

The Spiritualist.

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

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Contents.

Proselytising	34
Spiritualism in Dalston	35
Swedenborg on Men and Women	36
Private Seances:—Seance at Upper Norwood; seances at Mr. Everitt's; seances at Mrs. Makdougall Gregory's; seances at Mrs. Henry Cook's	37
The Anthropological Institute:—Prehistoric Stone Implements from India; Anthropology at the British Association; the Admission of Ladies to Anthropological Meetings; Prehistoric Implements	42
St. John's Association of Spiritualists	43
A Case of Spiritual Obsession	44
Spiritual Resurrection	45
Tracts	45
Correspondence:—Face Manifestations	46
Poetry:—Eternal Progression	47
Spiritual Guidance	47
Paragraphs:—Etruscan Inscriptions; Royal Institution	47

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PROSELYTISING.

In our last issue we offered a few suggestions as to the line of action it might be most judicious to take publicly in the matter of proselytising, and suggested that the amount of platform preaching and talking about Spiritualism might be lessened with advantage, if the same energy were to be employed in founding good permanent spiritual institutions, so useful in their character that the public should begin to demand admission into our ranks, instead of having Spiritualism forced upon their attention.

We now desire to make a few suggestions for the consideration of thoughtful Spiritualists, about individual action in the matter of proselytising. The secretaries of the St. John's and Dalston Associations recently made known their opinions, the result of experience, that it is best not to be too anxious to proselytise, and the Dalston Association has had much better meetings and *seances* since it increased the restrictions on the admission of visitors. We have long since ceased to take much interest in making individual proselytes, knowing that persons of the right mental and spiritual character are sure to work their way into Spiritualism without much urging, because they feel the want of it; also, that people who are not naturally Spiritualists had better not be forced into our ranks; the attempt to convert them causes anxiety to those who undertake the task, *seances* are spoilt because they break conditions, and instead of looking upon communion with the world beyond the grave as one of the greatest boons that man can have, they sometimes seem to think it to be a special favour that they consent to attend for once.

The following method of dealing with a man of this description has often been practically tried, and found to be efficient. We will put it in the form of a dialogue:—

A.—I tell you it is all imposture, and that you have been deceived. You show me a solid object floating in the air and I will believe, otherwise I will not.

B.—What you believe or disbelieve is your own business, and not mine; I have no right to interfere with your opinions, and no time to attempt to bring under your notice phenomena which you can see for yourself if you choose to give the necessary time and work. In bearing testimony to you, as an old friend, that these things are true, I have done my duty, and my responsibility ceases. There is a life beyond the grave, and you will have to enter it whether you like to or not; but whether you believe or disbelieve before

you get there is your own business, and I have no desire to convince you against your inclination.

A.—But if you believe Spiritualism to be a great truth, you ought to be anxious to convince me.

B.—Not at all. It is a commercial principle that bad goods require forcing upon the attention of the public, but that rational people will demand and obtain superior articles for themselves. If scientific demonstration of the reality of a life beyond the grave is so small a boon in your eyes, that you will not work for it yourself, but wish me to force it upon you, you cannot expect anybody else to take more interest in the truth or error of your own opinions, than you do yourself.

A.—By refusing to argue, or to take me to *seances*, you are shutting the door against an honest inquirer.

B.—You are not an honest inquirer. You have pronounced judgment before investigating, by decisively stating Spiritualism to be imposture, and that I have been deceived, although you have no practical knowledge whatever of the subject. Honest inquirers come to a decision after investigating, and not before.

A.—How can I see these things for myself?

B.—Perhaps, by forming a spirit circle among your own friends in your own home. At all events, that is the best way to begin the investigation. Afterwards you might go to the medium A or the medium B.

A.—Those are professional mediums, and I object to them. Honest people are not likely to attempt to make money out of spiritual things.

B.—Your last remark strikes, also, the clergy of all denominations and religions with very great force. What right have you to take the time of a medium for your private benefit, and to make no return for the property thus taken? My objection to taking you to a non-professional medium, is that you intend to sit in judgment to decide whether the said medium is an impostor or not. The medium feels no interest in your opinion, and, as he is a friend of mine, I see no reason why I should ask him to let you sit in judgment to decide whether he is an honest man. Would you like me to ask you to meet a medium, that the medium might sit with you for two hours to decide the point in his own mind whether you were a rogue or not? If you show real interest in the subject by giving some time and work to it by yourself, afterwards I will try to give you more facilities.

A.—But you know that if you convinced me, I can influence so many others, so you ought to take more trouble to do so.

B.—Spiritualism is now a great movement, with millions of followers, and a literature of thousands of volumes. No private individual, whether he be Dr. A., Lord B., or Professor C., can do much to perceptibly accelerate or retard its progress. If you stated Spiritualism to be true, the friends you mention would only say that you had gone mad, and ought to be confined in some highly respectable lunatic asylum. If you wish to learn about Spiritualism, and will give time and work, the door is open. If not, I have no desire to force it upon you; and if you are sure your present opinions are right, hold them fast, what you believe or disbelieve being your own affair. As I have no desire to proselytise, and you have led me into a longer argument than usual, we had better change the subject.

At this stage of the conversation, the inquirer sometimes is somewhat nettled, but, as a rule, sees the full

force of the argument, that nobody can be expected to feel so much interest as himself in his own state after death. If Spiritualism were not true, it would be impossible to take up the independent position assumed in the above conversation, and it might be necessary to bring people into it by pressing, by a vast amount of talk, and by threatening them with pitchforks and endless torments in unquenchable flames, if they refused to believe. Threats like these have a very painful influence over children too young to think for themselves, or to escape the pernicious effects of such libellous misrepresentations of Almighty love.

Day after day, and week after week, good, honest Spiritualists may be seen at spirit circles, worrying themselves to convince some acquaintance present, and by their very anxiety weakening the manifestations they so much desire to obtain at that particular time. After all, are the results worth the trouble? Every man, naturally a Spiritualist, will gravitate into the movement without much forcing. We think that in most cases it would be wise to adopt a dignified policy, and to make inquirers feel that it is a great privilege to be put in the way of receiving scientific demonstration that there is a life beyond the grave. Instead of coming to a spirit circle with the idea that it is an entertainment produced for their special benefit, that they are sitting in judgment, and "monarchs of all they survey," they ought not to be admitted at all till they acquiesce in the justice of the spirit of the command,—*"Take thy shoes from off thy feet, for the place on which thou standest is holy ground."*

SPIRITUALISM IN DALSTON.

THE second special *seance* this season in connection with the Dalston Association of Inquirers into Spiritualism was held at our rooms, 74, Navarino-road, Dalston, London, on Friday evening, Dec. 6th. The weather was very wet, but the attraction of a *seance* with Mrs. Jennie Holmes was more than sufficient to overcome that drawback. The tickets were readily taken up in advance. Mrs. Holmes (the medium) sat beside a small round table placed in front of the fire-stove in the front room, and the circle, consisting of ten ladies and sixteen gentlemen, placed as nearly as possible alternately, was formed around the walls of the two rooms. A guitar, violin, tambourine, several sets of bells, an iron ring, a tambourine hoop bound with iron, and a length of rope, were placed upon the table beside the medium.

Mr. and Mrs. Holmes were introduced to the meeting, and, after a few prefatory remarks from Mrs. Holmes, describing the characteristics of her mediumship, Mr. Henry ———, a gentleman of a markedly sceptical tendency of mind with reference to spiritual manifestations, was requested to secure the hands of the medium with the rope. Having cautiously secured the medium's hands, fastening them to the back of a chair, he resumed his seat, and the members of the circle joined hands, so that no single individual (excepting the medium, who was secured) could possibly move without the knowledge of his neighbour. The lamps were then removed, rendering the rooms perfectly dark, and the members of the circle were enjoined not to loose their hands. The various instruments were immediately manipulated, and a voice was heard which was recognised by several as that of a spirit known by the name of "Richard." This spirit freely travelled with the guitar to various parts of the rooms, and replied to various observations made by

members of the circle. A light being called for, the lamp was lit, and Mr. ———, after carefully scrutinising the rope-fastenings, affirmed that he was perfectly satisfied they had not been tampered with. On resuming his seat, and the members of the circle again joining hands all round, the lamp was extinguished, when the various instruments and bells were very freely manipulated, being taken by the spirit "Richard" and others, to the extreme points of the circle, touching various members gently on various parts of their bodies on request, while remarks freely passed between the circle and the spirit "Richard." Mrs. Holmes was repeatedly heard from her seat urging the spirits to do their utmost for the sceptics present. "Richard" having expressed his disapproval of the rope fastenings, they were suddenly removed and thrown into the lap of Mr. ———. The lamp was relit, and on being extinguished an Indian spirit named "Rosa" spoke with the direct voice to several members. Mrs. Holmes was then entranced by "Rosa" who carried on some brisk conversation and sung some most whimsical lines,* which, in reply to a question, she stated she had learnt from Senator Wilson. In a short time this spirit requested Mr. ——— to hold her medium, whom she referred to as the "little squaw." Mr. ——— having groped his way in the dark, then seated himself facing the medium, and the circle closed up the gap consequent on his leaving his seat; he then, at "Rosa's" injunction, grasped the hands of the medium, as he expressed himself, "like wax," and took good care not to release either of them. He reported that he failed to discover any ring on either her or his own arms, and that he felt the ring upon the table at his side, and at the same time he felt hands touching him on different parts of his body; and in a minute or two, on re-lighting the lamp, the ring was discovered on his arm, with one of the instruments laying across their hands. An explanation was sought for, but Mr. ——— appeared unable satisfactorily to explain the result. The lamp was again extinguished, when I and one or two others requested that the "ring test" might be repeated with us. "Rosa" eventually chose me, whom she designated as the "Little Chief of the Institution." I make the following statement, and am prepared, if necessary, to take oath as to the truth of the same:—"On seating myself directly in front of the medium, I placed my feet against those of Mrs. Holmes, and then firmly grasped her hands which I retained throughout this experiment. On drawing my hands from the head and neck downwards, along each of her arms, pressing somewhat heavily in order to ascertain with greater certainty as to the possible existence of a duplicate ring, and doing the same down my own arms, never, for a single moment, releasing my firm 'grip' of the medium's hands, I was perfectly satisfied of our being free from the possession of any iron ring whatever. My hands were then allowed to feel the ring, and tambourine hoop bound with iron, upon the table at our side; and, still 'gripping' the medium's hands, in a short space of time the iron ring suddenly came upon my right arm, while, at the same moment, the guitar was placed across our hands. The lamp was re-lit; and having expressed myself to

* The few lines we could catch of this song were:—

"A grasshopper sat on a sweet 'tater vine,
Sweet 'tater vine,
Sweet 'tater vine,

And a great turkey gobbler came and snick him up behind!"

Rosa was asked if this were a spiritual hymn. "No," said she, "and my medium thinks it's a very improper thing to sing at a *seance*," upon which Rosa recommenced singing it with great glee. "Who taught it you, Rosa?" said an inquirer. "Senator Wilson," was the reply.—Ed.

'Rosa' as perfectly satisfied, I released the medium for the first time since grasping her hands, and, removing the iron ring from my arm, suspended and rung it, and found it *perfect*. I may add, that, on taking my seat in front of the medium, and grasping her hands, I was immediately manipulated by what must have been several pairs of hands over my body, from the head downwards. The spirit 'Richard' spoke to me on seating myself by the medium, while 'Rosa,' through the medium, was incessant in her injunctions not to let go my grasp of the hands of 'her little squaw,' which, however, was superfluous, as I took care to preserve my 'grip' to the finish." I then resumed my seat, and the lamp was once more extinguished, when Mrs. S. C. Dunsterville was permitted to have the "ring test" under similar conditions as narrated above; but, instead of the iron ring, the "*iron bound hoop*" was placed upon her arm. After this, a large luminous glow was seen by all for some little time, rapidly flitting about the rooms, and a few members of the circle reported that they saw the features of an elderly man with a long grey beard. Miss Florence E. Cook, who was present, was recognised by the various spirits, some of whom gave her notice of their intention to show their faces soon through her mediumship. Several other members were recognised; and while Mrs. Holmes was in the back room, speaking under the control of the spirit "Rosa," to a member, her instruments and the table were moved in a most astonishing manner in the front room. On the lamp being re-lit, the medium resumed her seat, and the table was replaced in its original position. The rooms were again placed in darkness, when the spirit of one known as "Irish Ann," spoke with a thorough Irish accent through the medium; and after a short time, the *seance* was closed by another spirit named "Bell," invoking the blessing of God, the Great Spirit of the Universe, upon all. The lamps were then lit up, and a most cordial vote of thanks to Mr. and Mrs. Holmes for their services, was proposed by Mr. J. Barr Robertson, seconded by Mr. W. H. Plaister, F.R.G.S., and carried with acclamation. The meeting was exceedingly unanimous in its expressions of gratification at the results of the evening's *seance*.

THOMAS BLYTON,
Secretary and Treasurer.

SWEDENBORG ON MEN AND WOMEN.*

BY WILLIAM WHITE.

MEN and women differ physically; and as the body is derived from the mind, we are bound from the diverse effect to infer a diverse cause: as their bodies differ their minds must differ: and as the root of the mind is the will, and the will is the habitation of the love, man's love and woman's love must be distinct as their sex.

Now, what is the distinction between man's love and woman's love? Swedenborg says:—

"Man's love is discoverable in his affection for knowing, for understanding, and for growing wise. Knowledge is the pursuit of his childhood, understanding of his youth and manhood, wisdom of his manhood and old age.

"Woman's love is discoverable in her affection for knowledge, intelligence, and wisdom, *not in herself, but in man.*"

These, their mental characteristics, are visibly reproduced in their forms and habits—

"How far from the very cradle the genius of man differs from that of woman, was made clearly evident to me from the study of a number of boys and girls. I saw them at times through a window in the street of a great city, where more than twenty assembled every day. The boys in their pastimes were tumultuous, vociferous, apt to fight, to strike, and to throw stones at each other; whereas the girls sat peaceably at the doors of the houses, some playing with little children, some dressing dolls or working on bits of linen, and some kissing each other; and, to my surprise, they yet looked with satisfaction at the boys, whose pastimes were so different from their own. Hence I could see plainly that a man by birth is understanding, and a woman, love; also the quality of each, and what each would be without conjunction with the other."

Let me repeat these distinctions.

Man is the love of knowledge, understanding, wisdom. He searches for information, strives to understand nature, and delights in the application of the truths he has won.

In woman we discover no such aptitudes. She cares nothing for science in itself, and has neither desire nor ability to extend its frontiers; but science and wisdom, when realised in man, she does love. In fine, man loves science for itself; woman loves science in man. Such is the difference between man's and woman's love.

In this view we see man as a centre of which woman is the circumference—an oak about which she twines as vine or ivy. Man's love displays itself in intellect: woman is a ring of love around that intellect. Her life is the worship of his. Her intellect is formed for the reception and appreciation of his.

More: woman is derived from man. The love of man's intellect (which woman essentially is) exists in man himself. We behold it in the pride of his own understanding, when, Narcissus-like, he gloats over his own graces. Such love in men we abhor; yet this love, which in him moves us to loathing, is nothing but woman in him. That a wife should hold her husband's intellect in reverence, and that she should find in its dictates the order and strength of her life, is for her the fulness of bliss. It is the articulate or inarticulate longing of every true woman to be brought to him whom she can honour and obey and girdle with her love. Charlotte Brontë (with that accurate knowledge of woman's heart which her novels display) describes Miss Shirley Keeldar desiring "a husband whose approbation can reward—whose displeasure punish me. A man I shall feel it impossible not to love, and very possible to fear." The fact is, no wife is happy who does not find in her husband her master. Wives, indeed, try to rule, but they try as engineers test bridges, by passing enormous weights over them. If the bridge endures the strain, the engineer is satisfied; if the husband yields, the wife's triumph is her despair.

That a man should delight in his intellect we rightly regard with disgust. Therefore, says our author, it was provided that man's love of his own wisdom should be taken out of him and made woman. The process is described in the mysterious allegory in Genesis, where Eve is extracted from Adam.

This doctrine of the derivation and dependence of woman on man will meet with little favour from those who are committed to the "woman's rights" view of

* From White's *Life of Swedenborg*. London: Simpkin, Marshall & Co.

the sexes; yet a contrary doctrine will have to suffer all the disasters to which fancy is subject from fact.*

It is broadly asserted that woman initiates nothing; that in all respects, mental as well as physical, man is father and she mother; that whatever is in her was first in him.

Woman's name has no place among inventors and discoverers; nothing in art or science owes birth to her brain. She has kept house for the world since the world began, but it is questionable whether she ever devised or improved fire-place or eradle, dish or kettle, needle or thread. If by compulsion she trades, she never ventures out of the rut of eustom; if she grows rich, it is by accumulation, or the industry of routine, never by adventure or speculation. She dislikes change, is naturally conservative. She has had ample practice in literature, but the critic vainly explores her volumes for original thought: her best efforts never exceed a skilful disposition of man's wares—after his methods. She brings no truth to light, nor does she restore forgotten truths to new life; nor does she forge new theories or arguments. Her moral superiority is sometimes alleged, but ignorantly. She never inaugurates reformation. She rises as man rises, and sinks as he sinks: history and ordinary experience prove she is ever ready to be as good or as wicked as he is willing to be. Her sympathy with man is perfect; but her relation to him is wholly subordinate and maternal. She can no more beget ideas than she can beget children.

It may be objected that many women are wiser than many men; but the objection is without point. The question is, Whence is the wisdom of wise women? Their light may be very great, but is it not reflected from men, to whom they are as moons? Nor will the question be fairly treated by reference to contemporaries, whom it is impossible to estimate impartially. Their light is level with our eyes, and we can neither discern its origin or quality with certainty. Many women have astonished their generation by their feats in art and literature, but how seldom has a feminine reputation outlived a century!

PRIVATE SEANCES.

(Reported by permission.)

SEANCE AT UPPER NORWOOD.

We have received the following letters:—

To the Editor of the *Spiritualist*.

SIR,—I send you an account of an extraordinary *seance* which a neighbour of mine has just had with Messrs. Herne and Williams as mediums. My friend does not wish his name to appear in print at present, I therefore vouch for his intelligence and veracity. In addition to his written statement, he has given me personally an account of many curious things done at this *seance* by the spirits, and especially the passing of several bulky articles from another room, whilst the doors were locked. I also questioned the women servants, and found them most earnest in attesting the general facts spoken of in the following letter.

B. COLEMAN.

Bernard Villas, Upper Norwood, Dec. 9.

Dec. 3rd, 1872.

MY DEAR MR. COLEMAN,—You are aware that in consequence of the loss of my wife some short time since, as a source of consolation Spiritualism was brought under my notice, and I soon had the opportunity of testing its reality, and since then I have frequently witnessed manifestations more or less convincing. My family consists of a boy of thir-

* The question of "woman's rights" has nothing to do with the question of the superiority of men or women. Assuming women to be the weaker sex of the two, that would be an additional reason why the law should not increase the disabilities implanted by nature. The less legislators interfere with the laws of nature the better, and liberty should never be fettered except in cases of the most pressing necessity.—Ed.

teen and a little girl of three years of age, with both of whom I am in the habit of occasionally sitting and of obtaining manifestations from the table. On the last two or three occasions we received this message, purporting to be from my wife—"Send for Herne and Williams and I will show myself." Not thinking that this message would be realised, I was at first reluctant to do so, but on its being repeated for the third time, I desired Messrs. Herne and Williams to come to my house, and it is now my intention to give you briefly the astounding facts that transpired, particularly as you will find some of your former revelations on this subject realised. This took place but two days ago. As I had never had these young men in my house before, I thought it necessary to explain to my two servants (who are sisters) the nature of a *seance*, and invited them to join the circle, which, with myself, the two children, and the medium, made seven in all.

I am accustomed to read family prayers night and morning, and I commenced our *seance* by reading a chapter in the Bible, and by repeating the Lord's Prayer. We then extinguished the lamp. You, Mr. Coleman, are well aware of the ordinary physical manifestations which take place on these occasions, so I will not enumerate them. I was at first arrested by a warm hand gently passing over my head, and a voice speaking close to my ear, which I at once recognised as that of my wife. At intervals bright lights appeared, one particularly, over the table; this was about the size of my closed hand. The spirit voices, as you are aware, that usually accompany these mediums are three, John King, Katie, and Peter. The two first said very little on this occasion, but Peter, to my surprise, changed his usual flippant and somewhat coarse style, and showed himself, in several ways, perfectly conversant with my family affairs. At this time, an hour having elapsed, we were told by Peter to break up, and give the "boys" refreshment, and on resuming the sitting, "your wife will try and show herself."

On reassembling, I placed the mediums in one corner of the room, with a curtain before them, and a heavy table in front; all present sat on the opposite side of the table. We were very soon told by Peter that the mediums were entranced, and that he would wind up a musical box in the room whilst the spirit was endeavouring to make herself visible to us, which Peter did. Presently, a bright light, as large as a double fist, appeared at the other end of the room in which we were all sitting; this bright light, which gradually increased in size as it approached me, seemed suddenly to expand, and disclosed the face and form of my wife unmistakably. The figure was clothed in a flowing white robe, which extended from the head to the feet. For at least twenty minutes did the figure, almost as natural as in life, speak to me, embracing me and the children, saying, "Don't fret, I am unspeakably happy;" and with many other endearments the *seance* closed, whilst the realisation of this stupendous fact nearly overwhelmed us all. The two following messages we found written by the spirits on sheets of paper which were on the table:—

"God is love, and nature is the witness of His grandeur and love, from the grain of sand to the drop of water."—KATIE KING.

"Each time the power will be stronger. You must not fret too much."—JOHN KING.

I have no objection to this being made public, withholding my name, if you please; and perhaps you will vouch for my sincerity. Believe me, dear Mr. Coleman, yours faithfully,

A. B.

SEANCES AT MR. EVERITT'S.

Mr. Everitt has sent us the following letter:—

To the Editor of the *Spiritualist*.

SIR,—I take this opportunity of letting our numerous friends know that we are still in the land of the living, as many have written, and others have made personal inquiries after our well-being, and whether we are still having *seances*, as they have not seen any account of our sittings in any of the spiritual papers of late. In the first place during the latter part of our residence in Penton-street, Mrs. Everitt's health would not admit of it, and in the second place during our residence in our new home, our time has been so fully occupied in completing arrangements in house and garden, that I am afraid, from our silence, many of our old friends will begin to think that we have retired from an active interest in the great and glorious parts of man's immortality as demonstrated, so abundantly, and in such a variety of ways, to every honest and unprejudiced inquirer by the living, loving, ever active, ever present denizens of the spirit world. We have no

wish or intention to bury our talents, or retreat from the path of duty, but are still exercising those gifts which our Heavenly Father has endowed us with. I am happy to say Mrs. Everitt's health has been much improved since we have been here, and that when we have had sittings all the usual phenomena of her mediumship have been manifested with equal or greater power. The spirit lights, the delicious and varied perfumes, the audible voices of John Watt, Zippy, Denny, and other spirit friends, have been heard at our circle as usual, to the great delight of those present.

It would occupy too much of your valuable space to relate the particulars of several private conversations I have had with John, from an hour to two hours at a time. How few there are who will believe that I sit coolly alone with calm composure for hours together, conversing upon interesting topics with what they call a "ghost," but their unbelief does not alter the fact. God, myself, and my spirit friend know it to be a fact, and it will remain such to all eternity. John has given me most indisputable proofs of his individuality and independent existence apart from Mrs. Everitt. The privilege of seeing persons in the other life has been granted more fully and frequently of late to Mrs. Everitt, so that persons have recognised their friends and relations from the descriptions given. She has had several remarkable visions of late; the last one especially was deeply interesting on account of the important truths revealed. She was first permitted to see the ancient mode of spirit communion, how they formed their circles, and how they protected themselves from evil spirits that might otherwise rush into their midst. How by incantations, waving of wands, and burning incense, the spirits they wanted were compelled to appear, and how the magi, high priests, or mediums conversed with the spirits called into their presence. Then followed the *modus operandi* of modern spirit communion. The sitters were arranged in the form of a horse shoe, and the medium was sitting at the opening. The controlling spirit comes, takes the medium by the hand, and the medium leaves her natural body, and goes to her spirit home, where she is soon surrounded by her friends. Mrs. Everitt knows that she has not finally left her natural body, by the luminous blue life cord, which goes from the back of her head, to the back of the head of the natural body. She also saw the spirit circle formed a little above the one in the natural world, and the spirits collecting the emanations from the sitters, and surrounding the medium with this luminous and comparatively solid substance. She saw how the spirit lights were produced, and how the spirit hands, arms, and faces were formed from this substance. From this material also the spirits formed a throat, mouth, and part of a face, and connected with this curious formation was a long tube coming from the medium. From the end of the tube issued a vapour, which was the breath of the medium, which the spirit used in connection with his extemporised apparatus to speak audibly in the natural world. This vision will explain many difficulties to persons who have had much experience with the direct voice. Friend John has often told us that he used no organ of Mrs. Everitt's to speak with, but her breath only. It will be remembered by many that our friend John Watt wrote his name on our ceiling at Penton-street. I am happy to say he has put his autograph on our ceiling down here. Friday, the 6th inst., after John and Zippy had been talking to us for about an hour, we heard as though he were scraping the tube on the ceiling. Presently he said "I have put my name on the ceiling for you;" the pencil fell down and was found to be worn flat at the point. The autograph is a *fac simile* of the one in Penton-street, but larger and bolder, the letters occupying in length about 15 or 16 inches; the room is 10 feet 6 inches high. The persons present were Mr. E. D. Rogers, of Norwich; Mr. M. Theobald, and Miss Mummery, of Holder's-hill, Hendon; Mr. and Mrs. Charles Pearce, of Brixton; Mr. Glendenning; and Mr. and Mrs. Cook, of Highgate.

Hendon, N.W., December 10th, 1872. T. EVERITT.

WE have received the following letter:—

To the Editor of the Spiritualist.

SIR,—During the past few months the manifestations of the power possessed by the inhabitants of the spirit-world over matter have been so varied and interesting that the circle of inquirers is widening largely. Amongst the different phases of mediumship none, when carefully weighed, are of more value than that of the "direct writing" for which the circle of those old and tried friends to the movement, Mr. and Mrs. Everitt, has for the past two years been so famed. In the presence of Mrs. Everitt papers on abstruse metaphysical

subjects, written sometimes at the speed of one hundred and fifty words in a second of time, have been periodically given, and under such a variety of test conditions that some of the most sceptical of inquirers have been compelled to abandon their scepticism. These papers are in a connected series, and it is to be hoped that Mr. Everitt will, ere long, give to the world a history of them, and will publish them in their series.

Since Mr. and Mrs. Everitt have removed to their new country house in the pleasant suburb of Hendon, the spiritualistic world, in which they were so prominent, has heard and seen but little of them. A large circle of friends will, therefore, be glad to learn that the *seances* to which, for so many years past, they were so fraternally welcomed by Mr. Everitt, have been resumed, and that the variety of phases of spirit manifestations which have always been their characteristics, are as multifarious and as charming in their freshness as ever. It has been the privilege of the writer and his wife to be present at the last three *seances* held in their house, and of the many truly touching evidences given by our friends in the spirit-world of their willingness to gratify our desires when it is in their power to do so. "John Watt" gave to Mr. Everitt, on Friday evening last, one of the most pleasant. It was so very gratifying to Mr. Everitt, and so very unique withal, and also a very excellent test, that I have troubled you with all the foregoing to introduce it.

The *seance* was held in a large dining-room, 10 ft. 6 in. in height from floor to ceiling, and during the continuance of it "John Watt" took up a pencil from the table, and wrote his name in bold, legible characters on the ceiling, about eight feet distance from Mrs. Everitt, and on the other side of a gas-alier, which thus intervened between the medium and that part of the ceiling written upon. In this way "John Watt" has given a proof of his presence amongst his friends, which proof is ever present.

C. W. PEARCE.

14, Burnley-road, Stockwell, S.W.

SEANCES AT MRS. MAKDOUGALL GREGORY'S.

THE following account of some recent *seances* at Mrs. Gregory's, has been sent us by one of the guests present:—

Several *seances* of great interest have recently been held at 21, Green-street, under the hospitable auspices of Mrs. Makdougall Gregory. On two occasions there were present, with several other mediums, a clergyman of the Church of England, who lately recorded in the columns of the *Medium* his own recent and unusually rapid development as a physical medium, under the signature of "M. A.," in two interesting letters headed "Cross and Crown." Having since developed into a trance medium, he gave an address on the spiritual spheres—stating that there were seven higher and seven lower than the earth, and to that extent, vindicating the veracity of the inspired Dante. At a subsequent *seance*, at which he was not present, Miss Hudson, the clairvoyante, who had never seen or heard of him, saw a vision of a glorious tree with exuberant foliage and lovely pendulous pink flowers, which suddenly shot up and rapidly faded away. She saw that this tree symbolised a very remarkable medium who had developed with extraordinary rapidity, but who had still many marvellous gifts not yet full-blown; for the beautiful flowers were not full-blown, and there was no fruit. She argued, moreover, from its rapid fading, that the medium symbolised by the tree was very frail, and needed the greatest care; that he was greatly overworked, and must not overdo his mediumship. He was like a beautiful china bowl that must be most delicately handled. Her description was so accurate in many particulars that it was easy to identify him, and he entirely confirmed the substantial accuracy of her statements when they were communicated to him. When on a subsequent sitting in his absence, a letter of his was put into her hands without any intimation which could have enabled her to identify the writer with the subject of her former vision, she repeated many of her former statements, with some curious additions; for instance, she saw between the leaves of his letter (which she had not read) a little snake in a particular spot, which, on being referred to, proved to be a reference to his physician. It was evidently the Snake of Esculapius, for she said it meant that the doctor did not understand his case; she, herself, prescribed for him, and on this occasion again saw the vase symbolical of the flowering tree repeated as before; and by it she identified him. Her statements on this occasion were again reported to M. A., who found them so remarkable that he determined to see her privately himself *incognito*, and without any prior intimation whatever of his coming. He accordingly paid her a visit,

when she gave him most remarkable tests of the truthfulness of clairvoyance, and described the same "symbolical tree" as appearing over his head; and particularly described a radiant spirit brooding over it, who seemed to be mesmerising him through its boughs. This spirit, who gives the name of "Imperator," and who is the chief of the large band of spirits which he knows to be about him, he was able to identify by description, which exactly tallied with his own visual experience. All this is very remarkable; for it will be observed that the clairvoyante saw the vision spontaneously on the first occasion without ever having been even placed *en rapport* with him, except by sitting in the room in which he had been present a day or two before; on the second occasion, when the *rapport* was established by a letter; and on the third, when she saw him as a stranger for the first time, when he was particularly careful to give her no clue to his identity till he rose to take his departure.

But perhaps the most remarkable of the recent *seances* in Green-street was that held on Tuesday the 3rd inst., when no less than three of the circle of seven were clergymen of the Church of England—whose initials only I will at present give. Besides the hostess, the circle consisted of the Rev. Dr. D., the Rev. Mr. S., the Rev. Mr. and Mrs. H., and Mr. Herbert Noyes; Mr. Sheppard being the medium.

After a good deal of interesting information had been communicated, which was chiefly of private interest, Mr. Noyes was informed that he would shortly have placed in his hands a most extraordinary hieroglyphic manuscript in three languages; that he would keep it by him for several months; study it closely, and finally decipher it, and receive many impressions from it. He was further informed that he would be shortly influenced by a spirit present to write a volume, which would greatly astonish both himself and his friends. A hymn was then called for, and it is noteworthy that "Jerusalem the Golden" was suggested by Mr. N., but that the thought of it occurred almost simultaneously to two of the clergymen present. The singing was interrupted by Mr. Sheppard calling out that something had been brought by the spirits from Jerusalem, and placed on the head of the Rev. Mr. H. A light was called for—as it was a dark *seance*—but nothing was found, so the light was extinguished, and the hymn again resumed, when Mr. Sheppard again explained that something had now been brought, and that it was under Mrs. Gregory's chair; on a search being made there was found a little mother-of-pearl cross, such as is manufactured at Jerusalem, with the word Jerusalem rudely engraved on the back of it in English characters, pendant from a very delicate little neck chain, apparently of fine gold, and Russian workmanship. The Rev. Mr. H. was imperatively desired by the medium to wear this cross, as the influence with which it was highly charged was calculated to have a very beneficial effect in developing his latent powers. Mr. Noyes, then enquiring whether any spirits were about him, was informed that an Egyptian spirit was present of the name of Horus, and also the Rev. Mr. Hood, a great collector of Egyptian antiquities, with whom he had some years since purchased two papyri in Egypt, but who is since deceased. As the fact of Mr. Noyes having even been in Egypt was wholly unknown to the medium, the appearance of hieroglyphics, and pyramids, and Egyptian spirits about him, was at any rate very remarkable.

SEANCES AT MR. HENRY COOK'S.

On Saturday, Nov. 30th, at a *seance* for spirit faces, through the mediumship of Miss Florence Cook, at the house of Mr. Henry Cook, Hackney, the visitors present were Mr. Enmore Jones, of Enmore-park, South Norwood; Mr. T. Wilks, president of the Dalston Association of Inquirers into Spiritualism; Mrs. and Miss Corner; and Mr. T. W. Taunton.

Mrs. Corner has sent us the following letter:—

To the Editor of the Spiritualist.

SIR,—Will you kindly record one or two most interesting incidents, which took place at a *seance* at Mr. Cook's, Nov. 30th?

The circle was harmonious, and after the tying, &c., had been accomplished by the spirits, as previously described in your columns, Miss Cook became entranced, and "Katie," soon after showed herself at the aperture in the cabinet. One of the gentleman visitors begged her acceptance of a bouquet (similar to those worn by gentlemen in the buttonholes of their coats), in a small glass vase. She immediately consented, and asked me to take it to her. On my raising the vase to the opening of the cabinet, she put out her hand with its long,

slender, wax-like, though animated fingers, with their beautifully formed nails, and grasped the vase in a perfectly natural manner. On taking it into the cabinet, the vase shook as if too heavy for its bearer. "Katie" then placed the flowers to her nose, and I asked her if she could smell them, and she replied "No." She then asked the donor if she could do what she liked with the bouquet, and on his complying with her request, she untwined the wire from the stalks, and separated the flowers, throwing the rose to one of the gentleman visitors, requesting him to keep it for her sake, and the rest to my daughter, with a prettily-turned compliment, telling me I might have the wire which she dropped at my feet, as I sat close to the cabinet.

During the second part of the *seance*, "Katie" was asked to bring "the black," when she soon appeared with her own face black, even the whites of her eyes were black, the eyeballs being only distinguishable through being of a deeper shade. Upon our expressing surprise at her being able to accomplish such a transformation, she said she would come with a bluc face some time.

This black face to me was most convincing. Sitting close to the cabinet, I had a better opportunity of examining it than the rest of the company, the eyes having such an unnatural appearance, at the same time the countenance animated, and the mouth conversing, appeared to me something more than wonderful among these marvellous phenomena. On "Black Katie" leaving us, in two or three minutes she re-appeared beautifully fair and life-like as before.

Other most interesting manifestations took place during the evening, but I dare not ask for more of your valuable space.

3, St. Thomas's-square, Hackney,

AMELIA CORNER.

December, 1872.

We have also received the following letter from Mr. Taunton:—

To the Editor of the Spiritualist.

SIR,—Allow me, through the medium of the *Spiritualist*, to add my testimony to the genuineness of the wonderful manifestations of spirit-power which take place through the mediumship of Miss Florrie Cook.

On Saturday, the 30th ult., I had the great pleasure of being present at one of Miss Cook's cabinet *seances*, on which evening the manifestations were more than usually powerful. The construction, dimensions, &c., of the cabinet have been described in former numbers of the *Spiritualist*, so that it is needless for me to reiterate them. I will merely, in as few words as possible, endeavour to give you a short *resumé* of the most interesting of the manifestations that occurred during the evening.

Miss Cook seated herself on a chair in the cabinet, taking with her some black tape. The door was then locked on the outside. In the space of a few minutes, Katie King's voice was heard in conversation with the medium, whom she shortly afterwards succeeded in tying up. She then bid us open the door. We found Miss Cook securely bound by the black tape to the chair on which she was seated. All the knots were then sealed by one of the visitors, and, the cabinet and the mode of tying having been fully inspected by all, the door was again closed and locked as before. We had not long to wait before the small curtain over the opening in the cabinet commenced to move, and at length to be drawn slowly aside. The face of Katie now appeared within the opening, but somewhat in the background, and only just visible in the dim light given by a gas jet, some ten feet distant, and which was turned down very low at first. Nearer and nearer to the opening came the face, and slowly was the light increased or lowered, in obedience to the directions of the spirit, until at length the room was brilliantly lighted, the full glare of the direct light from the burner, however, being shaded from the opening in the cabinet by a small hand-screen. Katie grew more and more confident in her efforts, until at length she put her face quite out beyond the opening, resting her chin on its lower edge. She remained in this position, which was again and again renewed at our request, for a considerable time. Her face was exceedingly beautiful, and was rendered especially so by the calm and happy expression it wore. The complexion was brilliantly clear and delicate, the features regular, and the eyes beaming and lustrous. There was nothing deathly about the face: on the contrary, the impression it left on one was that of a most lovely, calm, and perfectly human face. The hair was not visible, being hidden by some pure white material, arranged in folds, which only served to heighten the serene beauty of the spirit. Hands of varying size were put out from the opening, and a glass flower vase was taken by

Katie from a gentleman present into the cabinet, the flowers out of which were afterwards thrown by her to two of the visitors present. Another face succeeded Katie's, the upper portion of which bore some resemblance to Katie's, but the lower portion, the chin and mouth, was entirely dissimilar. There was also a scar over one eyebrow. This face, too, was remarkable, but the expression it wore was a very, very sad one. This spirit appears very frequently at these *seances*, and her sad expression is seemingly caused by the inability of a gentleman to recognise her. On finally withdrawing from the opening, she hid her face in her hands, as though her grief had at length proved too much for her. This manifestation was deeply interesting. One could not but help sympathising with the spirit, for she seemed so truly grieved to find that she was not recognised. A third face afterwards appeared, and, strangest of all, a dark one. As far as I could judge, I should say it was of a very dark copper colour, almost black. It was not very distinct, appearing but for a second or so in any one position, and continually dodging about from one corner of the opening to the other. On reopening the cabinet, we found Miss Cook in a deep trance, fallen forward, chair and all, against the side of the cabinet. The tape and seals were intact, as we had left them, and the tape had to be cut in numerous places before we could release the medium, who seemed very hot and flushed from being shut up so long in the cabinet.

THEO. W. TAUNTON.

3, Belsize-park-terrace, Belsize-park, N.W.
Dec. 12th, 1872.

On Wednesday evening, Dec. 4th, a *seance* was held at Mr. Cook's, under good test conditions. The visitors present were Mrs. Corner; Miss Till; Mr. Charles Blackburn, of Manchester; Mr. A. L. Henderson, of 49, King William-street, London-bridge; Mr. Samuel Guppy, 1, Morland-villas, Highbury-hill-park, N.; and Mr. W. H. Harrison, Herne Hill.

At the close of the *seance* the following account of it was drawn up, Mr. Guppy dictating the first two or three sentences, and Mr. Henderson most of the others; but the strict accuracy of every sentence was considered and passed unanimously before it was written, and the measurements given in the document are exact, as they were made on the spot with a measuring tape:—

We, the undersigned, had the pleasure of being present at a spiritual *seance* at Mr. Henry Cook's, Hackney, on Wednesday evening, December 4th, 1872. Miss Cook, after entering the cabinet, was tied, by some power, at the wrists, round the neck, and round the waist, to the back of her chair, with thread. After the examination and sealing of every perceptible knot, by Mr. Henderson, he, at his own suggestion, and with the assent of the medium, tied a thread round the side cross-bar and round the front left leg of the chair; the thread was then brought under the door to the outside of the cabinet, and fastened to the carpet by a common pin, in a good light. Thus the thread could have no play up and down the leg of the chair, consequently the chair could not be moved more than two inches without breaking away from the pin which held the thread outside. The other thread was knotted close to each of the wrists of the medium, and sealed, so that the hands could not be passed through the loop round each wrist. The doors were shut, and soon afterwards a small hand, followed by a large one, appeared; next came a face calling itself "Katie, the spirit," in full gaslight; she was clearly seen by all present, she much resembled the medium in appearance, and was surrounded with white drapery. The beautiful white face then went away, and in three or four minutes the same features reappeared, nearly black all over; the "whites" of the eyes were also nearly black, the pupils being blacker still. It was a living face, and talked to us all in full light. This dark face went away, and in less than three minutes, most likely two minutes, the white face, perfect as before, reappeared, and talked to us. She threw out two oranges, one to Mr. Guppy, and the other to Mr. Henderson. Then there was a breakage in the *seance*, and at the second sitting Katie appeared as before. The thread was so close round the wrists of the medium, as to cut into the flesh, so that the knots on each arm could not be sealed without burning her. One of the knots near the waist was tied with thread by Mr. Henderson. A piece of thread was tied by Mr. Henderson to three or four parts of the thread about the

medium, and the end of this second thread was passed under the bottom of the door, and held all through the *seance* by Mr. Henderson. He proposed the test, and the medium assented to it at once, the object being to prove that she did not get upon the chair. The distance from the seat of the chair to the top of Miss Cook's head, when seated, is thirty-one inches. The distance from the seat of the chair to the bottom of the opening in the cabinet at which the faces appear is fifty-one inches, so that the distance from the top of her head to the bottom of the opening in the cabinet is twenty inches. During the sitting Mr. Henderson said he felt tugs at the thread he held not exceeding six inches. When Mr. Blackburn clasped it, he says he felt tugs not exceeding two or three inches. Katie said that every time she drew power from the medium, the medium gave a jerk. At the end of each sitting, the seals and knots were found to be perfect, and Mr. Henderson has them now in his possession, and says he will show them to anybody who will call upon him. Before the *seance* Mr. Henderson was in the room by himself examining the cabinet as long as he pleased, and he said that he was perfectly satisfied with its *bona fide* character.

AMELIA CORNER, SAMUEL GUPPY, CHARLES BLACKBURN,
A. L. HENDERSON, HENRY COOK, EMMA COOK,
ELIZA TILL, WILLIAM H. HARRISON.

For some weeks past, Mr. Blackburn had objected to the rope-tying method as not being satisfactory to sceptical people, so narrow black tape was adopted. Then, at his desire, thread was substituted, with which Mr. Henderson and others all felt perfectly satisfied, as proving to them the medium's integrity. It was the first time thread had ever been used.

In the *seance* just described, after the medium had been tied to her chair with a short length of fine thread, Mr. Henderson asked permission to tie another thread, where he pleased, to the fastenings already made. This he did, tying his thread at places close behind the medium's back to the other thread which held her to the chair. The end of his thread he passed under the door, and held in his hand during the *seance*, sitting holding it in a "bird-catching" attitude, leaning forward, and looking at the opening in the cabinet, where Katie soon appeared with a laughing face, and nodded at him.

Mr. Henderson, who is somewhat noted among Spiritualists for his intense scepticism, attended in a very friendly state of mind, and did not attempt to alter the usual conditions without first asking permission, hence he had a good *seance*.

The light at these *seances* is always strong, consisting of a gas flame, turned full on, and the room is small. But at the second part of this *seance* a paraffin lamp with a burner of larger size than usual was also used, so that with the two flames the room was brilliantly lighted. The faces bore the light for several minutes.

On Saturday evening, Dec. 7th, an attempt was made to use the circle for proselytising purposes. A hole was bored by the visitors in the cabinet, without asking the consent of the spirits, and a thread, after being tied and sealed round the waist of the medium, was passed through it and held outside. The visitors having imposed their own conditions upon spirits who do not come to earth to be governed by man in their teachings or manifestations, then sat waiting the results. Soon the medium began to be uneasy, said "the thread was choking her;" that "she felt hot;" she "did not think that the cabinet was really hot, but that the spirits were making her feel hot." Then there was plenty of singing by the members of the circle, but no manifestations. Finally, Katie said that the medium must be untied, and taken out of the cabinet into the fresh air.

At the second sitting there was the tying round the

waist, and the thread through the cabinet door as before, but no sealing. After a long time three faces came to the opening in succession; the "Haverfordwest" face, looking white and miserable, with eyes fixed, and staring unpleasantly; then Katie's face for a moment or two, nearly black; then it came white, with a deeply sorrowful expression, and the eyes staring or moving by jerks, as usual when the power is weak. Before the cabinet door was opened the thread was off the waist of the medium inside the cabinet, so that practically there was no tying whatever during this manifestation.

Those invited by the spirits to sit near the cabinet door at these *seances* usually have some medial power. The lady who sat nearest the door on this occasion will, if she sits a few times at home for manifestations, probably find herself to be a medium.

Last Tuesday evening there was another *seance* at Mr. Cook's, at which various faces were seen in perfection. The power was very great, the sitters being all thoroughly friendly to the medium, and she knew it. Katie said that at the second sitting she wanted a piece of twine tied round Miss Cook's waist, the knot sealed, and the end of the string passed through the hole in the cabinet, and held outside. This was done, and the string pulled nearly tight. When she was entranced, and fell forward in her chair, there was a pull at the twine not exceeding ten inches, but nothing afterwards. Katie came and talked for probably ten minutes or a quarter of an hour, and to all appearance was as solid, and real, and living, as anybody else in the room. At the close of the *seance* the two seals which had been put on the two knots were found to be perfect. Two knots and seals had been made, because it was thought that Miss Cook, in falling forwards, might accidentally crack the wax on one of them.

The success of this *seance*, in its test aspects, was due to the absence of suspicious thoughts on the part of the visitors. Katie says she intends to have this method of tying adopted regularly in future; and, as a Manchester gentleman observed, "It is as good as any iron grating."

One of the visitors present has favoured us with the following account of the *seance* :—

A *seance* of more than usual interest took place at Mr. Cook's on Tuesday evening, the 10th inst., although the conditions were the reverse of favourable. The medium (Miss Florence Cook) was by no means well, and the weather was more than usually severe, if that, indeed, were possible. The circle included Mr. and Mrs. Mankiewicz, Miss Hartwig, Miss Douglas, Mr. W. H. Harrison, and Mr. Henry Dunphy. Miss Cook, on entering the cabinet, was tied with very thin twine, like packthread. It was passed round her wrists so tightly as to leave an indentation that remained visible for some hours afterwards, and thence was carried round her waist and neck, the end being passed through a hole in the cabinet, where it was subsequently held by Mr. Dunphy, so that had the medium risen from her seat, or used her hands in any way to produce the subsequent manifestations, he must have become aware of the fact. As a further precaution, her right arm was firmly tied to the back of the chair with a cambric pocket handkerchief, the ends of which, as also the knots of the twine, were carefully sealed. Shortly afterwards, the medium became entranced, and a lively conversation ensued between "Katie" and several members of the circle. She showed her face many times under a strong light, and spoke from the aperture, showing the movement of the mouth and the expression of the eyes. On one occasion she said, "Look to your watch," and then disappeared. Within about three quarters of a minute a black face appeared, and then, within a similar period, Katie herself returned, and said, gleefully, "Don't I show better faces than through any other medium?" Of this there can be no manner of doubt. Subsequently, violent thumps or concussions were heard in the

cabinet, and when the doors were opened, Miss Cook was found sealed and tied, and (as usual) in a trance.

At the second sitting the twine was passed round her waist by one of the visitors, and the knots being sealed in two places, the end was again passed through the hole in the door. The effect of this arrangement was that "Katie" appeared in a much shorter time than before. The "Haverfordwest Spirit," as it is now termed, also appeared, and tried to speak. The features were totally different to those of "Katie," and she pointed several times to a scar on the forehead over the left eye, and seemed to indicate that she desired to make some communication, but was unable. "Katie" afterwards appeared, and put her two arms completely outside the cabinet. She subsequently beckoned to all the visitors in succession to come close up to her and examine her features. Mr. Dunphy then inquired whether "Katie" would put on a heavy gold ring, which he took off his finger and offered her. This she immediately took out of his hand and placed on her own wedding finger, saying naively—"We are now engaged." On Mr. Dunphy subsequently reaching with his hand to receive the ring, "Katie" allowed him to touch hers, and afterwards told him to touch her lips, which he did with his hands, "Katie" imprinting a kiss upon them.

The most remarkable features of this interesting *seance* were, first, that the faces remained longer in sight, and under a more powerful light, than on any previous occasion; secondly, that "Katie" spoke in an animated manner while showing her face; and, thirdly, that she allowed the members of the circle to approach quite closely, and in one case actually to touch her.

The "Haverfordwest face" has not yet been recognised, but the *South Wales Daily News* of Dec. 2nd said :—

"The *Spiritualist*, published on Saturday, contains an account of a *seance* recently held at Hackney, by Miss Cook, a well known 'medium.' In the course of the evening a Haverfordwest 'spirit' would seem to have put in an appearance, and claimed acquaintance with Mr. W. H. Harrison, a gentleman known throughout South Wales as having been editor of the *Cambria Daily Leader*. As the believers in Spiritualism have recently been somewhat active in this district, and held a number of *seances* in the principal towns, an extract from the *Spiritualist's* report may prove of interest, and possibly lead to the 'recognition' of the 'spirit'."

Our account of the *seance* followed the above pre-amble, and as the *South Wales Daily News* circulates in Haverfordwest as well as in the other principal Welsh towns, perhaps the publication may lead to the recognition of the spirit. She has been appearing regularly now at the *seances* for some time. Mr. Harrison says he has not the slightest idea who she is. Every time she appears she calls attention to the red mark over her left eye, by pointing to it with her finger.

It will be noticed that the worst *seances* with Miss Cook invariably take place on the exceptional occasions when the circle is used for proselytising purposes, as her mediumship is extremely sensitive to adverse influences. The best manifestations take place when all the members of the circle are bound together by the affections, and this is never the case when some of those present are considering whether the rest are imposing upon them or not. A good way of developing her mediumship would be to let sceptics go to Mrs. Holmes's *seances* first, to get the rough edge of their prejudices taken off, and to encourage the spirits in their work by making Miss Cook's a thoroughly spiritual circle. We wish to see the spirits walking out of the cabinet and mixing with the visitors present, and Katie says she means to try to do it. The wearisome anxious work of proselytising keeps back higher manifestations; and it is really better for new inquirers, and better for Spiritualists, that the former should get over their first difficulties by having their first *seances* with a test medium suited for proselytising work. To

get the best manifestations, it is our duty to give the spirits the best conditions. This opens up the religious aspect of Spiritualism. We think that experience will prove that the highest manifestations *can* only be obtained at circles where all the members meet together in harmony and purity of thought, desiring revelations from the angel-world, and receiving them with thankfulness. If the best manifestations could be obtained without reference to mental and spiritual conditions, Spiritualism might become a branch of mechanics, the *Engineer* might become its chief newspaper, and our religion be forged by a blacksmith, with nothing in it to make the world happier or better.

THE ANTHROPOLOGICAL INSTITUTE.

PREHISTORIC STONE IMPLEMENTS FROM INDIA.

On Tuesday evening, December 3rd, at the ordinary fortnightly meeting of the Anthropological Institute, 4, St. Martin's-place, Trafalgar-square, London, Sir John Lubbock, Bart., M.P., F.R.S., presided.

Mr. E. W. Brabrook, F.S.A., read the minutes of the last meeting, which were confirmed.

Colonel A. Lane Fox exhibited some stone implements from India, which had been forwarded to him by Colonel Pearse, R.A. They consisted of stone celts from the grove and hill-top temples of the Shevavoy Hills, at Salem, on the railway half-way between Madras on the east, and Beypore on the west coast. Colonel Pearse said that these celts were deposited as votive offerings by the Malayalis in their temple to Purinall, their chief deity, and are called by them "Wigginespoora," which means—"That which takes our ills upon itself." They are not made by the Malayalis, but found by them in the bed of a river half-way up the hills, about 2,500 feet above the sea level, and chiefly in one place where the British road now crosses the river. There are not many of these aboriginal temples existing now, and they are chiefly in out-of-the-way places.

Dr. Campbell suggested that Colonel Pearse should be asked to contribute a paper on the subject of these stone implements. The thanks of the meeting were given to Colonel Fox and Colonel Pearse.

ANTHROPOLOGY AT THE BRITISH ASSOCIATION.

Colonel Lane Fox next read a report on Anthropology at the British Association meeting at Brighton. He said that some changes had been made in the method of conducting the business of the Anthropological department, for at Brighton the papers were classified, and so arranged as to give one day to each branch of Anthropological science; in consequence of the regulations not being well understood, full justice was not done to all the authors, but altogether the interests of Anthropology had been promoted by recent changes. He then briefly noticed some of the chief papers read before the department, after which he said that the discussions were of a more scientific character than in former years, in consequence of particular subjects being set apart for particular days, so that persons interested in each branch were more drawn together on those days. The popularity of the Anthropological Department was proved by the large attendance, and not a few of those present were ladies. Only one paper was rejected as unfit to be read before women. Experience had proved that the exclusion of women from the meetings of the Anthropological Institute was certainly a financial, if not a scientific blunder. Only one paper on psychology had been read at Brighton. Much about savages had been discussed in the geographical section which ought also to have been discussed in the Anthropological department; the anthropologists and geographers worked well together at the meeting, and a joint committee had been appointed to draw up instructions for anthropological observers travelling in foreign countries.

THE ADMISSION OF LADIES TO ANTHROPOLOGICAL MEETINGS.

Sir John Lubbock said that at Brighton he was unable to be present in the Anthropological department, because of his duties as President of the Biological Section, but he kept his eye on what was going on in the department, and could testify to the complete accuracy of the report which Colonel Lane Fox had read that evening. The question of admitting ladies to the meetings of the Anthropological Institute was one on which there was much difference of opinion among the present members. He

believed that it was impossible that the human race could make much progress beyond the very low point to which it had already arrived, so long as the difference which existed between the occupations of the two sexes was maintained. He had felt much regret at the exclusion of ladies from the Institute. At the meetings of the Ethnological Society, to which they were admitted, very few attended, consequently the Anthropological Institute had left the question open for a time, to give attention to more important subjects. Now that the point had been again raised, he was glad of the opportunity of expressing his entire concurrence with the views of Colonel Lane Fox. The British Association had recently made arrangements which gave entire satisfaction to the students of anthropological science, but if any thought differently, the president and council would no doubt be happy to represent their views to the British Association. There should, of course, be some delicacy in expressing opinions about the constitution of another society, but he believed the real object of the council of the British Association, to be to aid the progress of all branches of science so far as in their power. Very valuable papers had been read this year at Brighton. He should be glad to hear any remarks from gentlemen present.

Mr. E. Charlesworth, F.G.S., said that Colonel Fox had given them a very able and interesting report, and he had raised the very important question whether or not the female element should be admitted into the learned societies of this metropolis. During the last forty years the female element had predominated at the British Association, yet it was absent in the learned societies of London. The late Mrs. Somerville had been a great adornment to the world of science, and she had been admitted as a member of the Royal Astronomical Society, because the council felt her claims to be so great that it was impossible to reject them. The Geologists' Association had admitted ladies from the first, and had never had any difficulty of any kind in consequence. Still, there were societies in which the question arose whether certain discussions could take place, and be considered in the way they really ought to be to do them justice, supposing ladies were present. If ladies were to be admitted to the learned societies it need not be done all at once. Could there not be certain limits? Could there not be a limited number of invitations to ladies who have special claims? The whole subject would no doubt be well considered at another time.

Mr. Brabrook said that formerly the learned societies used each to send a representative to the meetings of the British Association, who gave in his report on his return. Now, the plan has been abolished, and the president of the section represents his society, and afterwards gives in his report. The Anthropological Department was very popular at Brighton, and its proceedings were a great success. The question of the admission of ladies to the Anthropological Institute would no doubt be considered by the council, and the members would probably have the subject brought before them again. He had great pleasure in moving a vote of thanks to Colonel Lane Fox for his report.

Mr. F. G. H. Price seconded the motion.

Sir John Lubbock said that the Anthropological Department at Brighton was so popular, that it rather took the wind out of the sails of the one over which he presided. However, what papers they had in the latter were read with due solemnity. (Laughter.) They could scarcely discuss the subject of the admission of ladies any further that evening.

The vote of thanks was then given with applause.

PREHISTORIC IMPLEMENTS.

Professor T. Rupert Jones, F.R.S., F.G.S., read a paper "On some implements bearing marks referable to ownership, tallies, and gambling, from the caves of Dordogne, France." He exhibited drawings of some implements made of bone, ivory, and deer's horn, with various rude cuts, scratches, and holes in them. He said that he believed all savages to be gamblers; some of the stone implements were probably used for gambling purposes, or as tallies to aid the memory.

Colonel Lane Fox exhibited some Esquimaux arrows, some bone implements, and a knife brought by Mr. Petherick from Central Africa.

Mr. A. W. Franks said that similar bones to those described in Professor Jones's paper had also been found in other caves in France, and several bird's bones had been found with curious marks upon them. One could understand that marks upon arrows might bear reference to ownership, but it could hardly be so in the case of marks upon the slender bones of birds; these latter appear certainly to have been tallies. Many of the ornaments of savages bear marks which are aids

to memory; but when the oral record is lost, they become but cut sticks.

Mr. J. M. Buckley said that tallies are still used in Cork and Waterford, and in various parts of the county of Kilkenny, especially at harvest time, as aids to memory. To the present day, also, the Irish were in the habit of marking on their shillelachs the number of fairs or weddings they had attended, by means of notches, or by brass nails hammered into the wood.

The thanks of the meeting having been given to Professor Rupert Jones and Colonel Fox,

Lieut. Cooper King, R.A., read a paper on "The discovery of a flint implement station in Wishmoor Bottom, near Sandhurst." The spots on which they were found appeared to have once been slight elevations above the surface of a marsh or small lake.

The thanks of the meeting were given to Lieut. King, and the proceedings closed with the reading of a letter from the secretary to the Society of Antiquaries, Somerset House, inviting members of the Anthropological Institute to one of its meetings.

ST. JOHN'S ASSOCIATION OF SPIRITUALISTS.

On Thursday evening, Nov. 28th, Mr. Enmore Jones, of Enmore-park, South Norwood, gave a lecture to the St. John's Association of Spiritualists, St. John's Hall, Corporation-row, Clerkenwell, London. Mr. Steele presided.

Mr. Enmore Jones said that the subject of his lecture was—"What is death?" and his answer was—"Death is renewed life." He was a member of the Dialectical Society, and most of the members of that society were Deists. He (Mr. Jones), however, was a Christian, or ought to be one. A member of the Council of the Dialectical Society recently read to its members a paper on "Death," so he (Mr. Jones) attended to hear it, expecting to gain some knowledge, but he was only told that death was the extinction of life. Then the author turned away from his subject to that of suicide, and told the Dialectical Society that it was desirable, when bodily pain was great, that the sooner the man ended his life, the better. He argued that men were intended to be happy during life, and when they could no longer be happy, they ought to put an end to their existence. He said, "What is the use of a future? I should not like it. Who wants to go to hell, where all is brimstone and fire?" Of course, nobody liked to go there; but if there were such a place, men would have to go there, if they fitted themselves for it. The author of the paper also said that a man who committed suicide ought not to be under the ban of the law; he ought to be allowed to cut his throat, if he liked, and no stigma should be attached to his family in consequence. He said that those who believed in a future life, founded that belief upon intuition, spiritualistic phenomena, and God's justice, but he did not try to answer these three arguments. Intuition was mind, and he (Mr. Jones) looked upon mind as a substance, otherwise it could not act upon the body. He considered the human mind to have the shape of the body, and to consist of head, arms, trunk, legs, and feet, but all devoid of flesh. Flesh could not lift itself, but the power or mind within lifted the mortal human arm. Cut off the hand, and it was gone, so far as the eye could see; but only the flesh was gone, the real hand was in its place still. A sensitive who was able to see the light from magnets, and the auras of material objects, would see the hand in its place still. A few days ago, he met a man who had lost his bodily arm, yet he said that he often felt pain in the hand of that arm, and such cases were common. Sensitives could see the missing hand; and if others could not do so, they ought not to set up their own sensations as standards. Some persons, for instance, would, while indoors, feel the effects of the east wind directly it began to blow, but the east wind might blow for a week without himself (Mr. Jones) being able by his sensations to tell it from any other wind. A man who had lost his arm put the stump against the warm wall of a warm room, yet he felt the cold outside the house chilling his missing hand. The sensitives who see the ghost's arms, and the light from magnets, can also see the ghost of the whole body when its flesh is gone. The testimony of such a large number of sensitives, who agreed in their separate narratives, who were truthful people, and who had no motive whatever for deception, ought to be accepted. Although he personally accepted the Bible as the great source of truth, he was approaching his subject that evening from the standpoint of a man who did not care a snap of the fingers for the Bible. Ancient Egyptian inscriptions and the Moabite stone proved the historical truth of some of

the narratives in the Old Testament, so the remainder might also be reasonably accepted. Three spiritual beings came to Abraham and spoke to him. Again, a man wrestled with Jacob all night, and in the morning Jacob found that he had been grappling with a spirit. Manoah's wife and her husband saw a man, who told them about the future birth of Samson, then rose over a flame of fire, so they knew he was a spirit. At the Ascension two men appeared in white in the crowd. Peter was let out of prison by an angel. Roman, Russian, and general European history teems with accounts of ghosts being seen at different times in different places. At the present day the family of the Duke of Argyll has its spirit, which appears when any great family events are going to occur; he stated this at second hand, having been told of the fact by a person who had it from the Marquis of Lorne. Irish families have their banshee. He (Mr. Jones) had at *seances* seen a materialised spirit hand more than once. Recently in his own house, at a dark *seance* with Miss Kate Fox, he saw a luminous spirit hand take up a pencil and write a message. At another *seance* with her a spirit wrote thirty lines in the dark, and not one word was off the thin blue lines ruled upon the paper. There was also not the slightest indication from beginning to end of the pen having been dipped twice in the inkstand. The message was signed "J. W. Jackson," and had been published in *The Spiritualist*. Nine of his family of fourteen had passed to the other life; soon he and the rest would have to go too. When a man's heart is wrung with anguish at the loss of his beloved ones, what he hears from the pulpit is one thing, and what he knows for himself is another (Applause). Having obtained evidence of the reality of a future life, he now in the fulness of his heart threw out the knowledge to those around him (Applause).

Mr. Cotter asked Mr. Jones if he would tell the meeting about spirit photographs, as he had given attention to the subject.

Mr. Jones said that he believed that spirit photographs had been obtained, especially in America. He believed that several had been taken in England. Years ago a bad shilling was given to him, but that did not make him think that there were no good shillings in the world. He had obtained spirit photographs in his own home, and a few had been taken in Bristol, which were also genuine. If they could only have an upright spirit photographer who would rather cut his right hand off than play a trick, there was nothing to prevent the production of a multitude of genuine spirit photographs.

Mr. J. D. Claridge spoke of the imbecility of old age, and asked if the freed spirit were also imbecile?

Mr. Jones said that the apparent imbecility might be due to merely temporary physical imperfection.

Mr. W. H. Harrison said that he thought that medical men explained why people who had lost their arms felt pains in their hands, by the theory that the external influence affects the ends of the nerves in the stumps, and these nerves telegraph the sensation to the brain, so that the patient fancies the pains to be in the hands in which the same nerves once ended. But Mr. Jones's statement that a man felt the cold outside a warm wall by means of his spirit hand and arm projecting through the wall, militated against the theory. He wished Mr. Jones would give the name and address of the man in question, and the names and addresses of the witnesses present.

Mr. Jones said that he had not the names and addresses, but perhaps he could get them.

Mr. Harrison said that there was no doubt as to the genuine character of the message through Miss Fox's mediumship, but was it in the handwriting of the late Mr. Jackson? The reason he asked was that in it Mr. Jackson said something about playing on harps. Now Mr. Jackson was a member of the Anthropological Institute, and all who knew him would deem harp-playing to be the last occupation he would take to, and one which would make him feel idle and utterly miserable. Was there any evidence that this spirit message came from Mr. Jackson?

Mr. Jones said that he had tried to solve the point, and with some difficulty had obtained specimens of Mr. Jackson's handwriting, and found it not to be the same as that in the message. Still there was a certain amount of similarity in its freeness, not easy to describe in words. Perhaps much of the message partook of the ordinary symbolical nature of spirit utterances, and "playing on harps" merely signified a state of happiness. Mr. Jackson did not say he was playing, but that we should hear their harps, in contrast to our earth music.

The proceedings closed with a warm vote of thanks to Mr. Enmore Jones.

A CASE OF SPIRITUAL OBSESSION.*

From the Spiritual Magazine.

In the year 1867 a letter from me to Mr. Coleman appeared in the *Spiritual Magazine*, giving an account of my spiritual experiences, which had been only those of vision to within a short period of that time, when voices which I had heard indistinctly for a long time had become audible, and had addressed me. There were but four voices at first, but gradually there were many others heard at times. The four first heard were two females, and two males. Until very lately those voices were *never* silent night or day. When I awoke at night I would invariably hear them conversing together, almost always about me. They read my thoughts almost before I was conscious of them myself. Their language was low and abusive. They seemed generally animated by the bitterest hatred to God, and especially to our Lord Jesus Christ; but they sometimes respected the Blessed Virgin and the Roman Catholic Church. For a long time after I first heard them they spoke so loud and so vehemently, that I frequently could not hear persons who were conversing with me. The suffering caused by this unceasing persecution, this constant presence, is perfectly indescribable. Their intelligence seemed of a very low character, and their conversation was obscene and blasphemous. The difference between them was always very plain. One of the males was evidently of more acquirements, and possessed a very agreeable voice, both in speaking and singing, but he seemed more wicked than the other, who appeared to be a low profligate. One of the females seemed to be of middle age and the very incarnation of cold malignity. The other female seemed young, and had a voice of singular sweetness. She and the profligate appeared in great terror of the other two. At first their memory of the earth-life was most indistinct, but after some time they seemed to recollect many things. They could not pursue any connected line of thought, nor reason on any subject. I have been told by other spirits, who are evidently of a superior class, and who speak in my brain, and whose conversation is highly intellectual, religious, and friendly, that during their earth-lives those spirits delighted in contradicting every opinion advanced by other persons; particularly did they glory in cavilling at the Bible, and in unsettling the religious belief of every person whom they could influence. The man with the pleasing voice was, I am told, a very learned man, and they assert that one of the circle was Staupitz, an inquisitor and torturer. The profligate man has always professed the most extravagant passion for me, and declares that he is to be my spiritual husband.

I see a number of spirits, and am conscious of three degrees of spiritual sight and hearing. I have also been developed as a medium for impressional writing. I must also mention another curious particular, which is, that the spirits do not appear and speak to me at the same time. On the contrary, they speak, and although at the time I may see some spirits that I know are belonging to their circle, they don't become identified with the voices speaking at the time. I have

several times beheld spirits suddenly appear to pass into a kind of dream, their countenances seeming as if the intelligence were withdrawn from *within*, leaving a kind of mask, the eyes showing a most awful expression, which should be seen before it can be even imagined. Then the spirit would feebly, as in a dream, go over some criminal act. One I saw make several stabs at the throat of another, but without effecting his purpose. The sight was dreadful. Another cautiously followed a spirit around a drawing-room, concealing a dagger in the folds of her dress behind her, and when she got near enough to her intended victim, she stabbed him in the face, and I saw his entire person deluged with blood, then all vanished. This scene was beheld in the dark, with open eyes. The previous scene I saw in the daylight, with open eyes. These experiences caused me to feel much interest in the "Tale of Eternity," as the unhappy spirit is there described as appearing to enter the same state, previous to re-enacting his crime. I may remark that the book I have mentioned was not published at the time I beheld these visionary crimes.

These spirits have caused me uneasiness by threatening me with their vengeance for not (as they say) having spoken to them sufficiently, and tried to convert them. This accusation, I must remark, is untrue, as I have never omitted a day during the four years they have obsessed me, in which I did not urge repentance and amendment of life upon them. I have prayed for them, and reasoned with them, but apparently to no purpose. What is very awful is, that on several occasions, one of their number has appeared to wish to rise out of the state of guilt and misery in which they exist, but the man I have spoken of as the most influential among them, interfered, and succeeded by his arguments in turning the wavering spirit from her intention. Yesterday, one of them told me that they were in a state of complete darkness unless my thoughts were turned towards them.

I have passed through a most awful and interesting crisis, which seems to have greatly abridged their power to make their voices audible to me. The entreaties and wailings of one of their number induced me to again reason with and pray for them. Again they resumed a portion of their power to address me, and they have made use of it to load me with abuse, prophesy my death, when they will waylay my spirit, and rush with it down to their dwelling, and there keep me in spite of any angel or spirit. Their hatred is also increased towards me, and I overheard the spirit who pretended a desire to repent and amend say that she now hated me to such an excess, in consequence of being obliged to dissemble with me, that she would never leave me till she had made me commit some sin that could not be repented of, and then would rend me with her hands into a hundred fragments.

I have not been left all this time without help and comfort from good spirits. If you think this worth inserting, perhaps I may have comforted some other haunted minds which may be cheered to find they are not singular in their spiritual trials, and perhaps some persons may feel inclined to relate their sorrowful experiences. Often have I felt almost in despair, and thought that deliverance would never come. Yet God mitigated my sufferings when they were at their height; when, overcome by illness of body and sore distress of mind, I began to think that never more should I know one moment's peace or quiet, even *then* came help, and,

* In this painful case, it is difficult to say how much may be subjective and due to disease. Cases of obsession, pure and simple, are, fortunately, extremely rare in Spiritualism, and we have reason to believe may be checked at the outset by taking the afflicted person to a powerful medium, whose attendant good spirits can drive away such spirits as the writer of the article describes. Many cases, which doctors believe to be insanity, are cases of incipient obsession, and in their ignorance of Spiritualism they often send such persons to a lunatic asylum, to be driven mad in real earnest, by the worse spirits infesting such places.—Ed. of S.

to my delighted surprise, I knew perfect silence for the first time in four years, though I was never left alone to combat with these real fiends.

If there are any among your readers who would give their opinions as to what I ought to do under these circumstances, as to whether I am under any obligation as a Christian to speak to these spirits, I would feel really grateful to such persons for their advice. I have no person near me on whose judgment I can rely. There is one answer they have almost always returned to my entreaties that they would seek pardon and reconciliation with God; this is, that loathsome and wretched as their abode is, they there can enjoy their favourite sins, which could not be the case if they were removed to a higher sphere, and that they would much prefer being in hell with those enjoyments than be in heaven without them. These spirits declare themselves to be under the control of other and more potent spirits, and they have always shown the greatest dislike to have anything related about them, or, in fact, to be spoken of at all. E. P.

SPIRITUAL RESURRECTION.*

How beautifully Zaratusht, the Fifth Messenger, has described the resurrection, may be learned from the following extract (part of a dialogue between himself and the Logos, or Holy Spirit) which I cite from the true *Zend-a-Vesta* now lying before me. What a sublime and splendid image it conveys! How worthy of the paradise scene where it is described, and how wholly in accordance it appears with all that is known of God or of the Future, either from revelation, reason, or experience. Contrasted with the resurrection described by Paul, and believed by his followers, and the corporeal palingenesis of all the early Christian fathers, it shines like light from heaven itself; yet this was the well-known faith of all our forefathers in the olden ages, which are popularly commiserated as days of sin and darkness; and this is the doctrine itself as it was revealed to all more than four thousand years ago by one of the most divine of teachers and philosophers:—

ZARATUSHT.

O Mihr † more splendent in thy brightness
Than the emerald-fiery stars of the wholly-shining arch,
Answer unto me; make thou known
The condition of man's spirit after death.
Is it dissipated into invisible air,
Like the cloud that lately shone so luminous?
Or doth it pass into some other form?
And if so, whence comes that form?

MIHR.

When the pure spirit ascends from earth,
It scents the perfume of odoriferous trees;
It feels as if it were still in body;
It knows not that it is free from chains.
A sweetly-scented wind conveys it
To the Ethereal Regions of the Upper Zone;
A music, rich, divine, and pure,
Surrounds, salutes, and fills it.
It beholds an image of its own holiness,
Like a beautiful virgin budding into bloom;
Sacred, starry-shining, star-crowned,
With snow-white wings. To it, it speaks.
Who art thou, O beautiful one?
Who art thou, O virgin-light of heaven?
Never have I seen or dreamed of aught
So pure, so lovely, so divine as thou art.

* We quote this from *Enoch*, an interesting book just published by Messrs. Trübner & Co.

† Mihr, according to the learned Orientalist Hyde, signifies Love, Benevolence, Mercy. (*De Relig. Vet. Pers.*, p. 105.) This is the Greek Eros, or Divine Love: the Madonna, or Holy Spirit of Heaven.

It answers thus: In me thou seest
An image of thy thoughts, thy life, thine actions;
I am thy conscience symbolized before thee,
Beautiful, as thy deeds have been.
Then the pure ascending spirit
Passes into this new form of existence.
It animates that heavenly phantom,
And ascends, virgin-like, on high.

So also in the *Ved*, which Brigoo published, six hundred years before the coming of Zaratusht, the last moments of a man, and his ascent to God, or his lapse to darkness, are thus finely described:—

When strength departeth from a Man,
And the moment of death is close at hand,
Those who are present demand of the dying,
Knowest thou me, O child?
So long as the spirit hath not left the body,
And consciousness remains, he knoweth them;
But when the spirit hath departed from the body,
Then indeed he knoweth them no longer.
And this spirit, if it be pure and holy,
Is attracted upwards by the rays of the Sun,
As thou hast seen his glorious beams
Drink up the waters of the sea.
He who hath directed his contemplations to God,
And hath sought the Beautiful One all his days,
His spirit passing through the arch of his brain
Ascends upwards by the path of the Sun's rays;
Quick as the thought of man,
It goes through the centre of the Sun,
And flashing unscathed through lucid fire,
It ascends, a star into a paradise.
In the regions of pure flame,
In the golden zones, amid pellucid waters,
That sparkle like a sea of sunbeams,
It moves, it gleams in lightning-flashes.
But they who are grossly ignorant and irrational,
Who have not sought, or wished to know or find
The Beautiful One who sitteth in the Heavens,
Whose throne is circumambient light and glory;
Their spirits pass not through the illuminated brain;
Neither do they attain unto the Sun's rays;
But going out through the baser parts,
They wander in corporeal spheres.*
The Spirit of Light which endureth no evil thing,
Which knoweth not passion, or death, or sensualism,
Whose every desire is holy, pure, and sacred,
Unto that Blessed One they cannot attain.

TRACTS.

ONCE there was a bad little boy, whose name was Jim—though if you will notice, you will find that bad little boys are nearly always called James in your Sunday-school books. It was very strange, but still it was true, that this one was called Jim.

He didn't have any sick mother, either—a sick mother who was pious and had the consumption, and would be glad to lie down in the grave and be at rest, but for the strong love she bore her boy, and the anxiety she felt that the world would be harsh and cold towards him when she was gone. Most bad boys in the Sunday books are named James, and have sick mothers, who teach them to say, "Now I lay me down," &c., and sing them to sleep with sweet plaintive voices, and then kiss them good night, and kneel down by the bedside and weep. But it was different with this fellow. He was named Jim, and there wasn't anything the matter with his mother—no consumption, or anything of that kind. She was rather stout than otherwise, and she was not pious; moreover, she was not anxious on Jim's account. She said if he were to break his neck, it wouldn't be much loss. She always spanked Jim to sleep, and she never kissed him good night; on the contrary, she boxed his ears when she was ready to leave him.

Once this little bad boy stole the key of the pantry and slipped in there and helped himself to some jam, and filled up the vessel with tar, so that his mother would never

* I do not know, nor have I ever had time to inquire, whether there be anything in what is called Spiritualism; but as far as I do know, and assuming the appearances of the Departed to be true, it is evident that they have been Spirits so bound to sensualism and earth, that they never have been able to get beyond it into any of the higher Spheres, and hence their ignorance may be accounted for.

know the difference; but all at once a terrible feeling didn't come over him, and something didn't seem to whisper to him, "Is it right to disobey my mother? Isn't it sinful to do this? Where do bad little boys go who gobble up their good kind mother's jam?" and then he didn't kneel down all alone and promise never to be wicked any more, and rise up with a light happy heart, and go and tell his mother all about it, and beg her forgiveness, and be blessed by her with tears of pride and thankfulness in her eyes. No; that is the way with all other bad boys in the books; but it happened otherwise with this Jim, strangely enough. He ate that jam, and said it was "bully," in his sinful, vulgar way; and he put in the tar, and said that was bully also, and laughed, and observed "that the old woman would get up and snort" when she found it out; and when she did find it out he denied knowing anything about it, and she whipped him severely, and he did the crying himself. Everything about this boy was curious—everything turned out differently with him from the way it does to the bad Jameses in the books.

Once he climbed up in Farmer Acorn's apple tree to steal apples, and the limb didn't break, and he didn't fall and break his arm, and get torn by the farmer's great dog, and then languish on a sick bed for weeks, and repent and become good. Oh! no; he stole as many apples as he wanted, and came down all right; and he was all ready for the dog, too, and knocked him endways with a rock when he came to tear him. It was very strange—nothing like it ever happened in those mild little books with marbled backs, and with pictures in them of men with swallow-tailed coats and bell-crowned hats, and pantalons that are short in the legs, and women with the waists of their dresses under their arms and no hoops on. Nothing like it in any of the Sunday-school books.

Once he stole the teacher's penknife, and when he was afraid it would be found out, and he would get whipped, he slipped it into George Wilson's cap—poor Widow Wilson's son, the moral boy, the good little boy of the village, who always obeyed his mother, and never told an untruth, and was fond of his lessons and infatuated with Sunday-school. And when the knife dropped from the cap, and poor George hung his head and blushed, as if in conscious guilt, and the grieved teacher charged the theft upon him, and was just in the very act of bringing the switch down upon his trembling shoulders, a white-haired improbable justice of the peace did not suddenly appear in their midst and strike an attitude and say, "Spare this noble boy—there stands the cowering culprit! I was passing the school-door at recess, and, unseen myself, I saw the theft committed!" And then Jim didn't get whaled, and the venerable justice didn't read the tearful school a homily, and take George by the hand and say such a boy deserved to be exalted, and then tell him to come and make his home with him, and sweep out the office and make fires, and run errands, and chop wood, and study law, and help his wife to do household labours, and have all the balance of the time to play, and get forty cents a month, and be happy. No; it would have happened that way in the books, but it didn't happen that way to Jim. No meddling old clam of a justice dropped in to make trouble, and so the model boy George got thrashed, and Jim was glad of it; because, you know, Jim hated moral boys. Jim said he was "down on them milk-sops." Such was the coarse language of this bad, neglected boy.

But the strangest thing that ever happened to Jim was the time he went boating on Sunday and didn't get drowned, and that other time that he got caught out in the storm when he was fishing on Sunday, and didn't get struck by lightning. Why, you might look, and look, and look through the Sunday-school books, from now till next Christmas, and you would never come across anything like this. Oh! no; you would find that all the bad boys who go boating on Sunday invariably get drowned; and all the bad boys who get caught out in storms, when they are fishing on Sunday, infallibly get struck by lightning. Boats with bad boys in them always upset on Sunday, and it always storms when bad boys go fishing on the Sabbath. How this Jim ever escaped is a mystery to me.

This Jim bore a charmed life—that must have been the way of it. Nothing could hurt him. He even gave the elephant in the menagerie a plug of tobacco, and the elephant didn't knock the top of his head off with his trunk. He browsed around the cupboard after essence of peppermint, and didn't make a mistake and drink *aquafortis*. He stole his father's gun, and went hunting on the Sabbath, and didn't shoot three or four of his fingers off. He struck his little sister on the temple with his fist when he was angry, and she didn't linger in pain through long summer days, and die with sweet words of forgiveness upon her lips;

that redoubled the anguish of his breaking heart. No; she got over it. He ran off and went to sea at last, and didn't come back and find himself sad and alone in the world, his loved ones sleeping in the quiet churchyard, and the vine-embowered home of his boyhood tumbled down and gone to decay. Ah! no; he came home drunk as a piper, and got into the station-house the first thing.

And he grew up, and married, and raised a large family, and brained them all with an axe one night, and got wealthy by all manner of cheating and rascality; and now he is the infernal wickedest scoundrel in his native village, and is universally respected, and belongs to the Legislature.

So you see there never was a bad James in the Sunday-school books that had such a streak of luck as this sinful Jim with the charmed life.—*Coleman Sellers.*

Correspondence.

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

FACE MANIFESTATIONS.

SIR,—I was present at a *seance* with the professional mediums, Messrs. Herne and Williams, last night, at their rooms, and, as the progress of the manifestations during the last few weeks has been truly astonishing, perhaps a short account of what took place may interest some of your readers.

The mediums sat in a moveable cabinet, something after the pattern of that used by the Davenport brothers. A seat is fixed inside at each end, consisting of a plain board, perforated on each side by three elliptical holes, through which the ropes are passed when the mediums are bound, thus making it impossible for them either to leave their seat or to move it with them. The front of the cabinet is composed of three panels, the two outer ones having doors which are fastened with bolts within and without. Above each door, and over the centre panel, is an aperture about a foot square and five feet from the ground, covered with a small black curtain. Through these three openings, after the mediums were entranced, the spirits first projected hands, and afterwards showed their faces for a few seconds at a time, raising and dropping the curtain as they required it. The cabinet was placed at the end of the back or smaller room, and the company sat in rows in front of it; last night the visitors were so numerous that the seats extended back beyond the folding doors into the front room. The gas here was lowered, but the light was sufficiently strong to allow those who were furthest removed from the cabinet to see the faces quite distinctly.

Last night the first face which presented itself was that of John King, with strong, black beard and moustache, dark, piercing eyes, and white turban. He did not speak to us when showing his face, but he allowed the visitors, perhaps twelve or fifteen in succession, to go up to the cabinet and put a hand through the curtain; after grasping the hand, John raised the curtain, and gave each person an opportunity of inspecting his visage more closely. Later on, the spirit Katie called me up by name from the back row of seats. On my approach, she raised the curtain and showed me herself and John both together, two living, glowing human faces, radiant with beauty and beaming with intelligence. Katie's head was adorned with a veil of flowing white muslin.

I can never forget or mistake these faces, and if these manifestations are only the forerunners of what is to come—if we may, each and all, hope to recognise our own beloved friends from the spirit-world, in living, breathing forms, like those with which I stood face to face last night—I can only say that, at present, the thought seems to me almost more than human weakness can bear; and it is as well that we should first become familiarised with such sights through the introductory efforts of our kind, hard-working friends, John and Katie King. I will not relate what further took place, as the rest has often been described. I will only add that the power did not appear to flag during the whole two hours the mediums remained in the cabinet, although there were twenty-seven persons present, not reckoning Messrs. Herne and Williams. I believe that the majority were Spiritualists, unknown to myself, but apparently on familiar terms with John King and his manifestations.

93, Clarendon-road, W.

EMILY KISLINGBURY.

Dec. 10.

WE hear that the large second edition of Mr. Serjeant Cox's treatise on "Psychic Force" has been already exhausted. It has been twice reprinted in America.

Poetry.

ETERNAL PROGRESSION.

The following verses are from Mr. H. Cholmondeley-Pennell's *Modern Babylon* (London: John Camden Hotten);—

Not the 'rest' of the schoolman—his heav'n—not that, I know—
No cloud-kissing, psalm-singing, passionless bliss,—
A living death in a dead-alive life—not so,
Better the throb and the passionate strain of this:
Better this pulsating span with its agony-sweat,
Hell's pain, than an age of such objectless ease,
For so were the struggle wasted, the victory won a defeat,
And the war-blade forged for the sheath of eternal peace.
Is not a man as a sword, picked from the dust,
To be ground and polished and set to the Master's hand,
And tried in the furnace?—for what? everlasting rust?—
No, for battle, bright battle with wrong to the utmost end.
Is a life-long of action to prelude a death-long sloth?
Is the race-horse trained like a star to rot in the stall?
A way with the cant-born lie—I hold it as truth
Whatever wherever be heav'n it has work for all..

* * * * *
PROGRESS—A progress of all things under the sun,
To perfection; of things that have life, great and small;
An infinite progress of endless existence begun,
And man—man's body and spirit and mind—before all.
Not thro' this orb alone, this glittering atom in space,
But onwards thro' sphere over sphere, exhausting the uses of each,
Going from strength unto strength, up to the holiest place
Where Heaven is in sight—the Heaven of heavens within reach.
Progress untold, unmoted by system and line,
Thro' centuries past and ages yet for to come—
"I have said ye are Gods," the temples of Love divine—
Be strong, be loving, O Gods! progress to your home.

SPIRITUAL GUIDANCE.

SPIRITUALISTS may on rare occasions be met with, who sacrifice their own individuality, to a great extent, so as to be governed in all their actions by spirit messages. As there are both good and bad spirits, and as spirit messages are more or less coloured by the mind of the medium, especially when the medium is one who never loses consciousness, this sacrifice of personal independence is to be deprecated. Mr. B. Coleman has had great experience in Spiritualism; and in one of the back numbers of the *Spiritual Magazine* he says, on this subject:—

"I believe in the constant presence of spirits who surround us in our pilgrimage through this earth-life; that these invisible attendants have great influence over our individual actions for good and evil; that all human beings are mediums in some way, though the great majority are not consciously so, and but a comparatively few can be used to give palpable evidence of spirit presence and power.

"Mediumship, and, especially, that character of mediumship through which powerful physical manifestations are obtained, does not necessarily imply the possession of intellectual culture, superior wisdom, or high moral worth. I know that spirit messages—I mean, veritable messages from unseen intelligent beings—are, at best, unreliable, and, as I have more than once said, I do not allow them to influence my actions at the expense of my own reason. I would prefer at all times to be guided by the sound judgment of one I know in the flesh, rather than by the casual acquaintance of any disembodied spirit of whom I know nothing. In a word, I would not accept advice, nor be guided by the majority of my invisible acquaintances, because they are in what is assumed to be,—'the superior condition,' any more than I would be controlled by the majority of men whilst in this world, whom these spirits represent, with but little change in their conditions, morally or intellectually, after their translation to the spirit world.

"I believe that a man who throws off this 'mortal coil' to-day, is not necessarily better or worse than he was yesterday. Our constant experience proves it.

We who see how some spirits can and do act, are satisfied that our early notions of the conditions and nature of spirit life were erroneous, and being convinced of this, we ought not to be afraid of proclaiming it.

"Let it not, however, be supposed by these remarks that I am less a Spiritualist than I have ever been. I know that Spiritualism is a grand and elevating truth; that, properly understood, it is the great light of the present age. I see that it is, under God's providence, the means of destroying the wide-spread infidelity which surrounds us; that, in great measure, it breaks the materialistic fetters by which so many are enslaved, and opens up to the convert a life full of hope and consolation."

A SPIRITUAL society is in course of formation at Brixton, and it will probably be a very efficient one. Residents in the neighbourhood interested in this matter should at once put themselves in communication with Mr. C. W. Pearce, 14, Burnley-road, Stockwell, S.W.

ONCE we asked Miss Kate Fox, who has had twenty years' experience as a medium, "What weakened the manifestations in her presence more than anything else?" She replied, "When I have a feeling of dislike to any person or persons sitting in the circle." Other mediums, also, find that their manifestations suffer from the same cause.

It is a good plan for subscribers to order the spiritual periodicals through a local news vendor, and not by post. The journals are thus made to pass through many hands before delivery, thereby practically forcing many people to recognise Spiritualism as a fact, and making its literature better known to the whole publishing trade. Local reading rooms and newspapers should be liberally supplied with copies of spiritual periodicals.

ETRUSCAN INSCRIPTIONS.—Last week Mr. Murray published a book on "Etruscan Inscriptions," analysed, translated, and commented upon by Alexander, Earl of Crawford and Balcarres, and Lord Lindsay. The object of the book is to show that the language employed in the Etruscan inscriptions was an ancient form of German, in corroboration of an argument derived from independent sources, to prove that the Etruscans were a branch of the Teutonic race.

ROYAL INSTITUTION.—The next session will begin directly after Christmas, with the delivery of a series of six lectures by Dr. William Odling, F.R.S. These Christmas lectures always begin at three, and end at four o'clock in the afternoon; they are richly illustrated by experiments, and are adapted to a juvenile auditory, although the best philosophers of the day are delighted with them, and do not think it beneath their dignity to attend; consequently the lectures are thronged by old and young, and a very large proportion of ladies. Tickets for the course may be obtained on payment. The evening lectures are open only to members, and to friends invited by them. A syllabus may be obtained on application to the secretary, Dr. H. Bence Jones, Royal Institution, Albermarle-street, London. Professor Tyndall is still in America, but will return in a few months.

THE last number of the *Spiritual Magazine* contains another long article in favour of the perpetrator of the recent photographic imposture and his abettors. The editor has never seen many of the doubly exposed pictures, and pictures elaborately doctored and worked up by hand (which pictures reliable investigators so patiently collected), and months ago he refused to go and see them, and consult about them, when Mr. Enmore Jones invited him to do so. He also knows nothing of photography, and pleads that ignorance as a reason why his version should be trusted, "practical" men being in the habit of making such mistakes about Spiritualism! He has also never taken the trouble to call upon Mr. Pycock, to learn the revolting details of the confession made to him about the manufacture of some of the photographs and other matters. The editor of the *Spiritual Magazine* gives a somewhat inaccurate list of the genuine spirit photographs taken, as if this had some bearing on the question. Can he not see that the presence of a good shilling does not prove a neighbouring pewter shilling to be genuine? Our relations with the *Spiritual Magazine*, a respectable old-established periodical, are of the most friendly nature, so this is no newspaper quarrel. We regret to see the lamentable incompetence of the editor to deal with the subject.

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 Diabolical Society did, form several new circles, with no Spiritualist or professional medium present, and at one or other of them results will probably be obtained. When once manifestations have been obtained they will gradually increase in power and reliability at successive sittings. The following is a good plan of action:—

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

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THE RISE AND PROGRESS OF SPIRITUALISM

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

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

Amongst other subscribers are the following:—Earl of Devon, the Earl of Pembroke, Lady Mary Herbert, Lady Taunton, Sir John D. Coleridge, M.P., Sir Walter C. Trevelyan, Bart., Sir Charles E. Trevelyan, K.C.B., Sir John Bowring, Admiral Sir Jas. D. H. Elphinstone, Bart., M.P., Sir Massey Lopes, Bart., M.P., Sir Stafford H. Northcote, M.P., Sir Sydney H. Waterlow, Admiral Sir Thomas Pasley, Bart., Sir Frederick Bathurst, Lady Jane Swinburne, Sir Charles Isham, the Hon. Mark Rolle, J. Gwynne Holford, Esq., M.P., S. Morley, Esq., M.P., Dr. John Brown ("Rab and His Friends"), Dante G. Rossetti, Esq., John Forster, Esq., A. Locker, Esq., ("Graphic"), Mrs. Garrett Anderson, M.D., Rev. Canon Kingsley, Rev. J. Llewellyn Davies, Rev. C. A. Johns, W. D. Christie, Esq., C.B., W. Cave Thomas, Esq., Rev. H. Vyvyan (Vicar of Seaton and Beer), Charles Hutton Gregory, Esq., C.E., Captain Dalrymple Elphinstone, R.N., Rev. Compton Reade, Mrs. Stirling, Mrs. Amelia Lewis, John C. Freund, Esq., Algernon C. Swinburne, Esq., William Morris, Esq. (Earthly Paradise), F. Madox Brown, Esq., &c., &c.

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