very interesting subject, he could hardly

\* The English alphabet is derived from the Phœnician, and the celebrated Moabite stone bears the oldest inscription in the letters of that alphabet which has yet been found in the world. Hence all ancient Phœnician inscriptions are specially interesting.

express an opinion either the one way or the other; however, he hoped that our countrymen in Jerusalem would secure other specimens, which might remove present doubts, and throw light upon the nature of the specimens already received.

Mr. W. R. Cooper said that Mr. Heath's paper reminded him of some of the ancient editions of the classics, in which the commentaries were very voluminous, but did not illustrate the text. He said that in the eighteenth century Pope Ganganelli tried to find Etruscan and Phallic antiquities in Rome, but none were to be had until he offered rewards, and then jars, very much like those under notice, poured in from all quarters. He (Mr. Cooper) had some pseudo-antiquities manufactured in Rome, which were very much like those described in Mr. Heath's paper. Pottery of that kind was very common in Egypt, and he thought that Mr. Heath had over-estimated the cost of its manufacture. He doubted whether Mr. Heath had rightly fixed the date of the introduction of bi-sexual worship into Palestine; he thought it was introduced 800 or 400 years before Christ, and died out about 490 A.D. He thought that the Institute had not sufficient evidence before it on which to found opinions as to the age or the genuineness of the jars, and he hoped that another time not only drawings, but impressions of the inscriptions would be produced.

Mr. E. Charlesworth, F.G.S., said that he was not able to express any opinion as to the truthfulness of Mr. Heath's views, but he thought that there was too great a tendency in these days to receive startling discoveries with scepticism. Not long ago the public were greatly divided in opinion as to whether a certain traveller had achieved the great results he said he had, but afterwards his startling story was universally accepted as accurate. One of the most learned scholars in Europe was the author of the paper which had been read before them that night; he had had nothing to do with the unearthing of the discovery; he had simply examined the evidence, and given in his report. All that the Institute could do was to wait for further evidence; but he should like to know whether Mr. Vaux had more evidence about the jars than was possessed by Mr. Heath.

Mr. Park Harrison said that ten of the letters which appeared often on the Moabite stone were not on the jars.

The Rev. Dunbar Heath made a few remarks in reply. He said that his argument was that the geographical position of Moab accounted for the grammatical peculiarities on the jars.

Mr. Cooper said that originally only two or three of the jars were found, and nobody would buy them at first. Afterwards a gentleman bought them, and a hundred were discovered within a week.

## HUMAN REMAINS FROM ICELAND.

Mr. E. W. Brabook, F.S.A., then read the following paper by Captain R. F. Burton on "Some Human Remains from Iceland":—

Athenæum Club, Pall Mall, London.  
September 16, 1872.

"I have the pleasure to forward, for the inspection of the Anthropological Institute, a small collection of human remains and other articles from Iceland.

"The site of the 'find' will readily be found upon the four sheet map of Gunnlangsson and Oken. Cast the eye eastward of the great southern stream 'Markarfljot,' mock or forest flood, whose eastern delta-arm debouches nearly opposite to Vestmannaeyjar, Islands of the Westmen,—that is to say, of Irishmen. You will see on the left (east) of the stream the little valley of Thorsmörk, the groves of Thor, a good sturdy old god, whose name still lives and thrives in Iceland. He was even preferred to Odin 'Hvin Almatki Asr,' 'that almighty Asr,' by the people of Snowland, and in more modern days he was invoked when a doughty deed was about to be done; the deities of Christianity being preferred only when the more feminine qualities of mildness and mercy were to be displayed.

"The valley in question is described by the 'Oxonian in Iceland' as a 'beautiful green-wooded spot,' near which the Markarfljot flows. About eight miles long, with precipitous sides, its site is bisected by a narrow but tolerably deep 'boulder-river,' a bugbear, by-the-bye, of Icelandic travel, and this must be repeatedly forded. The map shows a green patch; the shrubs may average six feet, whilst one monster, a mountain ash, attains the abnormal altitude of thirty to thirty-six feet. It is one of the tallest, if not the tallest in the island; the two 'giant trees' of Akreyri, which every traveller is in duty bound to admire, do not exceed twenty-five feet.

"Reaching, on July 16, 1872, Thingwalla (Dingwall or Thingwall), after a cockney tour to Hekla and the Geysers, I met a young Englishman who was returning from a sketching expedition round the now rarely visited south coast. From

Hekla I might easily have made Thorsmörk in a day, but the depôt of bones was then unknown to me. Mr. W— had travelled from the Eyvindarholt farm, west south-west of the site of the find, in some six hours of fast work, and complained much of the load. Here are only two guides, and the half-dozen influents of the Markarfljot were judged dangerous. It is only fair, however, to state that he had read the 'Oxonian in Iceland,' and he was prepared to ford the terrible torrents, nearly three feet deep! in boots and 'buff.' After passing the sites of many fine farms, now destroyed by the ever-increasing ice, he entered the valley from Eyvindarholt by a rugged entrance, leaving the bone-heap about half way, and to the right of his track. The remains lie under a cliff, where much rocky matter, possibly moraine, has fallen; above it is the ice-foot projected by the great glaciers and *névés*, Merk-Jökull and Goxaland's Jökull, which rise to the north-east and south-east of it, whilst the rest of the valley, whose eternal winter has not overwhelmed the woods, is the usual Icelandic green, vivid and metallic.

"The heaps evidently consist of—

'The bones of men  
In some forgotten battle slain,  
Bleached by the drifting wind and rain.'

Social traditions assign them to the troublous times of 'Burnt Njal,' made known to England by that ripe Scandinavian scholar, Mr. G. W. Dasent. This must be expected in these parts of Iceland; several of the remains, however, are described as those of infants.

"From Bjarni Finnbogusson, who, as a 'youth of great energy and pluck,' had accompanied Mr. Shepherd, of North-western Peninsula fame, and who, developed to a prodigious rascal, had undertaken Mr. W., I took the cranial fragments marked A and B. Arrived at Reykjavik, he agreed for 27 dollars (say £3) to ride back and bring me as many skulls as could be found or dug up. After attempting in vain—he had taken earnest money—to throw me over in favour of another party of travellers, he set out on Saturday, July 20th. He was not to return till the next Friday evening, but, wishing to secure other victims, he came back on Thursday, too soon for any good results. Moreover, he charged me for doing nothing 32 dollars, instead of 27 dollars, which extortionate demand was satisfied rather than run the risk of men saying that an Englishman had shirked payment. I have the pleasure, despite sundry certificates obtained from various innocents—his dupes—to give him the very worst of characters, and strongly to warn future travellers in Iceland against him. The guides at Reykjavik are not worse than the generality of their craft, *pace* Mr. Baring-Gould; some are better; but Mister Bjarni—he is generally called by his English employers Blarney and Barney—is a bad lot, who knows well how to *pelare la quaglia senza farla gridare*.

"The following are the principal items herewith forwarded:—

- 3 fragments of thighbones;
- 1 large bone, three smaller;
- 1 parcel of sundries;
- 1 broken spindle (?) steatite (?).

"The bones, of which there is an interesting collection in the young museum of Reykjavik, are interesting. The old world Icelanders, as Uno von Troil informs us, ever held it a 'noble art to understand well how to sharpen the instruments of death.' I add a pair of Iceland shoes, the 'Rere-lins' of our Scoto-Scandinavian islands; as they readily explain why the people are not mountaineers. Also a specimen of the normal pack-saddle with pegs of reindeer horn, and the very appropriate 'hamdohs,' peat slabs, the *menyanthes trifoliata* being always preferred. It will warn travellers what to expect, and tourists will select their 'impedimenta' accordingly.

RICHARD F. BURTON."

Dr. C. Carter Blake read a short paper on the same remains; he said that they consisted of the remains of man, oxen, hogs, and the horse. He said that the human remains seemed to accord with those of the Norwegians; he was unable to detect Esquimaux, Irish, Lappish, or Russian affinities. The horse was larger than the present Icelandic horses. He stated that the late Dr. Hunt had travelled in Iceland, and sent home much information about the skulls and skeletons of both the earlier and later inhabitants of the island.

Dr. King said that very little information had been collected as yet about the skulls of the circum-polar tribes, or about their stature. He thought there was evidence that these tribes were tall, but others thought them to be short.

Dr. John Rae said that he had measured many of the Esquimaux at different parts of the coast, and they were certainly

short in stature, especially the women; the average stature of the men was 5 ft. 4 in. or 5 ft. 5 in. Two or three men he met at the Coppermine river were tall, but he thought that they had Indian blood in them; they differed in appearance from the Esquimaux he had seen all over the coast.

Mr. Eirikr Magnusson, an Icelandic gentleman, said that there was no Esquimaux blood in the people of Iceland. When Iceland was discovered by the Norwegians, there were a few people in it, who had come from England about a hundred years before. Iceland was first discovered in the year 874. There was no record of any Esquimaux being found there, and he thought it to be quite certain that there had been no Esquimaux settlement in the country at all. He had been disappointed by Captain Burton's paper, for he expected to have learnt much more from it. He thought the remains on the table to be very modern; they may have belonged to the eleventh century, which would detract from their interest, except to philosophers, and he was not a philosopher at all.

Dr. Carter Blake, in reply, said that the remains upon the table bore little resemblance to the Esquimaux. Whether the Esquimaux of Greenland were one common race with the other Esquimaux was a question which must be left to philologists to determine. At present there were not sufficient grounds on which to found any great generalisation as to the stature of the Esquimaux, but the skeletons in the Royal College of Surgeons of the men and women of that country were small and dwarfish. He did not know whether the skeletons were fair specimens. They were very much like the skeletons from the Kurile Islands, to the north of Japan. They were not unlike those of the Tierra del Fuegians, but the latter he believed to be merely a stunted South American race. He was disappointed with Mr. Magnusson's remarks, and thought that Iceland was supposed to have been discovered between the years 860 and 866; it was well to be exact. There was nothing in the microscopical examination of the bones tending to prove them to be of great antiquity. They contained an enormous proportion of gluten; there was animal matter in them to the extent of thirty-two per cent. The equine remains indicated a horse of larger size than the Icelandic horse of the present day; how much bearing that point might have on the antiquity of the human remains found with them, he could not say.

Mr. Magnusson said that he thought that the first horses imported into Iceland were larger than the Icelandic horses of the present day.

The proceedings then closed.

THE HON. R. DALE OWEN is now writing another book upon Spiritualism.

MR. J. J. MORSE, trance-medium, is now lecturing to large audiences in the north of England.

THERE is every probability that a Spiritual Society will be formed in Brixton before Christmas.

NEXT Tuesday, Mrs. Bassett, the well-known non-professional medium, leaves London for Dublin, where she will give some private *séances*. She will probably return to London in a fortnight, *via* North or South Wales.

The *Religio-Philosophical Journal* of November 16th, published in Chicago, contains an interesting article on English Spiritualism, written by Mr. E. J. Witheford. The same paper always contains plenty of interesting information about Spiritualism in America.

A GENUINE spirit photograph has been obtained at Ilanely, through the mediumship of Messrs. Herne and Williams. Unlike the spurious doubly-exposed pictures to which we once called attention, the background does not show in front of the sitters, and the marks of two pictures overlapping each other are absent. Mr. Slater's genuine picture, taken with one exposure, has no such marks, which also have not been found on any published pictures taken by photographers in whose characters Spiritualists have confidence.

LIEUT. R. A. SALMOND, of the Royal Artillery, Woolwich, has sent us a letter about a spirit photograph he recently had taken at Holloway, and the balance of evidence is rather in favour of its being one of the genuine ones produced there. Mr. Pyeock and Mr. H. E. Russell obtained clear likenesses there of deceased persons unknown to the photographer. As many spurious spirit photographs have been manufactured on the same premises, bringing disgrace upon the whole thing, we have no desire to give further time or space to the matter till some guarantee against jugglery is given. We think there is evidence that the photographer himself is the real person through whose mediumship the genuine pictures were obtained.

## PRIVATE SEANCES.

(Reported by permission.)

MR. R. BARBER'S SEANCES AT MANCHESTER.

ON Thursday, Nov. 14th, at a public meeting of the St. John's Association of Spiritualists, held at St. John's Hall, Corporation-row, Clerkenwell, London, Mr. R. Barber, of 30, Parkfield-street, Islington, said that he had just had a letter, dated Nov. 5th, from his son Richard, a truthful and reliable young man, in the 5th Dragoon Guards, at Manchester. This letter contained descriptions of spiritual manifestations which had taken place in the family circle held in his son's own home at Manchester. His son wrote that he had bought a small bell for the spirits, which they could use better than the persons present, for they could keep time to the concertina with it; they carried it about while ringing it, but could not ring it far away from the medium, his wife, at present. Last week his circle consisted of himself, two of his comrades and the medium; they sat in the dark. Soon the spirits lifted his wife up to the ceiling; they could hear her voice ascending, and then they missed her altogether; she was not in the room. Then, great was their surprise to hear her outside coming upstairs; she was awake then, not under any influence, and could not tell how she came upon the stairs. A spirit named Johnson then explained that while he mesmerised the medium, another spirit named Eliza was doing the same to the floor, and after all their preparations were complete, they all passed through into the room below; as they were bringing the medium upstairs, she awoke out of the trance, and they put her down upon the stairs. At another *seance* he asked the spirits if they could do anything with tape; they replied, "We do not know till we try." He accordingly bought three yards; it was placed on the table in the dark, and he was then told to "play up." In a short time they ordered a light to be struck, when the hands of the medium were found to be tied very tightly, and the ends of the tape were so ingeniously hid that some time elapsed before they could find them. The medium was entranced while the spirits were tying her, but when she woke up she told them to take the tape off quickly, as it hurt her; they then found that a slip-knot had been put on first, and the tape pulled as tight as could be. They gave the first half hour of every sitting to the spirits to try what they could do to show themselves in the light; the medium had an extemporised cabinet, to get darkness, with curtains in front. A spirit named Harriet was trying to show herself; his son said that she had improved greatly, and could show her drapery for fifteen or twenty seconds; she also stood in the opening of the curtains, full length, but they had not as yet been able to distinguish her features. Once they asked the spirits to bring them some fruit; they in return asked that twopence should be placed anywhere he pleased; the medium put the money on a picture-frame in the morning, and by dinner time it was gone, though she looked at it nearly every five minutes.\* At a subsequent *seance*, the spirits brought them four figs, which they said they had carried from Stockport. His son also said, "Last Thursday, our spirit friend, Dr. Williams, came, and told me to let Polly go to the doctor, as he had discovered something, which, if not arrested in time,

would be very bad for her. Polly went next day, and got a bottle of medicine, for which she only paid eighteenpence, advice included. Our friend Johnson told me he went with her, and influenced the doctor to be interested in her. This is not the only time he has saved us money. Last week Polly took my watch to be regulated, and to have the hands put on right, for which work, though he was a Jew, he charged only nothing. . . . I expect my comrades will send you a short note soon. Of course, in this letter, I do not tell you a quarter of what occurs—only the principal things. Our friends seem to take as much interest in it as in the fairies we read of in the story-books. Our officers often listen to me for an hour together; but, as I think they would think more of a simple table tip, obtained by themselves, than they would if they saw Harriet and her drapery, I advise them to try themselves. In fact, my [spirit?] friends do not want to convince anyone. They say Polly is not getting her living by it, and I need not care about outsiders, but let everyone try for themselves. Of course, I should like to convince everyone, but conditions must be looked after." In a subsequent letter, his son said:—"Some short time ago I nailed a piece of plain paper on the wall, close to the ceiling, with a lead pencil attached by a piece of string. Our spirit friends write on it during the sitting, and sometimes during the day. A short time ago two fresh spirit friends were introduced to us, who gave their names as Mary Ann Andle and James Knox; it was these friends who first wrote on the paper. . . . Having found that Mary Ann could write direct, without the aid of my wife, I requested her to write on Sunday night a few lines to you. The paper was nailed on the wall, close to the ceiling, and I enclose in this what she has written; there may be a slight error in the spelling—that I have nothing to do with.\* Last week our friends made us two spirit lights; each light lasted about five minutes, and moved about in time to our singing; it was about the size of a shilling.† The spirit Johnson is also a phrenologist; he examined the head of one of my comrades, and gave us his character to the life. He has examined all our heads, and I can assure you he does not always flatter us."

## SEANCES AT MORAVIA, UNITED STATES.

The *Banner of Light*, of November 16th, contains the following account of five *seances* for spirit faces, held at the house of Mr. John Andrews, Moravia, New York State. Mrs. Andrews was the medium, and it will be noticed that the spirits have the power of making themselves visible, so as to be identified by their friends,—a stage of development not yet reached in England. The following description was written and signed by Messrs. Daniel, D. Bonnett, and John Hayward, of New York:—

In the light circle, where everything in the room could be seen, we saw several faces, arms, and hands. The faces resembled those whom they represented so closely, that in nearly all cases they were readily recognised.

The eyes of one figure were extremely bright and clear; the beards of some of the men were seen so plainly that the colour could be easily distinguished. A pure white handkerchief was held in full view, in the hands of another dressed in female attire; it was then by her placed over her mouth while cough-

\* In the letter we published from Baron Kirkup, of Florence, to Mr. Crookes, about the carriage of letters by spirits, the Baron stated that he placed a letter on a piece of furniture, while he was in the room alone and in a few minutes, when his eyes were averted, it was gone.—Ed.

\* The bad spelling in some specimens of spirit writing does not always proceed from ignorance; on critical examination it will often be found that only just enough is written to convey the desired information, many unnecessary letters being left out to economise power.—Ed.

† When spirit lights are seen at dark circles, they are almost invariably greatly strengthened by singing of the members, and they are usually carried by materialised spirit hands.—Ed.

ing; she then withdrew it, and on it was a large spot of fresh-looking blood.

We afterwards saw the head of a coloured female; her curly hair was partly covered with a white kerchief; she gave her name as "Bet." She was not known to anyone present. John Pierpoint came, and was recognised simultaneously by many. As viewed by us, he seemed to be an old man with long white hair and beard. Before leaving he delivered a short address, concluding with these words: "Thank God, we live after death!" Giving his name, he disappeared from view. The son of Mr. Pope, a Universalist minister of Hyannis, Mass., showed himself to his father, mother, and others, three different times. At one time he said that drowning was not so hard a death as was thought; he said further that Spiritualism was true, and requested his father to preach it, promising that he (his son Milton) would inspire him. Mr. Pope stated, after the *seance*, that one of his sons, named Milton, was drowned a few years ago, and he was fully convinced that he saw and conversed with that son.

Three brothers, of the name of Weaver, from Baltimore, Md., recognised one of the faces as that of their mother; the kind of cap on her head, and the way she wore a kerchief about her neck (one of the brothers informed us) being strong points identical with her while in earth-life. The face and hands of another lady were plainly seen; the hair was dark and glossy; her hands were nearly of the same colour and appearance as if alive; on her wrist was a bracelet, and on the small finger of her left hand a plain ring; both had the colour and lustre of fine gold.

We, after this, saw two hands and arms; the ends of the fingers were placed together, and the hands raised in the attitude of prayer. A dark face then showed itself. Some one remarked, "There is a negro;" it instantly replied, "A coloured person, if you please."

At another time a relative of Mrs. Laura Cuppy Smith presented himself and was heartily welcomed by her. Five hands were also seen, all moving at the same time; one of them was about the size of a child's hand. We also saw the face of a person who managed or had control of the manifestations, and who was formerly known as Mr. George Jackson, of Flint, Ill. He spoke several times in a very distinct voice. Once he said that the faces shown were not false or masks, and, to prove the truth of his words, he opened his mouth wide, showed his tongue and teeth, and, as he closed his jaws quickly, the sound of the teeth striking together was distinctly heard in all parts of the room.

Many other things of a similar nature occurred, but we think these should convince the most sceptical that some unseen power is at work in that quiet little town.

#### SEANCE WITH MISS KATE FOX.

LAST Monday, although there was no "set" *seance*, the spirits joined, by loud raps, in conversation during the whole evening, with Miss Fox, Miss Ogden, and Mr. Harrison. Some of the messages were of a private nature, but the invisible communicants stated that there was no great organisation among spirits to produce the manifestations now spreading so rapidly over all the world. The different bands of spirits were working independently of each other, with their own media, though now and then two or three bands might work together for a time, out of friendliness. When an exceptional case occurs of undeveloped spirits causing trouble to a medium, other spirits are not responsible for the said acts.

Miss Fox has abandoned the idea of admitting visitors to her *seances* on payment of a fee.

#### MR. HENRY COOK'S SEANCES.

On Saturday, November 16th, at a *seance* at Mr. Cook's, Hackney, the guests present were Mrs. L. Maddougall Gregory, 21, Green-street, Grosvenor-square, W.; Mrs. F. L. Stronge; the editor of one of the London daily newspapers; Mr. G. Thomson, M.D., of Clifton, Bristol; Mr. Robert Flemming, 35, Regent's-park-road, N.W.; Mr. and Mrs. Holmes, 16, Old Quebec-street, Marble-arch, W.; and Mr. W. H. Harrison.

Miss Florence Cook sat as usual in the cabinet for

face manifestations. The effect of the presence among the observers outside the cabinet of a powerful medium like Mrs. Holmes was not to alter the usual manifestations, but to strengthen them. The faces showed themselves for a longer time than usual, and bore a strong light better. Mrs. Holmes said that every time, just before a face appeared at the opening, she could feel power being drawn from her.

At the first sitting Katie King showed herself well, and a dark face showed itself imperfectly.

At the second sitting the spirit who has so often showed her face at these *seances*, with the desire to be recognised by Mr. Harrison, again appeared. Each successive time she shows herself she bears less and less resemblance to the medium, and now, except about the eyes and part of the nose, bears no resemblance to her at all. She has a full face and small mouth. Her head is draped in white, like the other spirits, but, like a few of the spirits, she has a black band over the upper part of the forehead, underneath the white drapery. Mr. Harrison said that he was very sorry, but he really could not remember her, and had not the slightest idea who she was. By raps, she said that he was acquainted with her in Haverfordwest for about one year; she died five years ago, aged eighteen years and a half. The scar over the eye was not the cause of her death; she received it by accident after she was taken ill; she would not spell out her name, nor explain why she would not or could not do so. Mr. Harrison said that he had very many friends in Haverfordwest; he could not recollect her features, and never heard of anybody he knew dying there with a scar over the eye.

Perhaps, in time, as the face grows more perfect, it may be recognised. It is now able to bear the full light of the gas for several minutes, and can be clearly seen.

At the third sitting, Katie asked the editorial gentleman present to give her a pair of scissors, and she was seen cutting a piece off her white head-dress. She gave the piece to one of the sitters present, and told him to keep it, as it was sufficiently materialised to be permanent. It was something like calico, but excessively fine and soft. Mr. D. Fitz-Gerald, the electrician, of Brixton, had a piece of a spirit robe given him in the same way at his house at Brixton, while Mr. Williams, the medium, was securely tied in his chair. Miss Cook was tied at each sitting this evening, and at the first sitting the knots were scaled.

On Wednesday evening, November 20th, Mr. E. W. Allen, the publisher of *The Spiritualist*, the Misses Bickell, of Camberwell, and a legal gentleman, were among the guests present. Katie tried a new manifestation, namely, to show two faces at the same time, but, like all new manifestations at this circle, it began in a weak way. Her own face was clearly seen, but the features in a black one alongside were indistinguishable. The *seance* was a much poorer one than usual, in consequence of something having occurred to trouble the medium before it began.

On Saturday, November 23rd, there was another *seance*, about which we have received the following letter:—

To the Editor of "The Spiritualist."

SIR,—I have again had the pleasure of attending a *seance* at Mr. Cook's. There were present Mr. and Mrs. Cook and family, three gentlemen visitors, my daughter, and myself. One of the gentlemen being rather late, we assembled in the *seance*-room without him, Miss Cook going into the cabinet. She was conversing with Katie when the gentleman was

announced. On Katie being asked if he might be admitted she gave her consent. This may appear a trivial incident to record, but as it rather interfered with the manifestations, in causing a longer time than usual to be taken up in tying the medium, which Katie said was owing to our not being punctual, it shows what an effect an apparently slight cause produces. When the tying was accomplished, which was done with narrow black tape, in a similar manner to that previously recorded, one of the gentlemen sealed all the knots, and the doors of the cabinet were closed. We were then asked by Katie to sing, when she soon showed her face at the aperture in the cabinet, and addressed me by name, also my daughter by her Christian name, evidently remembering her since the last *seance* we attended. She then inquired the names of two of the gentlemen who were strangers, and frequently addressed each of them by name during the *seance*. Katie invited me to go nearer to the cabinet, which I approached to within five feet, and looked at her earnestly for some time. She had much more power than when I last saw her,—both conversational and life-like. In conversation her lips move quite in a natural manner,—indeed, so much so, that she seemed to be one of us. Her replies to all questions were most pertinent, and she frequently joined in the desultory conversation carried on by the company. Sometimes, when she had not distinctly heard the conversation, she requested it to be repeated to her.

She showed us both her hands, and manipulated with her long flexible fingers, so that we could see she had complete control and use of them, meanwhile calling our attention to the shape of her hands and finger-nails, being so different from those of the medium. After remaining some time with us, Katie said she would bring us something. Very soon a black face appeared. This face, owing to the colour, its apparent diffidence, or inability to bear the light, we could not well define. Katie, however, did all she could by coaxing and commands to influence him, and two or three times both faces appeared together, Katie having the black one close to her own.

About 8.45 p.m., Katie told us her medium must leave the cabinet. The door was immediately opened, when she was found entranced, the knots tied, and seals unbroken. She soon recovered consciousness, and one of the gentlemen cut the knots and released her. We all left the *seance*-room for about half-an-hour, in order that it and the cabinet might be well ventilated.

On re-assembling, Miss Cook requested me to take the seat close to the cabinet, which had been occupied by her youngest sister. On my doing so she entered the cabinet, and I looked the door. In a short time a female face with a black head-dress, and very sorrowful expression of countenance, appeared. She was not able to speak, but looked earnestly at all the company, seemingly anxious for recognition. She then turned her side-face, so that we might distinctly see a cicatrized wound, about an inch in length, in an oblique direction, a little above the outer part of the eyebrow, but it failed to make her known to any of the company. She then left us, and Katie came, I think, with greater power than before. She again brought her black *protégé* who also possessed more power. I distinctly saw his eyes, which were large and glassy, and his nose was a very prominent feature. Katie was asked why the black did not show a more developed face. She replied, that as she required so much life for herself, which she had to take from the medium, she could not spare much for him. I was much interested when Katie firmly closed her eyes. I noticed the muscles of her forehead were contracted in a perfectly natural manner. She joined us, as in the early part of the evening, for some time in conversation, and then bade us "Good night. God bless you!"

I opened the cabinet, and found the medium completely unconscious, with her face pressed against the side of the cabinet. On her being raised from her uncomfortable position, I observed that her face was deeply flushed, caused, doubtless, by the closeness of the cabinet, and formed quite a contrast to the very fair complexion of Katie.

I forgot to name that Katie also showed her hair, which she allowed to fall over the opening in the cabinet. It was long, light, straight, the medium's being short, dark, and curled.

I am sorry to add that Miss Cook was much exhausted, and appeared greatly distressed for some time after she had left the cabinet.

I feel sure she is entitled to the love and sympathy of all Spiritualists for the sufferings these manifestations cause her.

3, St. Thomas's-square, Hackney,  
November 25th, 1872.

AMELIA CORNER.

The "sufferings" spoken of by Mrs. Corner are simply exhaustion, and the effects soon pass off. Katie said that she was so exhausted on this occasion that the company must sit with her for a short time in a dark *seance*, "*To restore the strength of the medium, and to give her (Katie) the power to get away from Miss Cook.*" At this dark sitting Miss Cook was entranced. She suddenly told one of the visitors to wake her up, for a dark spirit was trying to control her, and neither she nor Katie had the power to drive him away.

The face with the black band, described by Mrs. Corner, was the "Haverfordwest" face again. This time it had a deeply sorrowful expression, painful from its intensity. The scar was over the right eye when she first appeared, and it was remarked that at a former *seance* the scar had been seen over the left eye. The head then sank below the opening, and directly afterwards came up with the scar over the left eye, but no mark over the other. An observer remarked that perhaps it had been put over the right eye first that it might be more clearly seen, as light from the gas falls upon the right side of the faces.

Katie said that at successive sittings the black face will gain more and more life, and reminded the observers that her own face had little life in it, and was "only a lump" when it first began to appear. During the manifestations the entranced medium is bent nearly double, leaning forward in her chair. The "power" seems to be mostly drawn from her back. Mr. Guppy told us that his observations have led him to suppose that most of the power for producing direct spirit voices is drawn from the spine of the medium. Mrs. Bassett told us that she believes that her spirits get the power to produce the voices from her back.

Mr. J. Luxmoore was among the observers at this *seance*, and he, in common with most of the visitors who came to the circle, said that Katie was not nearly so much like the medium as he had been led to expect by the reports in *The Spiritualist*; Katie has a larger and paler face, and he could see very little resemblance. He asked us to publish this statement of his. We invariably give the worst aspect of facts in order to avoid exaggeration.

Last Tuesday evening there was another *seance* at Mr. Cook's, and during the first sitting there were some good face manifestations. Soon after the beginning of the second sitting, to the surprise of everybody, Katie said that she could do no more, as some strange spirits present were trying to stop the manifestations. Two of the sitters in the circle had previously felt painful sensations, the medium was very unwell when she was let out of the cabinet, and the servant Mary, who had been sitting in the room, said that she had felt uncomfortable, and felt the veins in her arm swelling before the *seance* came to its unexpected close. Mr. Luxmoore, Mr. R. Pearce, Mrs. Tebb, and the editor of the *North Londoner* were among the guests present.

#### SEANCE AT MR. GUPPY'S.

The following is an account of a *seance* held last Sunday at the residence of Mr. Samuel Guppy, 1, Morland-villas, Highbury-hill-park, N. :—

#### To the Editor of the Spiritualist.

SIR,—You wish for an account of Sunday's *seance*. The persons present were Miss Cook, Mr. Shepherd (the medium artist), Mrs. Fisher, the Countess Von Weber, Count —, Miss M—, Mr. A. L. Henderson, and Mrs. Robertson. Mr. Shepherd saw clearly several spirits standing by several persons present, and gave in some instances extraordinary

testimony of their identity; he was a total stranger to every person present. Mr. Shepherd was carried up to the ceiling of the room, and both he and Miss Cook were placed on the table. The spirits wished to turn the table upside down, or carry it away, but this being resisted forcibly by some of the company, the top of the table was wrenched from the pedestal. We put the top of the table on the floor, and sat round with our feet on it. We made a horn of some sheets of music, and the spirits spoke in whispers to some of the company. There were many lights, and the curtains were moved up and down a number of times. The table trembled at times like an aspen leaf. A large white arm passed across Mrs. Fisher's face several times. After tea, several messages were given. The spirit power present was much greater than in most *seances*. SAMUEL GUPPY.

November 26th, 1872.

SEANCE AT MRS. KISLINGBURY'S.

We have received the following letter:—

To the Editor of the *Spiritualist*.

SIR,—We had a very successful *seance* here last Monday, the 18th inst., with Mrs. Bassett as medium. I had never sat with Mrs. Bassett before, and I have much pleasure in testifying to her powers as a well-developed physical medium, as well as to her genuineness and willingness to oblige.

Our circle was a small one, and held quite *en famille* for the sake of affording a scientific gentleman of our acquaintance the opportunity of observing some of the spiritualistic phenomena more deliberately than is possible at a public circle. For this reason we sat for the first hour in the light. Raps were given in great abundance, and of various degrees of loudness; two chairs, which were placed a few feet behind Mrs. Bassett, were moved close up to the medium, and on being pushed back, were drawn forward again. Later on we sat in the dark, for the sake of the voices, two of which spoke successively, and were distinctly different in tone and manner. A blotting book was also brought from the next room through closed doors. We had no spirit lights, but this was probably because the room was not thoroughly darkened, for I am told that this manifestation occurs continually through Mrs. Bassett's mediumship.

I have sent you only a hurried account, but I shall feel it a favour if you have room to insert it in your next number.

93, Clarendon-road, Notting-hill. EMILY KISLINGBURY.

**VIOLENT OUTBURSTS OF PSYCHIC FORCE.**—It is a remarkable fact that ghosts are seldom spoken of except in terms of contempt, although there are no more destructive nuisances to be found in existence. The Peckham Ghost, the other day, smashed half the windows in the district, and there is a ghost hard at work in Georgia at the present time, who, to judge by the account given of his proceedings by the *Macon Enterprise*, seems to be quite as troublesome as the Peckham Ghost. The Georgia Ghost has taken possession of a house, No. 6, Macon and Brunswick Railroad, and its atrocities excited such a wide-spread sensation that the *Enterprise* dispatched a special reporter to the scene of its operations. It would take up too much space to recount at length all that the special reporter saw and heard, but the following are a few of the performances of the ghost, which came under his immediate observation. Before he arrived, the ghost had broken nearly all the crockery and glass-ware in the house, and scattered all the furniture and the contents of the wardrobes about the floors, and almost immediately after the reporter entered the house, it set an old family clock going at the rate of five hours a minute, although its works were in perfect order. Having finished with the clock, the ghost set a pair of scissors jumping about the floor; it then threw a red-hot brickbat at the reporter, and incited a hot smoothing-iron to jump at him. The reporter by this time needing refreshment, dinner was served, but was disturbed by a shower of corn from the ceiling, and the smashing of glass. In the meantime, horrible occurrences were going on in the kitchen, where knives, pots, skillets, and crockery, were falling around the cook, to her intense horror and disgust. The house, it seems, is occupied by a quiet old gentleman, M. Guenency, but it is to be feared his quietness must be rather disturbed; for, by the latest accounts, there were at least three or four hundred persons surrounding his dwelling, and the Macon and Brunswick Railway had dispatched an extra train to the spot, filled with excited passengers. It is also stated that people were "coming in from all directions."—*Pall Mall Gazette*, November 14th, 1872.

## Poetry.

### A GUARDIAN ANGEL.

'Tis sweet to think the pure ethereal being,  
Whose mortal form reposes with the dead,  
Still hovers round unseen, yet not unseeing,  
Benignly smiling o'er the mourner's bed.

She comes in dreams, a thing of light and lightness;  
I hear her voice, in still, small accents tell  
Of realms of bliss, and never-fading brightness,  
Where those who loved on earth together dwell.

Ah! yet a while, blest shade, thy flight delaying,  
The kindred soul with mystic converse cheer;  
To her rapt gaze in visions bland displaying,  
The unearthly glories of thy happier sphere.

Yet, yet remain! till freed like thee, delighted,  
She spurns the thrall of encumbering clay;  
Then as on earth, in tenfold love united,  
Together seek the realms of endless day.

*Ingoldsby Legends.*

MR. D. D. HOME arrived in London from Paris a week ago, and intends to reside at Malvern for a short time for the benefit of his health.

MISS LOTTIE FOWLER, the trance-medium, left London for Liverpool a little more than a fortnight ago, and she is now on her way to America.

MR. CHARLES BRADLAUGH and Mr. J. Burns will publicly discuss the question of Spiritualism on Monday and Tuesday evenings, December 16th and 17th, at eight o'clock, in the New Hall of Science, 142, Old-street, City-road, London.

**A RESCUE.**—An alarming fire occurred yesterday in Dunecht House, twelve miles from Aberdeen, which belongs to the Earl of Crawford and Balcarres, and is occupied by his eldest son, Lord Lindsay. With the help of fire-engines from Aberdeen, it was confined to the wing where the servants sleep, which was almost entirely destroyed. While the fire was at its height, the inarticulate cries of a deaf and dumb lady's maid were heard issuing from one of the rooms where the fire was raging, and Lord Lindsay heroically darted through the flames, and brought her safely to the outside, a few seconds before the roof fell with a great crash.—*Daily Telegraph*, November 5th, 1872.

**A HAUNTED POLICE CELL.**—Few positions in life can be imagined more disagreeable than that of being imprisoned in a haunted cell in a police station. The *New Orleans Times* tells a most unpleasant story of a ghost-infested cell in the Fourth Precinct police station in that city. It appears that several years ago "a little old woman" named Ann Murphy committed suicide by hanging herself in this cell, and since that event no fewer than thirteen persons shut up in the cell have attempted to destroy themselves in a similar manner, four of these attempts being attended with fatal results. One of those lately cut down before life was extinct was a girl named Mary Taylor, who on recovering consciousness declared that while lying on the floor of the cell she was aroused by a little old white woman, dressed in a faded calico dress, "with brown jeans and josey," no stockings, and down-trodden slippers, with a faded handkerchief tied round her head. Her faded dress was bound with a sort of reddish-brown tape, and her hand was long, faded, and wrinkled, while on the fourth finger of her left hand was a plain thin gold ring. "This little woman," said the girl, "beckoned me to get up, and impelled me by some mysterious power to tear my dress in strips, place one end of a strip round my neck and tie the other to the bars. I lifted my feet from the floor and fell. I thought I was choking, a thousand lights seemed to flash before my eyes, and I forgot all until I found myself in the room, with the doctors and police bending over me. It was not until then I really comprehended what I had done, and was, I believe, under a kind of trance or influence at the time, over which I had no control." Mary Taylor had never heard of the suicide of Ann Murphy, whose appearance, according to the police, exactly tallied with the description given by the girl. Others having complained in like manner of the ghostly occupant of the cell, the police, to test the real facts of the case, placed a night lodger, who had but just arrived in the city, in this cheerful apartment. Being thoroughly tired and worn out, he fell asleep immediately, but shortly afterwards rushed into the office in a state of terrible alarm. He, too, had been visited by the little old woman, and wisely declined to sleep another hour in the station.—*Pall Mall Gazette*, Nov. 22nd, 1872.

## Correspondence.

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

## SPIRITUAL EXPERIENCES OF SIR T. MOORE'S FAMILY.

SIR,—I have just been reading, for the first time, *The Household of Sir Thomas More*, being the diary of his favourite daughter Margaret; and there are so many incidents of a spiritual nature therein related, that I thought perhaps you would like a few extracts for the *Spiritualist*.—E. D. PONDER.  
Brixton, Nov. 21st, 1872.

"June 23rd, 1522.—Margaret meets an old woman whom she knows. 'After a moment I asked, where lies your dwelling?' 'Out by yonder,' quoth she, pointing to a shapeless mass like a huge bird's nest, in the corner of a field. 'There bides poor Joan and I. Wilt come in, mistress, and see how a Christian can die?'"

"I mutely complied, in spite of Cecy's pulling at my skirts. Arrived at the wretched abode, which had a hole for a chimney, and another for a door at once and window, I found, sitting in a corner, propped on a heap of rushes, dried leaves, and olde rags, an aged sick woman, who seemed to have but a little while to live. A mug of water stode within her reach; I saw none other sustenance; but, in her visage, oh, such peace! . . . Whispers Gammer with an awfule look, 'She sees 'em now!'"

"Sees who?" quoth I.

"Why angels, in two long rows, afore the throne of God, a bending of themselves, this way, with their faces to the earth, and arms stretched out afore 'em."

"Hath she seen a priest?" quoth I.

"Lord love ye," returns Gammer, 'what coulde a priest do for her? She's in heaven already. I doubt if she can hear me.' And then, in a loud, distinct voyce, quite free from her usuall mumping, she began to recite in English—"Blessed is everyone that feareth the Lord and walketh in His ways, &c." which the dying woman heard, although already speechlesse; and reaching out her feeble arm unto her sister's neck, she dragged it down till their faces touched: and then, looking up, pointed at somewhat she aimed to make her see, and we alle looked up, but saw nought. . . . Howbeit, she pointed up three severall times, and lay, as it were, transfixed before us, a-gazing at some transporting sight, and ever and anon turning on her sister looks of love; and the while we stode thus agaze, her spirit passed away, without even a thrill or shudder. Cecy and I began to weepe; and after a while, soe did Gammer; then putting us forth, she said, 'Goe children, goe; 'tis no goode crying; and yet I'm thankfull to ye for your tears.' . . . Soe we left, and came home sober enow. Cecy sayth, 'To die is not soe fearfule, Meg, as I thought; but shoulde you fancy dying without a priest?' I should not, and yet Gammer sayd she wanted not one. Howbeit for certain Gammer Gurney is no witch, or she woulde not so praise God."

"1534, May 22nd.—Meg visits her father, Sir Thomas More, in his prison. . . . 'Or ever I was aware I founde myself quit of my companions and in father's arms. We both cried a little at first; I wonder I wept noe more, but strength was given me in that hour. As soon as I coulde, I lookt him in the face, and he lookt at me, and I was beginning to note his hollow cheeks, when he sayd, 'Why, Meg, you are getting freckled;' soe that made us bothe laugh. He sayd, 'You should get some freckle-water of the lady (Anne Boleyn), who sent me here; depend on it she hath washes and tinctures in plenty; and after all, Meg, she'll come to the same end at last, and be as the lady, all bone and skin, whose ghastlie legend used to scare thee soe when thou wert a child. Don't tell that story to thy children, 'twill hamper 'em with unsavoury images of death. Tell them of heavenlie hosts awaiting to carry off good men's souls in fire-bright chariots, with horses of the sun, to a land where they shall never more be surbated and weary, but walk on cool, springy turf, and among myrtle trees, and eat fruits that shall heal while they delight them, and drink the coldest of cold water, fresh from the river of life, and have space to stretch themselves, and bathe and leap, and run, and whichever way they look, meet Christ's eyes smiling on them. Sure, Meg, who would live that coulde die? One might as lief be an angel shut up in a nutshell as bide here. Fancy how glad some the sweet spirit woulde be to have the shell cracked! No matter by whom; the king, or the king's mistress. . . . Let her dainty foot but set him free, he'd say, For this release much thanks."

"When they lick up my blood, deare Meg, let not your heart be troubled, even though they shoulde hale thee to London-bridge to see my head on a pole. Think, most dear'st, I shall then have more reason to weep for thee than thou for me. But there's noe weeping in heaven; and bear in mind, Meg, distinctlie, that if they send me thither, 'twill be for obeying the law of God rather than of men. . . ."

"Thus we went on, from one theme to another, till methinketh a heavenlie light seemed to shine alle about us, like as when the angel entered the prison of Peter. I hung upon every word that issued from his lips, and drank them in as a thirsty land sucks up the tender rain. . . . Had the angel of death at that hour come in to fetch both of us away, I woulde not have sayd him nay, I was soe passively, so intensely happy. . . . Father continued—"You fancy these four walls lonesome; how oft dost thou suppose I here receive Plato and Socrates, and this and that holy saint and martyr? My gaolers can noe more keep them out than they can exclude the sunbeams. Thou knowest Jesus stood among His disciples when the doors were shut. . . . Often in spirit I am with you alle; in the chapel, in the hall, in the garden. . . ."

"You see me not about your path; you won't see my disembodied spirit beside you hereafter, but it may be close upon you once and agayn for alle that; maybe at times when you have prayed with most passion, or suffered with most patience, or performed my hests with most exactness, or remembered my care of you with most affection; and now, good speed, good Meg, I hear the key turn in the door."

"Though not given much, hitherto, to heede omens and bodements while our hearts were light, and courage high, yet now the coming evil seemeth foreshadowed unto alle, by I know not how many melancholick presages, sent, for aught we know, in mercy. . . ."

"Another time I, going up to the nurserie in the dark, on hearing baby cry, am passed on the stairs by I know not what, breathing heavilie. I reache forthe my arm, but pass cleare through the spiritual nature, whatever it is, yet distinctlie feel my cheek and neck fanned by its breath. I turn very faint, and get nurse to goe with me when I return, bearing a light; yet I think it as well to say naught to distress the rest. But worst of alle was last night. After I had been in bed awhile, I minded me that deare Will had not returned me father's letter. I woke him and asked if he had brought it upstairs; he sleepily replied he had not, soe I hastily arose, threw on a cloke, took a light and entered the gallery; when, half-way along it, between me and the pale moonshine, I was scared to behold a slender figure alle in white, with naked feet, and arms extended. I stode agaze, speechlesse, and, to my terror, made out the features of Bess (her sister), her eyes open, but vacant; then saw John Dancie softly stealing after her, and signing to me with his finger on his lips. She passed without noting me, on to father's door, there knelt as if in prayer, making a low sort of wail, while Dancie, with tears running down his cheeks, whispered, 'Tis the third time of her thus sleep-walking—the token of how troubled a mind!' We disturbed her not, dreading that a sudden waking might bring on madness. She kisses the senseless door, rises up, moves towards her own chamber, followed by Dancie and me, wrings her hands a little, then lies down and graduallie falls into what seems a dreamlesse sleep, we watching her in silence till she's quiet; then squeezing each other's hands ere we part."

"Will was wide awake when I got back. He sayd, 'Why, Meg, how long you have been! coulde you not lighte on the letter?' When I told him what had hindered me by the way, he turned his face to the wall and wept."

"Midnight.—Deare little Bill hath ta'en a feverish attack. I watch beside him while nurse sleeps. . . . At length I gave him my fore-finger to hold, which kept him aware of my presence, without speaking; but presentlie he stares hard towards the foot of the bed, and says fearfultie: 'Mother, why hangs your hatchet in the air with its sharp edge turned towards us?' I rise, move the lamp, and say: 'Do you see it now?' He sayeth: 'No, not now,' and closes his eyes."

"He's gone, my pretty! Slipt through my fingers like a bird upled to his own native skies; and yet when as I think of him, I cannot choose but weepe."

"May 7th, 1535.—Father arraigned."

"July 1st.—. . . Was it less feeling, or more strength of body, enabled me to bide at the Tower wharf with Dancie? God knoweth. They brought him back by water; my poor sisters must have passed him. The first thing I saw was the axe,

turned with its edge towards him,—my first note of his sentence."

July 5th.—Alle's over now; . . . they've done their worst, and yet I live. . . . My thoughts begin to have connection now; but till last night I slept not. 'Twas scarce sunset. Mercy had been praying beside me, and I lay outside my bed, inclining to stupor rather than sleep. O' sudden, I have an impression that someone is leaning over me, though I hear them not, nor feel their breath. I start up, cry 'Mercy!' but she's not there, nor any one else. I turn on my side, and become heavy to sleep; but, ere I drop quite off, I'm sensible or apprehensive of some living consciousness between my closed eyelids and the setting sunlight; again start up and stare about, but there's nothing. Then I feel like Eli, maybe, when the child Samuel came to him twice; and tears well into mine eyes, and I close them again, and say in mine heart: 'If he's at hand, oh, let me see him next time—the third time's lucky.' But, steade of this, I fall into a quiet, balmy, dreamless sleep. Scince then, I've had an abiding, assuring sense of help, of a hand upholding me, and smoothing and glibbing the way before me."

#### TEST CONDITIONS.

SIR,—In the *Spiritualist* of the 15th inst., there is an article on "Test Conditions." Among several reasons which you give in that article to a Manchester correspondent, why "an iron grating should not be placed horizontally between the head of Miss Cook and the opening of the cabinet, as one means of obtaining spirit-faces under test-conditions," you say,—“Mr. Guppy once thought of making a cabinet with a grating for the Davenport. He, however, consulted the spirits about it first. They told him that the hands and arms were made near the mediums, and that they could not get them through the grating, if he made one.” Unfortunately for me, I have never had an opportunity of witnessing any such manifestations, and all I know of the subject is derived from conversations with a gentleman (a Spiritualist) who has frequently witnessed them, and from reports in your paper, and the perusal of one or two standard works on the subject. From those sources of information I have gathered that the hands, arms, and faces, are, so to speak, manufactured by the spirits from a semi-spiritual something drawn from the medium and sitters, and that such arms and faces soon melt away into nothingness, or, at least, become invisible. Now, if such very incorporeal substances could not be squeezed by the spirits through an iron grating, how could the flowers, fruits, live animals, ice, and all kinds of articles frequently said to have been brought by their power through stone walls? Nay, further, how could Mrs. Guppy (said to be one of the largest women in London) have been brought miles through the air, and placed bodily in a room where some of her friends were holding a *seance*, having passed in her flight from her own house and into the other, through solid masonry or the not much less solid roofs and ceilings? Of the truthfulness of this flight Mr. Guppy was so positive, that he offered to wager something considerable that his wife, after being examined by a jury of matrons to ascertain what she had about her, should be looked up in some strong place,—I think the vaults of the Bank of England were suggested,—and bring out with her something that she did not take in,—that is, that she should have something conveyed to her by the spirits, possibly, the elephant from the Zoological Gardens. Pity that Mr. Guppy's challenge was not taken up. Evidently there has been some blundering somewhere; either Mrs. Guppy never was carried through stone walls, and if she had been deposited in the vaults of the Bank of England, a white elephant, or any other material thing, could never have been brought to her by the spirits through the solid walls, or bolted and barred doors, or the spirits who told Mr. Guppy that they could not get those ephemeral arms and hands through an iron grating must have miserably underrated their power. I grant that there is a great deal of reason in what you say about the impropriety of imposing our own conditions in seeking for manifestations from the spirit land, at the same time, it is not unreasonable to expect that the spirits would so far condescend to our weakness as to afford us the most positive proof possible that the manifestations are real. In refusing to use a cabinet constructed with an iron grating placed between the medium and the point where the manifestations take place on the ground of inability to get the materialised hands and arms through the grating, is to deny a great portion of the phenomena said to have been produced by the spiritual agency, and, I submit, places Spiritualists in general, and Mr. Guppy in particular, between the horns of

a dilemma; and I shall wait, with as much patience as I can command, to see which they and he will choose.

THOMAS VAUGHAN.

Haverfordwest, Nov. 18th, 1872.

[A little thought would have shown our correspondent that the two manifestations are different in kind. In the one case a material and permanent earthly object disappears in one place and reappears in another. In the other case, materials are taken from the body of the medium to create a thing which previously had no existence on earth,—namely, a materialised spirit hand, which usually looks and feels like a hand made of flesh and blood. The short time it lasts it is connected with the medium, and drawing much vital power from the medium, although the whole of the chain of connection may not be visible to the human eye. The proposition is to place an iron grating between the temporary object and the source of its life. Mr. Vaughan's letter suggests to us that it might be well to make a double cabinet with a partition consisting of one solid piece of wood, and try if the spirits, as a regular thing, can get the medium through the plank. Will Mr. Barber, of Manchester, whose experiences are printed on another page, try this?—Ed.]

ANTHROPOLOGY.—The Anthropological Institute, 4, St. Martin's-place, London, W.C., was founded for the purpose of studying man as a science; it now has a numerous body of supporters, and has "corresponding members" in all parts of the globe. If the Institute would study psychological subjects, the members in foreign countries could collect a most interesting mass of information about spiritual manifestations among savages and the lower races of mankind. All those Spiritualists who feel an interest in the scientific study of man ought to join the Anthropological Institute. We think the time is not far off when the Institute will set to work to thoroughly investigate both mesmerism and Spiritualism; but in the meantime the information it diffuses among its members about the body of man and kindred subjects, is of the most useful description. The Secretary is Mr. J. F. Collingwood.

A MEDICAL MAGAZINE ON SPIRITUALISM.—The *Dublin Journal of Medical Science*, for September, 1872, reviews five publications, namely, *The Mysteries of the Vital Element*, by Robert H. Collyer, M.D. (Renshaw) 1871; *Spiritualism Answered by Science*, by Edward W. Cox, S.L., 1871; *Psychic Force and Modern Spiritualism*, by William Crookes, F.R.S., 1872; *The Spiritualist Newspaper*, 1871-2; and *The Quarterly Journal of Science*, July, 1870, and October, 1871. The reviewer, in the course of his somewhat impartial remarks, says:—"In attempting to analyse the recent investigations on this subject, it is right to approach them with the mind disabused, as much as possible, of the natural prejudice against such beliefs—for it is highly unphilosophic to cast aside any set of observations, no matter how much we may be—on *a priori* ground—prejudiced against them; and there is no doubt these phenomena have never been hitherto fairly tested, for it is not true, as has been stated in a recent contemporary, that these so-called phenomena were investigated, and thoroughly detected as impostures fifteen years ago. The former investigation, viewed in the light of the alleged facts, is, to a great extent, utterly worthless, and the time has come for a *real* scientific examination of these very remarkable statements." The reviewer also says:—"We cannot conclude this very short survey of these experiments of Mr. Crookes without expressing our opinion that the time has come when these manifestations should be carefully examined into by the highest scientific authorities, so that any sources of mistake or deception should be clearly made public; for though we hold a very decided opinion on the subject, yet it is not competent for any reviewer to reject the evidence offered, on the ground of any *a priori* doubt. We sympathise with Mr. Crookes in the rejection of his paper by the Royal Society; and, if the public are in possession of the whole facts of the case, we certainly think that, in the interests of science, he has been unfairly treated. The *a priori* argument has been used fallaciously, we think, in this inquiry. On the same ground one might deny any electrical power in the Gymnotus because the Conger had none. Besides we have undoubted reason to believe in the dynamicity of will force."

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## HOW TO FORM SPIRIT CIRCLES.

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

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

G. H. ANDREWS,  
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Autobiography of William Rattenbury, of Beer, Devon. Edited by GEORGE FRASER, with numerous explanatory notes by Miss Elizabeth Traies.

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

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