

# The Spiritualist.

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

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### MATTER.

IN another column, a report will be found of the proceedings of a meeting at which Mr. Bradlaugh attacked Spiritualism, and stated that he had "endeavoured to make his own ideas as clear as possible" in his opening remarks, the aim of which was "to show that there was but one state of existence,—that of matter."

We have to complain that Mr. Bradlaugh did not make his ideas clearly understood. He did not define what he meant by "matter," and until he defines clearly what he means when he uses this word, all his arguments based upon it fall to the ground, so far as the comprehension of others than himself is concerned. No doubt he attaches ideas of his own to the word "matter," but as he did not give a definition, and the whole controversy hinged and was rooted upon this particular point, he did not furnish fair grounds for debate. He made all his arguments rest upon the interpretation of a word to which different people attach different meanings.

What does the scientific world know of matter? The prevalent idea among physical philosophers is, that matter consists of a vast number of almost infinitely small atoms in a state of incessant vibration. That these hypothetical atoms move is certain, because material bodies change their volume with every change in temperature. Make an iron poker hot, and it is longer than it is when cold. Hence, as the atoms in the extreme ends of a hot poker are measurably further from each other than they were when it was cold, it is certain that they must have moved. It is supposed that each little atom vibrates to and fro, and that this vibration is what men call "heat." The greater the atomic vibration, the hotter is the substance, because the little atoms knock against the ends of the nerves in the hand with greater force, and the substance consequently feels warmer. If the temperature be lowered, the atoms swing over less space than before, consequently the poker contracts. If a sufficiency of heat be applied to the substance, the atoms swing so far apart that the force of cohesion is partially overcome, and the atoms roll over each other like so many marbles in a moving box. In this state the substance is said to be "melted;" it is in the liquid state. Increase the heat, and the little atoms are so liberated that they fly to and fro, knocking against the sides of the vessel containing them. This is known as the gaseous state of matter. This hypothetical view of

the nature of material bodies explains a vast number of physical facts, and is of great value in successful experimental physical research. It is the view held by most of the leading physical philosophers of the day.

If Mr. Bradlaugh does not admit that solid substances consist of particles in a state of incessant motion, he is at variance with the best men in the philosophical world, and he ought to have explained to the meeting that he holds peculiar views of his own about practical experiments connected with the expansion and contraction of solids, so that at once materials for logical discussion would have been furnished. If, on the other hand, he admits the hypothesis, then it is clear that to define what matter is, he must define the nature of the little vibrating atoms.

In fact, the whole question of "What is matter?" rests upon the question, "What is an elementary atom?"

Nobody has ever seen one of them. They are infinitely beyond the reach of the most powerful microscope, since millions upon millions of them are required to occupy the space of a single cubic inch. There is the greatest difference of opinion in the philosophical world as to the ultimate constitution of atoms, and herein lies the justification of our assertion, that Mr. Bradlaugh's whole argument was based upon a word having a vague uncertain meaning.

Professor Tyndall thinks that, possibly, atoms are infinitely rigid little particles, something like minute bullets. If Mr. Bradlaugh holds this opinion, will he please explain how they build themselves up into living intelligent beings? If they do not so build themselves up, but flow to different positions around something invisible, what is that invisible something, and does it live when unclothed by matter?

Professor Sir William Thomson thinks that atoms possibly consist of portions of an infinitely elastic fluid, thrown into a state of vortex motion, and Helmholtz has mathematically demonstrated that such motion, once set up, would continue to all eternity. By an "infinitely elastic fluid" is meant one destitute of viscosity or fluid-friction—a fluid very similar in its nature to the interstellar ether.\* If Mr. Bradlaugh believes solid substances to consist of vortex rings, will he please explain how the said rings build themselves up into intelligent beings?

Not a few philosophers think that atoms consist of forces emanating from points, and points have neither length nor breadth. Is this Mr. Bradlaugh's opinion? If so, he believes that there is no such thing as common matter at all in the sense in which the word appears ordinarily to be used by Secularists.

Professor Huxley is inclined to think, with Bishop Berkeley, that the nature of the external world depends upon the nature of our sensations, and the way in

\* A clever experiment, designed by Sir William Thomson and Professor Tait, to show the great permanency of fluid vortex rings, even when a fluid not destitute of friction is used, was once exhibited to us by the latter gentleman at Edinburgh University. A large square wooden box had one of its ends taken off, and a piece of thick cloth was tied over this end. In the opposite end of the box was a round hole, the size of a cheese-plate. The necks of two retorts entered one of the sides of the box; the one retort was made to discharge hydrochloric acid gas into the box, whilst the other supplied ammoniacal gas. When these two gases mixed, of course, white fumes were formed; consequently, the box was continuously charged with dense white smoke. Every time the cloth at one end of the box was struck by the hand, a vortex ring of common air was forced out of the round hole opposite; the said ring of air was made visible to the eye by the white smoke it held in suspension. These white rings floated about in the room for some time before their viscosity caused them to break up. Whenever two of these smoke-rings struck each other as they floated about, they rebounded from each other as two india-rubber balls would have done.

which those sensations act upon our consciousness. He says that if he were compelled to choose between pure idealism and pure materialism, he should select the former.

As it is a fact that the best philosophers of the day do not know what matter is, and are divided in opinion as to its nature, we have just cause for complaint that Mr. Bradlaugh should use the word "matter" in the fundamental part of his argument against Spiritualism, without defining what he means by the term.

There are people who think that there is no such thing as common matter at all, and that the external world is the result of mental conditions. Let a person's mental condition change, as in clairvoyance, and the room in which the sensitive is sitting exists no longer for him; he sees things which are taking place hundreds of miles away, and the distant scenes and actors are real, material, and present to him.

#### STARTLING SPIRITUAL MANIFESTATIONS.

MRS. EMMA HARDINGE'S *History of American Spiritualism* contains descriptions of some unusually unpleasant spiritual manifestations in California.

She says:—"I have copied them, almost verbatim, from a file of the *True Californian* of the date of 1856, but the entire details of the transactions, together with a vast amount of still stranger phenomena unpublished, I have myself received from the lips of the witnesses. With this article I enclose to Mr. Davis a private memorandum of the names of the parties mentioned in initial letters in the narrative, with the permission to show these to persons acquainted in California, or likely to become so; in addition to which, I am permitted to say that Mr. Joseph Atkinson, well known in this city of San Francisco, as for some years past proprietor and superintendent of Lone Mountain Cemetery, is not only fully cognizant of all the facts, and personally acquainted with all the parties concerned, but is willing to answer in person all inquiries, and furnish names, references, and details in connection with the affair, to any one interested enough to write or call upon him."—P. 444.

Mrs. Hardinge then narrates, that Mr. J. P., in whose house the manifestations took place, lived on Russian Hill, an elevated spot commanding an extensive view of the city and bay of San Francisco. She tells how a Mr. King—a deceased friend of the medium and sitters—appeared. She says:—"On looking towards the place they all perceived the figure of Mr. King, plainly apparent, precisely as in life, and in his usual attire. The figure was dense, and presented nothing of the usual shadowy appearance of such apparitions. He stood quite still until Mr. J. P. addressed him; when, at the request of this cool observer, he raised first one arm and then the other; moved to the side, advanced, and retreated, turned his head, bowed, and, in fact, for several minutes continued to obey every motion suggested. All at once Mr. P. made a sudden dart forward, a movement for which he had been some time preparing, intending, as he expressed it, to 'grab him'; but, on the instant, every article in the house seemed to be set in motion at once, as if by the shock of an earthquake. The figure 'melted out' instantly. Every piece of furniture in the two rooms was thrown or rolled out of its place, several panes of glass were broken as if by an explosion, and cushions were dashed, with blinding dust and force, into the faces of every one in the library."—P. 447.

She then quotes the following account of another *seance*, written by an eminent lawyer, and a friend of the editor of the *True Californian*, in which the narrative was printed:—

"Q. Mr. King, can you appear to night?

"A. I will.

"Q. How long first?

"A. In fifteen minutes.

"Q. What signal will you give?

"A. I will ring the door-bell.

"We waited for about six minutes only, when the door-bell was rung very violently, and an attempt was apparently made to enter at the door. This was partly made of glass, and opened from the piazza. The noise of the door and glass rattling was very violent, and sounded strange and ghastly in the silence and semi-darkness of our circle. Mrs. X.'s mother, children, and servants, were awakened by the noise, and the fierce house dogs, of whom Mr. J. P. had provided several since these manifestations commenced, began baying ferociously.

"Mr. J. P. immediately rose, and in his calm, collected way carefully traversed the whole length of the house, and the piazza all around. Not a creature in the mortal form could be concealed in the ground undetected by the fierce dogs, who were set loose to prevent the possible tricks of strangers; besides, the full moon lighted up the room within and without, and from the moment when the bell rung every eye was fixed upon the glass door, and, even whilst it was most violently shaken, we all knew, for all saw, that not a creature was visible near it. We then resumed our circle, and inquired, through the raps, who was now present. 'Capitani' was the name spelled out, and recognised by Mrs. X. as an old Kanaka woman who was known to them and had died several years before.

"Mr. J. P. asked if she would appear to-night as she had on former occasions; she answered in the affirmative, and promised to ring the door-bell as the signal of her approach. It was scarcely twenty seconds after the raps had ended spelling out this message, when the bell again rang furiously, and at the same moment a bush growing within a few feet of the window was shaken so violently as to fix all our attention upon it in the fear that it would be torn up by the roots. Then we [having our attention fixed upon the bush] distinctly, and all together, saw a gigantic human figure apparently rising and emerging from the bush, issue out into the broad moonlight, pass within two feet of the window before our eyes, and glide off towards the kitchen. By a common impulse we all rose and rushed to the window, but only in time to see that figure melt out, and another rise up, as it were, out of the ground, and immediately seat itself upon a bench before the kitchen door, and full in the glare of the broad moonlight.

"And here I would fain pause, for I have no words adequate to describe what I then saw; and, though its memory will be for ever engraven upon my brain, I can neither communicate in words the least reality of it, nor yet attempt its description, without subjecting myself to the charge of the wildest exaggeration. I can only add, I am now writing for the philosopher and those who, I cannot doubt, will in futurity realise similar manifestations, and the clue to them; hence, for the sake of science, and that supreme truth which will some day vindicate and prove itself, I will attempt a verbal description of this appalling apparition.

"It certainly bore the human form, though in distorted and frightful disproportion.

"It was of gigantic height and frightfully lean. Its face was hideously long, thin, and distorted; blacker than any idea of blackness I ever had before; but its expression I never can pourtray. I can only say it was an appalling mixture of rage, hate, and despair, so shocking that I cannot at any time attempt to recall it without a sickening sensation of horror.

"It was horrible to look at, horrible to think of, and I hope my mortal eyes will never again be blighted with so hideous a spectacle; and yet I looked, and we all looked, with a fixed fascination I cannot describe, though I confess then, and still feel now, as if I would have given much never to have seen it. The noise of the ringing bell had again disturbed the mother and younger children of Mrs. X., who were occupying the chamber above us.

"Attracted to the window, as they had often been to witness similar phenomena, they looked and saw, exactly as we did, the ghastly apparition below. Unable to retreat, yet scarcely able to endure the sight, they stood, as they afterwards described, awe-struck and spell-bound by the shocking spectre. He wore a large white robe thrown fully around him and partly covering his immensely long lean head; and there he sat, reclining on the bench, full in the moonlight, silent, still, and ghastly, in all his appalling ugliness. The face was turned to us somewhat in profile.

"For myself, I confess, the time came when I could bear this scene no longer. After looking on the goblin—for human I can never think it—till the sight overpowered me, I rushed to the piazza door, feeling the necessity for air.

"I was followed by the ladies, who were almost fainting; but on attempting to unfasten the door, which Mr. J. P. had opened with perfect ease but a few moments before, we found it barricaded. Mr. B., the bravest amongst us save Mr. J. P., remained, watching the goblin, as did the family upstairs, until they saw it gradually and slowly melt out. They never lost sight of it until its disappearance. As we retreated, the sofas, chairs, tables, cushions, globes, and mathematical instruments, were hurled about in every direction with great violence. I was severely struck with a book, and one of the ladies had a cushion dashed in her face, the dust from which blinded her eyes for several minutes.

"Mr. J. P. and his wife now joined me at the door, and after great exertion we succeeded in forcing it partly open, when we found that the heavy iron gate at the entrance of the grounds had been literally torn up out of its sockets, and placed bodily against the piazza door. This must have been done in a few minutes, since one of the servants had just passed through and fastened it. It must have been accomplished without noise, though it would have taken several men to achieve such a feat, and we had sat opposite to it, with the moon shining full on it, the whole period of the circle: hence human agency in such a work was simply impossible.

"We then followed Mr. J. P., who, by the way, was the only one of our party that retained any presence of mind, through the house to the kitchen, where we hoped to confront the apparition which we had last seen, as described, on the bench outside of it. Arrived there in tumultuous haste, all was over. The bench was empty, and not a trace remained of our ghastly visitor.

"Fortunately, Mr. B. and Mrs. X.'s mother and children had never quitted their posts of observation, and each described in an exactly similar manner the mode of the spectre's disappearance. Mr. B. stood within eight feet of it, and, just as we approached the kitchen-door, he saw, as did those above, the creature rise with slow deliberation, standing a minute still, as if to display its enormous height, then, lightly lifting its robe, it seemed to float off a little way, and then, instantly, in the clear space, become invisible. There were four witnesses of this scene, and each gave a precisely similar account when questioned separately. At length we returned to the library, and, after some time spent in attempting to regain our composure, we resumed our sitting; but I was so shocked at what I had lately witnessed, that I protested against resuming the seance unless the whole circle pledged themselves that no effort should be made to summon back our frightful visitor.

"We all agreed to bend our minds and aspirations on the attempt to call around us kind, genial, and more human beings, and conjured some bright and happy spirits to visit us, and aid in dispelling the horrors of the last apparition.

"We had not taken our places five minutes before, nervous and distrustful as we still were, we were convinced our petitions were answered. Cool, balmy breezes played around us; soft, caressing hands stroked our cheeks and heads; more than a dozen small, white, human hands gleamed about the room, at first shadowy and like thin vapour, at last palpable, opaque, and seemingly as firm in sight and touch as our own hands. Mr. J. P. had been suffering all day from toothache, and several of those soft hands were seen and felt tenderly stroking his face. In a short time he exclaimed that the pain was entirely gone, when the soft touches were withdrawn; after which we were admonished, by raps, to break up our circle, which, at about half-past one o'clock, we most reluctantly consented to do.

"Kind good nights were spelled out by the spirits, and we all departed."—Pp. 447—449.

#### HEALING MEDIUMSHIP.

THERE is a wonderful power of healing in mesmerism, which power is greatly increased when the mesmeriser is also a medium, and aided by spirits. Dr. Newton cured on the spot about one in every six of the persons he mesmerised, and some of these rapid cures were of the most astounding nature. We published a list of more than one hundred of the cures, with the names and addresses of the patients, yet we never heard that any medical men took the trouble to call upon those people to verify facts so intimately connected with their profession. Neither did any of the daily newspapers send a correspondent round in a cab to see the cured people. On the contrary, they abused Dr. Newton, and called him a "miracle-monger," although Dr. Newton constantly disclaimed the power of working miracles, and publicly stated, over and over again, that he did not believe in miracles. He said that as he charged nothing, and certainly cured people, the newspapers need not have abused him so. They might have called him an enthusiast (and he certainly was an enthusiast of the deepest dye), but they ought not to have called his sincerity into question. During his short stay in England, he gave a great deal of money to the poor, and his only regret was that he had not more to give. We have been informed that when

he left England he was £700 poorer than when he arrived here.

As we have often stated, Spiritualism is much more a mental than a physical science, and the state of the *affections* of the sitters has an all-powerful influence at *seances*, in aiding or retarding good manifestations. It was just the same with the cures effected by Dr. Newton. He often said to the patient,—“If you love me when you look upon me, I know that you will be cured,” and so it proved in practice. Still, it was not in the nature of everybody to fall in love with a perspiring old man in shirt-sleeves. Intellectual Spiritualists, who could overlook external circumstances, and appreciate the grand and good work Dr. Newton was doing, usually had their ailments cured, and poorer Spiritualists, who looked up to him with reverence and love, had their diseases cured with great ease. His greatest failures were with fashionable people, who stared at him as a living curiosity, and critically viewed his manipulations as they would a new experiment in physics. In the presence of such people, his power fell to the ground. He told us he did not like to speak to them with *authority*, and could not feel towards them the same amount of love that he did to others. He professed to love every living thing, for he argued that the worst of mankind could not help their acts, and that others would have acted just the same had they been surrounded by the same conditions.

There were exceptions to the general principles we have laid down about his healing mediumship. He occasionally failed with sympathetic people, and sometimes succeeded with persons who did not believe in his powers. But in these exceptional cases, so far as we saw, the sympathy in the one case was not very great, and in the other case, there was little or no mental antagonism.

During his short stay in London, he performed more cures than all the Bible celebrities put together; and was as soundly abused for it in the newspapers as Jesus Christ would be, if he came to London tomorrow, and did the same thing. Such deeds are admired in theory, both by Church and State, but in practice they have an awkward tendency to interfere with the real religion of the materialistic British nation,—namely, cash and vested interests.

The facts of Dr. Newton's mediumship raised a very great question,—namely, “If we had more healing mediums, could some of them effect cures where the others failed?” If so, it is clear that a power exists in the world to cure, perhaps, four out of every six diseased persons, instead of the one out of every six cured by Dr. Newton.

There being at that time no other healing medium in this country, we went to the Mesmerie Infirmary to learn whether it was a fact that some mesmerists could cure patients who had not been cured by other mesmeric operators. We were informed that it is an established fact in mesmerism that some operators succeed where others fail.

Further, many diseases are hereditary, and due to ante-natal causes preventible by rational and intelligent people.

Also, an enormous amount of disease is caused by the partial laws which drain most of the means of subsistence in England into the possession of a very few people, leaving the rest to fight against an abnormal amount of mental and physical troubles, most damaging to health and happiness.

To sum up all these facts, it is clear that a great amount of power to cure and prevent disease exists in the world, but is unused, because of the people at large, and most of their leaders, being so deeply stained by that great sin—ignorance.

Dr. Newton differed from ordinary mesmerists in the matter of his being a powerful medium, though he very rarely had any physical manifestations. When any danger threatened him, his spirits would occasionally wake him up in the night, and tell him of the danger, signalling out the messages by means of loud raps on the floor. One morning we called upon him at Hampstead, and found him in a state of great glee. A withered and brown geranium, to all intents and purposes *dead*, had been lying on his table in the bedroom when he went to sleep, and in the morning the spirits told him that they had restored it by means of vital power taken from his body. He found the geranium looking as if freshly gathered, and on comparing it with flowers on the plant from which it had originally been plucked, the restored geranium was found to be of perceptibly deeper colour than the others.

Dr. Newton did not like the protracted presence of positive-minded people. If such talked to him for some time, he would often fall into a trance-sleep, and much of his strength would temporarily leave him. Once his spirits gave us a message to the effect that Dr. Newton himself had, practically speaking, long since passed through the process of physical death, and had given up his bodily organism to be used for good purposes by high spirits. They said that Dr. Newton was only one of a band of spirits who controlled the organism, that he had already tasted all that he would ever know of death, and that he and the other spirits would use his earthly body so long as its vitality should last; but in the end, like all other things of flesh, it must pass away.

#### PRIVATE SEANCES.

(Reported by permission.)

##### SEANCE AT MR. HOLMES'S.

On Saturday evening, Dec. 14th, we were present at a private *seance* for spirit faces at Mr. Nelson Holmes's, 13, Old Quebec-street, Oxford-street, W.

A dark room is used pending the construction of a proper cabinet; a partition of dark cloth separates the two rooms, and it has an opening in it about a foot square, through which the faces look at the spectators, who sit in the lighted apartment. A special peculiarity at these *seances* is that Mr. Holmes, who is the medium for the faces, sits *outside* the cabinet, and there is no living person in the darkened room. Mr. and Mrs. Holmes sit at a table close to the cloth partition, and the power used in producing the faces is drawn chiefly from Mr. Holmes, through the fibres of the cloth.\* As the manifestations proceed Mr. Holmes is strongly influenced, and three parts entranced, but never so deeply entranced that he cannot hear what is said to him. The arms of Mr. and Mrs. Holmes which are nearest to the partition become weak, and sometimes ache before the conclusion, as if much vital power were drawn out of them.

On the evening in question the proceedings began with a dark *seance*, through the mediumship of Mrs.

\* This suggests that in cabinets a large piece of non-metallic gauze might perhaps be placed between the mediums and the aperture, thereby forming as good a test as the “iron-grating” suggested by the Manchester gentleman.—ED.

Holmes. The manifestations were very conclusive and satisfactory. She is not very sensitive to opposing mental influences, hence is one of the best mediums we know of to get good manifestations with certainty in the presence of persons who know nothing about Spiritualism, supposing those strangers do not spoil the *seances* by attempting to impose their own conditions. This is why we recommend investigators to go to her *seances* first.

At the face *seance*, Miss Cook, who was present, also sat with Mr. and Mrs. Holmes at the table in front of the cabinet. The amount of light was small, the manifestations being as yet not fully developed; it consisted of a candle placed at one end of the room, with a hat before it to prevent the direct rays from falling upon the opening in the cabinet. The faces were seen by all, but the person for whom each face was intended had to go nearer, when invited, to recognise it.

The faces have no white drapery about them, and the spirits appear in the costume of everyday life. They do not talk, and as a rule the muscles appear to be rigid and motionless. They glide to the opening, and bow gravely and deliberately in answer to questions. Some of them are stony white, others flesh-coloured. The evening we were present one of the faces was recognised by "M. A.," the scientific gentleman who recently contributed some long and interesting letters on Spiritualism to the *Liverpool Mercury*. He says he has no doubt as to the face being that of a deceased and very dear friend of his. Another face was also recognised.

Miss Cook then went inside the cabinet, with Mr. Holmes, and the first result was that a face which had previously appeared could at once bear a somewhat stronger light; it also seemed to be more buoyant, for it several times floated up past the opening, and seemed to come down slowly and with difficulty. It was an old gentleman, with a white necktie, and apparently faded into nothing below the necktie.

Next "Katie" appeared, with her head-dress, as at Miss Cook's *seances*. Miss Cook was then entranced, six or eight feet from the opening, and Mr. Holmes was a little behind her, further off still. He says he saw something faintly luminous rising out of Miss Cook's body; this floated towards the opening, and, as it neared it, he distinguished the full-length form of Katie, connected with the medium by faintly luminous threads, extending from and to all parts of both bodies. When "Katie" looked out of the cabinet, he could see the light from the outer room shining through her—she was translucent. All this is specially interesting, because previously nobody had seen Miss Cook's manifestations from the inside of the cabinet, though many have tried. It was, probably, in consequence of being a face medium that Mr. Holmes's influence did not conflict with hers.

This manifestation brought the very interesting *seance* to a close.

#### SEANCES AT MR. GUPPY'S.

On Tuesday, Dec. 17th, two or three friends were present, with ourselves, at the house of Mr. S. Guppy, 1, Morland-villas, Highbury-hill-park, N., and one of the guests suddenly suggested that there should be a face *seance*. To this Mrs. Guppy, with her usual kindness, readily assented. The gaslight was turned down, and she entered the photographic room used as a cabinet. She looked out at one of its openings, and soon a dark face, surrounded with white drapery, looked out at the

other. The light being too feeble for features to be distinguished, we were asked to go close to the cabinet, and then saw that it was an Eastern face of the Hindoo type—no beard. The eyes and teeth moved. We were allowed to feel the face, and it was cold. Next a marble white, rigid face, came, said to be Katie's; we could not see it very clearly.

Mrs. Guppy does not sit much for face manifestations, but the few sittings she has had enable the faces to bear much more light than they did at first. By further trials the power will doubtless grow stronger still.

On Christmas Eve there was an evening party at Mr. Guppy's. Mrs. Guppy and Mr. Williams sat in the cabinet for face manifestations in a fair light. "John King" appeared with a pale large round face, dark beard, and a white turban; he was also dressed in white. He did not put his head out into the light, but came near enough to the opening for us to see his lips and muscles moving as he talked with his well-known strong voice.

Christmas festivities occupied most of the time of the guests during the rest of the evening, and all had a very happy time of it.

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

Since our last notice, there have been several *seances* at Mr. Cook's, at Hackney, for spirit-faces, through the mediumship of his daughter, Miss Florence Cook. The manifestations were much the same as those already described in these pages. Katie can now change her face from black to white, and *vice versa*, in about fifteen seconds. When the dark face shows, the eyeballs have a deep chocolate colour, which is very remarkable. The teeth of the dark face have not yet been seen. The lips of the dark face are of a dull, and not pure, red colour. Indeed, this face seems as if produced by some transparent dark brown colouring matter passed through the skin of a face which previously was coloured naturally. Katie will sometimes ask for a paper and pencil, and write short letters before the whole company. The following is the first she ever wrote in this way, and she said she intended it for Mr. Blackburn, of Manchester:—

I have strained a point to write a few lines to wish you, dear friend, a merry Christmas and a happy new year. Love from your and Florrie's friend.

ANNIE MORGAN (or, KATIE KING.)

The foregoing was written on the 18th of December, in the presence of Mr. J. M. Gully, M.D., Streatham; Mr. F. Piercy, Pall Mall; Mr. B. Coleman, Bernard Villas, Upper Norwood; Mr. W. H. Harrison, Herne Hill; and "M. A." (This last witness does not desire his name to be published.)

While the manifestations are going on, the medium is seated in the lower part of the cabinet, with a string passed round her waist, and sealed, and the end of the string held by somebody outside. Thus, even the slight motion caused when she coughs is felt by the person holding the other end. The faces show at the top of the cabinet far above her head.

We have received the following letter from Mr. Coleman about the preceding *seance*:—

To the Editor of the *Spiritualist*.

SIR,—I was privileged to make one of four strangers who were present at Miss Florence Cook's *seance*, on Wednesday last, and had I not been specially asked to express my opinion of what I then witnessed, I should have been contented to refer your readers to those accounts which you have already published in several of your past numbers, and to a most graphic narrative in the *Daily Telegraph* of the



10th of October last of a very similar exhibition from the pen of "Our Own Commissioner," which the editor has dared to publish. I say *dared*, for it is certain that the manifestations which I and a few others have placed upon record for many years past as phenomenal facts worthy of the consideration of philosophers have been rudely and scornfully treated at various times by that journal in common with most of the others. To my knowledge some of the best minds which are now engaged in the study of Spiritualism, are those who were specially engaged by one or another of the public press to strangle it. Such facts at the present time are the best evidences that the truths of Spiritualism are dawning on the minds of a large portion of our literary men, who have been misled by the false science engendered by prominent members of the Royal Society.

The particular features which accompany Miss Cook's mediumship are very remarkable, and the very simple but complete means which are offered to the observers at once frees the medium and her friends from all suspicion of trickery. In addition to the faces shown in the light—the white faces and that with a pure Eastern skin—there was one who had not appeared before—a young man's face with a dark beard and moustache, all bearing the features of the young girl herself, which is a fact for the philosopher hereafter to reflect upon.

This semblance of the medium's face will no doubt be surpassed; it will remain as one condition of spirit power, and we shall doubtless attain through this interesting young lady's mediumship an advanced phase, when spirits will come to us and individualise themselves to one and another of the audience, as a mother or wife, with the well-remembered expressions of past days which all may recognise.

One very remarkable incident took place at the close of this evening's *seance*, which was certainly not in any programme. One of the strangers present asked if the spirit would write a message for us. It consented, and a piece of foolscap, very much crumpled, and a pencil, borrowed from one of my friends, was handed to the figure whose face and two hands were visible to us all. Seizing both the paper and pencil with a natural but hasty grasp, the figure placed the paper on the ledge of the aperture, which no mortal could do, and then commenced writing rapidly, breaking the pencil in the act, asking with a wave of the hand for another, obtaining it, and concluding a neatly-written message, wishing us all the compliments of the season, &c.

My friend Dr. Gully accompanied me, and he agrees with me in thinking that it was, upon the whole, one of the most convincing *seances* we had ever attended.

Upper Norwood, Dec. 23rd, 1872.

B. COLEMAN.

Mr. Dunphy has sent us the following account of another *seance*, at which he, Miss Marie Scott, Mrs. and Miss Corner, and other friends specially invited by Katie King, were present:—

*To the Editor of The Spiritualist.*

SIR,—You will oblige me by giving me the opportunity of briefly describing a *seance* held at the house of Mr. and Mrs. Cook, of Hackney, on Monday evening, the 23rd inst. The medium was her elder daughter, Miss Florence Cook, and the circle was composed, as I am informed, of some half dozen friends, specially invited to be present. The test applied was simple but satisfactory. A thin twine was passed round the medium's waist, and two knots having been tied both were carefully sealed. Miss Cook then took her seat in the cabinet, and the end of the string having been passed through a hole in the door, was held by two gentlemen present. Had Miss Cook subsequently risen in order to reach the opening in the cabinet, or had she contributed in any way to produce the subsequent manifestations, the persons who held the string must have been able to detect her movements. A few minutes after the doors of the cabinet were closed, Katie began an animated conversation, and eventually showed her face several times. On resuming the *seance*, after a brief interval, a black face appeared at the opening, and shortly afterwards a man's face; the complexion of the latter was sallow, the head small, and the beard on the upper lip short and black. These faces did not bear so strong a light as that of Katie herself, nor was I able to ascertain that they spoke, although the motion of the eyes was distinctly visible. A fourth head (that of the "Haverfordwest spirit," as it is now termed) then showed itself, but without the scar over the left eye. The expression was not pleasant, and on questions being put to it, the only response was a somewhat *triste* expression and a shake of the

head. The general character of the face was similar to that of the medium, but the cheeks were rounder and fuller, and there was a black band over the forehead, while the head-dress was totally dissimilar. Katie and the black face subsequently came again, and in some instances the interval between the appearance of the one and the other did not exceed ten or fifteen seconds, but in no case was I able to see that both faces were exhibited simultaneously.

The conversation having turned upon the practicability or impracticability of mechanical hands being protruded, Katie was asked whether she would put on a diamond ring, as also a pair of black gloves. Assenting immediately, both were handed to her; the ring was put on the wedding finger, and the gloves drawn on; one of the latter was subsequently turned inside out, while the fingers of the other were knotted together in a curious manner. A lady's pocket-handkerchief was also rolled up into a ball, and the ends concealed in some cunning and complicated fashion.

That mechanical hands could have done these things with the rapidity we noticed was absolutely impossible. But a further and more curious test remained. It seemed to me that the suggestion of mechanical agency (started by myself with a purpose), aroused all the energy, and evoked all the dexterity of the mysterious agency by which the manifestations were produced. Somebody having observed that mechanical fingers would find some difficulty in writing quickly, Katie called for pencil and paper, and said she wanted to write a note. I then produced a gold pencil-case with a double movement, one for producing the lead, and the other a pen. When handed to Katie, she immediately unscrewed the little cap at the top, so as to scatter the store of leads on the carpet; but as the receptacle happened to be empty, she laughed and screwed on the top again. She then wrote the following message on a sheet of note-paper and threw it out:—"I am much pleased that you have all come to-night at my invitation.—Annie Morgan."

On the other side of the paper were the words:—"This is for my dear beloved —. A merrie Christmas and a happy new year."

Annie Morgan was, I understand, the terrestrial name of the spirit who, however, prefers the appellation of "Katie."

Katie subsequently wrote a message of sympathy to a lady whose daughter was present, but who was herself prevented by indisposition from joining the circle. All these manifestations occurred under a bright light.

A very brief *seance* was afterwards held with the lights entirely extinguished. Miss Cook was locked up in the cabinet, the key being left in the door. The hands of all present were then clasped, and in a few minutes we heard the key turned in the door, and Miss Cook, giving a slight scream, was carried, or propelled into the centre of the room, while the doors of the cabinet were flung wide open! I am positive that no person left the circle to open the cabinet, nor could any foot have crossed the floor for the purpose without my hearing it.

I do not attempt to offer any explanation of these phenomena; but judging from the rapid development of the manifestations of late, there is, I think, reason to believe that more light will eventually be thrown upon a subject which, up to the present time, has baffled the ingenuity and research of the learned and the curious, and which is certainly directly opposed to the traditional ethics of physical science and moral philosophy.

In common with other inquirers, I am sincerely anxious to arrive at a solution of what must be admitted to be the most astounding phenomena of an age remarkable above all its predecessors for the rapid development of Truth.

HENRY M. DUNPHY.

3, Essex-court, Temple, December 26th.

We have received the following letter from Mr. Enmore Jones about a *seance* described in our last number:—

*To the Editor of The Spiritualist.*

SIR,—The reports of your two correspondents, respecting the 30th November *seance*, with Miss F. Cook, were very accurate; I only desire to add an incident. When looking at the visage of the spirits, I saw the eyelids were motionless; after a time, I asked if she could move hers, as we in the flesh did; at once the eyelids commenced their motion, as if by an ordinary human being. The face I might call Grecian, the flesh tint natural, with colour in the cheeks. The whole contour of features was placid and lustrous. The gaslight

was strong on the face, and the face steadily looked towards it, and often turned and looked at the visitors.

Enmore-park, S.E., December, 1872. ENMORE JONES.

The *Social Review* of December 14th contains a description, by Mr. George Fraser, of one of Miss Cook's *seances*, as follows:—

At the present moment Miss Florrie Cook, of Hackney, has far outstripped her contemporaries in "spiritual" gifts. Skilful as Mr. Home is in the arts of levitation and elongation, he has never yet succeeded in making his spirit-friends visible. Miss Cook undertakes to show those who visit her the very flesh and blood of the ghostly beings who hold communion with her whilst she is in the trance state. After such a promise our readers may imagine how Miss Cook's house is besieged with visitors—and how anxious her father should be to conceal his private address. The editors of two at least of the London daily papers have attended Miss Cooke's *seances*, to say nothing of their "specials." The *Daily Telegraph* had a column and more about Miss Cook on the 10th October last. Lords and ladies, men of science, and literary gentlemen have been pouring in upon her abundantly, and it is not therefore surprising that some days ago we were pleased to be among the favoured few to whom Miss Cook is compelled to restrict her attentions.

Before the manifestations began Miss Cook shut herself up in a cupboard in the corner of a basement breakfast-room, above the doors of which a square hole had been cut large enough to exhibit, as in a frame, the head of any ordinary-sized human being; and it appears that the spirits retain their mortal dimensions. After some time had elapsed, the doors were opened by the direct command of the spirit-voice, and Miss Cook was discovered tightly tied in her chair, by a long piece of tape which had been shut up in the cupboard with her. We were requested to seal the knots of Miss Cook's bonds, and were particular to do so in such a manner that the slightest movement would break the seals. Then the doors were closed again, and shortly after the little curtains which veiled the opening above the cupboard doors were violently agitated by a mysterious hand, and we held our breath in expectancy until suddenly a beautiful head appeared, swathed in glistening white drapery. This, after conversing in whispers with the various company assembled, vanished, and at the end of a second interval, another beautiful face appeared with a long red cicatrix over the left eyebrow, declaring herself to be the departed friend of a gentleman present. This head has appeared at previous *seances*, making the same statement, but the mortal cannot at all recollect his wounded acquaintance. After another interval the first head reappeared, accompanied, as many present declared, by a black face, but from our position in the room we were only able to see one head. After this the voice directed the cabinet to be opened: this was done, and behold! Miss Cook was in a trance, and bound to her chair, just as before, whilst not one of the seals was broken.

Refreshments were now served upstairs, and general conversation engaged in. Then the second part of the *seance* began, wherein, though Miss Cook was this time untied, only one face was able to exhibit itself—a face this time surrounded by hair of a different texture and colour from that of the medium. Adverse spirits caused the comparative failure of the second half of the *seance*, said Miss Cook's familiar. So we broke up about a quarter to eleven, feeling somewhat weak in the knees and shoulders, and not quite certain what to think of it all.

Miss Florrie Cook is about sixteen, and of a most prepossessing appearance. Undoubtedly the spirit faces had a strong resemblance to hers, but there were some rather unaccountable differences. Whatever may be the secret of her mediumship, it is one worth knowing. Spiritualists say the gift of mediumship is a very common one. After this great success of Miss Cook, we expect to hear of quite a large development of spiritualistic power in the feminine part of the community; and we have therefore thought it worth our while to publish these short notes of a very singular *seance*.

MR. C. W. PEARCE, of 14, Burnley-road, Stockwell, S.W., is busily engaged in the formation of a spiritual society for Brixton and South London.

MRS. BASSETT, the non-professional medium, of Thornham-grove, Stratford, E., did much good for Spiritualism by her visit to Dublin, and several clergymen were present at her *seances*. She will probably visit South Wales soon.

## THE "SPIRITUALIST" NEWSPAPER.

UP to the present time it has been the custom in our young movement to more or less support the spiritual periodicals by subscription, but *The Spiritualist* for several years stood out against the principle, and returned sums of money which had been remitted to it unasked. In consequence of this line of action we found ourselves subjected to most unfair competition, as our neighbours all the time were heavily subsidised year after year by subscriptions. Hence, for once, we recently fell in with the system, and the result was the very liberal amount of support shown by the subscription list printed in another column. We know well the exceptionally large amounts which Spiritualists have given to various objects of late years, so think the aid in this case to be all the more generous.

The result is that *The Spiritualist* is now published fortnightly instead of monthly, so that a very great addition to the literature of the movement has been made at very small expense, as compared with the results. We wish our readers to raise the present sum total by not less than £25, when we will close the subscription list altogether, and consider that we have been adequately supported in the step of fortnightly publication. If, therefore, those of our friends who have not subscribed will come forward, and those who have subscribed some of the smaller amounts, will increase them, the solitary subscription list we have ever opened in connection with this journal will be closed.

There should be some central body of Spiritualists, in no way connected with the spiritual journals, to consider these and other questions of great interest to the movement. If it be considered to be for the good of the movement to expend funds to aid the Spiritual periodicals, then we submit that those funds should be divided *equally* among the different journals by the central society; otherwise there is direct encouragement to persons to start periodicals which cannot possibly be self-supporting, and to make up the deficiency by hard begging.

If A starts a business to clear its own expenses, and to be a burden to nobody, but B undersells him by supplying goods under cost price, and makes up the deficiency by incessantly demanding subscriptions, it is clear that the subscribers by subsidising B, fine A heavily so long as he refuses to adopt the subscription system. Moreover, when he adopts it, they have the burden of supporting two undertakings, neither of them remunerative.

These, and many other questions of interest to Spiritualists, ought to be considered by an independent central tribunal, in no way connected with the Spiritual periodicals. In No. 41 of *The Spiritualist* we gave a list of some of the gentlemen qualified to manage a central association; they were persons in whom the great body of Spiritualists would have confidence. We have since heard from several leading Spiritualists that they desire to see such a central association formed, and one gentleman has just written to us volunteering £10 a-year towards its support.

## Marriage.

JENCKEN—FOX.—On the 14th inst., at St. Marylebone Church, by the Rev. Mr. Braithwaite, Henry D. Jencken, Esq., Barrister-at-law, &c., &c., to Miss Kate Fox, of Hydesville, New York Co., United States.

## Entered Spirit Wife.

COOK.—On the 19th inst., in her 84th year, Harriott, relict of the late W. Cook, Esq., Southwark, and grandmother of Miss Florence Cook.

## ANSWERS TO CORRESPONDENTS.

T. V.—Haverfordwest.—Your very natural questions were answered in No. 38 of the *Spiritualist*, first article.

J. J.—Barking.—We do not see what good the publication of your letter would do. Proofs of spirit identity are often given through test-mediums, but nobody has the power to summon any particular spirit.

MR. HOLMES writes to us that the little spirit Rosa complains that we did not give the exact words, last month, of her whimsical song. She gives the following correction:—

"A grasshopper sat on a sweet potato vine,

On a sweet potato vine,

On a sweet potato vine,

And a big turkey-gobbler came a-snicking up behind,

And nipped him off from that sweet potato vine."

I. M. D.—Most of the particulars you sent have already been published.

J. T. M., Peterborough.—Your letter is in type, but kept over for want of space at present.



## MARRIAGE OF MISS KATE FOX.

ON Saturday, December 14th, 1872, Miss Kate Fox, so well known as the medium through whom modern Spiritual manifestations first began in America (about twenty years ago, when she was a mere child), was married to Mr. Henry Diedrich Jencken, barrister-at-law, etc., etc., at the old parish church, Saint Marylebone. The marriage ceremony was performed in the presence of a few personal friends only; had the approach of the happy event been generally known beforehand, there is no doubt that there would have been a very large attendance of Spiritualists on the occasion.

The bride was dressed simply in white and lace, with a half wreath of white flowers in her hair. Miss Ogden, her companion, who was richly dressed in black silk and point lace, carried her veil; at the altar stood Dr. Bird, who gave away the bride; a few other intimate friends were likewise present. The marriage service was conducted by the Rev. Mr. Braithwaite. At its conclusion the bridal party drove to 45, York-place. The guests present at the breakfast were Miss Ogden, an American lady, who came to England in company with her intimate friend, Miss Fox; Dr. Fred. Tomkins, an old and dear friend of Mr. Jencken, author of several works on Roman Law, and a gentleman well known in America; Dr. George Bird, and Miss Bird, of 49, Welbeck-street; Mr. Henry Cholmondeley-Pennell, the poet, and Mrs. Pennell; Mr. James Wason, of Liverpool; and Mr. William H. Harrison.

In the course of the few speeches which were made at the breakfast, most heartfelt good wishes for the happiness of Mr. and Mrs. Jencken were expressed. The spirits, also, took part in the proceedings by means of loud raps emanating from various parts of the room; they also manifested their presence by repeated movements of the breakfast table, which, despite of its burden, including the huge wedding-cake, was tilted several times bodily off the ground.

There was nothing to mar the pleasure of the party, except a toast which was given by Mr. Jencken, in which he alluded to some trials which his bride had passed through since her arrival in England; a tinge of sadness then passed momentarily over her face. Messages of a private nature, for Mr. Jencken, from Miss Fox's departed mother, were spelt out. Mr. Harrison asked whether the spirits could carry a message that morning to any friends in America. The raps said, "Yes; to Maggie" (Miss Fox's sister). He then asked them to say, "Your sister Katie was married to-day in the presence of nine loving friends." He asked if they could also give the message to Mr. Mansfield in New York, as so many different spirits were able to communicate through him. The spirits replied that they would try. This was at three o'clock; so that the time in America was then about ten in the morning. Some jocular remarks were also made by the spirits, and one of them of the name of Taylor signalled out—"Jencken is his own master no longer"—a message which created much merriment. The same spirit added, "Meet again on Tuesday week."

Later in the day Mr. and Mrs. Jencken left London for Tunbridge Wells. We are sure that all Spiritualists will join with us in wishing them every happiness. Mr. Jencken is one of the few professional gentlemen who years ago was not afraid to publish what he knew about Spiritual phenomena at a time when the promulgation

of such truths produced more ridicule and required more moral courage than at present.

Mr and Mrs. Jencken returned to London yesterday, and will probably visit Paris soon.

## THE ANTHROPOLOGICAL INSTITUTE.

## SERPENT WORSHIP.

ON Tuesday evening, December 17th, at the ordinary fortnightly meeting of the Anthropological Institute, at 4, St. Martin's-place, Trafalgar-square, London, Dr. R. S. Charnock, F.S.A., presided.

Mr. C. Staniland Wake read a paper on the "Origin of Serpent Worship." He said that "we are indebted to Mr. Fergusson for bringing together a large array of facts, showing the extraordinary range which serpent worship had among ancient nations. It is true that he supposes it not to have been adopted by any nation belonging to the Semitic or Aryan stock; the serpent worship of India and Greece originating, as he believes, with older peoples. However this may be, the superstition was certainly not unknown to either Aryans or Semites. The brazen serpent of the Hebrew Exodus was destroyed in the reign of Hezekiah, owing to the idolatry to which it gave rise. In the mythology of the Chaldeans, from whom the Assyrians seem to have sprung, the serpent occupied a most important position. Among the allied Phenicians and Egyptians it was one of the most divine symbols. In Greece Hercules was said 'to have been the progenitor of the whole race of serpent-worshipping Scythians, through his intercourse with the serpent Echidna;' and when Minerva planted the sacred olive on the Acropolis of Athens, she placed it under the care of the serpent deity Erechthonios. As to the Latins, Mr. Fergusson remarks that 'Ovid's *Metamorphoses* are full of passages referring to the important part which the serpent performed in all the traditions of classic mythology.' The superstitions connected with that animal are supposed not to have existed among the ancient Gauls and Germans; but this is extremely improbable, considering that it appears to have been known to the British Celts and to the Gothic inhabitants of Scandinavia. In Eastern Europe there is no doubt that the serpent superstition was anciently prevalent, and Mr. Fergusson refers to evidence proving that 'both trees and serpents were worshipped by the peasantry in Esthonia and Finland within the limits of the present century, and even with all the characteristics possessed by the old faith when we first become acquainted with it. The serpent entered largely into the mythology of the ancient Persians, as it does into that of the Hindus. In India it is associated with both Sivaism and Vishnuism, although its actual worship, perhaps, belonged rather to the aboriginal tribes, among whom Buddhism is thought by recent writers to have originated. The modern home of the superstition, however, is Western Africa, where the serpent is not merely considered sacred, but is actually worshipped as divine. On the other side of the Indian Ocean traces of the same superstition are met with among the peoples of the Indian Islands and of Polynesia, and also in China. The evidences of serpent worship on the American Continent have long engaged the attention of archaeologists, who have found it to be almost universal, under one form or another, among the aboriginal tribes. That animal was sculptured on the temples of Mexico and Peru, and its form is said by Mr. Squier to be of frequent occurrence among the mounds of Wisconsin. The most remarkable of the symbolic earthworks of North America is the great serpent mound of Adam's County, Ohio, the convolutions of which extend to a length of 1,000 feet. At the Edinburgh meeting of the British Association, in 1871, Mr. Phené gave an account of his discovery in Argyllshire of a similar mound, several hundred feet long and about 15-ft. high by 30-ft. broad, tapering gradually to the tail, the head being surmounted by a circular cairn, which he supposes to answer to the solar disc above the head of the Egyptian uræus, the position of which, with head erect, answers to the form of the Oban serpent mound. This discovery is of great interest, and its author is probably justified in assuming that the mound was connected with serpent worship. I may remark, in evidence of the existence of such structures in other parts of the Old World, that the hero of one of the Yagnas of the Zend Avesta is made to rest on what he thinks is a bank, but which he finds to be a great green snake, doubtless a serpent mound. Another ancient reference to these structures is made by Iphicrates, who, according to Byrant, 'related that in Mauritania there were

dragons of such extent that grass grew upon their backs.' The author then pointed out how primitive nations believed the serpent to have power over rain, clouds, and health. He said that "it can be shown that the Hindu deity is a form of Saturn, one of the Semitic names for whom was Set or Seth. It was the serpent symbol of this God which was said to have been elevated in the wilderness for the healing of the people bitten by serpents, and curiously enough Rudra (Siva) was called not only the bountiful, the strong, but the healer." He said that the serpent was also the symbol of wisdom, and added that "the most curious notion, however, is that of the Mexicans, who always represented the first woman, whose name was translated by the old Spanish writers 'the woman of our flesh,' as accompanied by a great male serpent. This serpent is the sun-god Tonacatl-coatl, the principal deity of the Mexican pantheon, and his female companion, the goddess mother of mankind has the title Cihua-cohnatl, which signifies 'woman of the serpent.' With the Peruvians, also, the principal deity was the serpent sun, whose wife, the female serpent, gave birth to a boy and a girl, from whom all mankind was said to be descended. It is remarkable that the serpent origin thus ascribed to the human race is not confined to the aborigines of America." The author, after referring to the identification of Seth with the Phœnician Set or Taout, who was a serpent Sun-God, added that elsewhere he had "endeavoured to show that the name of the great ancestor of Hebrew tradition has been preserved by certain peoples who may thus be classed together as Adamites. He appears, indeed, to be the recognised legendary ancestor of the members of that division of mankind whose primeval home we can scarcely doubt was in Central Asia, answering, in this respect, to the Seth of the Semites. According to the tradition, however, as handed down to us by the Hebrews, Seth himself was the son of Adam. From this it would seem to follow that, as Seth was the Serpent Sun-God (the Agathodæmon) the legendary ancestor of the Adamites must himself have partaken of the same character. Strange as this idea may appear, it is not without warrant. We have already seen that the Mexicans ascribed that nature to Tonacatl-coatl and his wife, the mother of mankind, and that a similar notion was entertained by various peoples of the Old World. The Chaldean God Héa, who, as the 'teacher of mankind' and the 'Lord of understanding,' answers exactly to the Divine Benefactor of the race before referred to, was 'signified by the great serpent which occupies so conspicuous a place among the symbols of the gods on the black stone recording Babylonian benefactions.' The name of the god is connected with the Arabic Hiya, which denotes a serpent as well as life; and Sir Henry Rawlinson says that 'there are very strong grounds indeed for connecting him with the serpent of scripture, and with the paradisaical traditions of the tree of knowledge and the tree of life.' The god Héa was, therefore, the serpent revealer of knowledge, answering, in some respects, to the serpent of the fall. He was, however, the Agathodæmon, and, in the earlier form of the legend, doubtless answered to the great human ancestor himself. It is curious that, according to Rabbinical tradition, Cain was the son, not of Adam, but of the serpent-spirit Asmodeus, who is the same as the Persian Ahriman, 'the great serpent with two feet.' In the name of Eve, the mother of mankind, we have, indeed, direct reference to the supposed serpent-nature of our first parents. Clemens Alexandrinus long since remarked that the name Hevia, aspirated, signifies a female serpent. The name Eve is evidently connected with the same Arabic root as that which we have seen to mean both 'life' and 'a serpent,' and the Persians appear to have called the constellation Serpens 'the Little Ava,' that is Eve, a title which is still given to it by the Arabs. But if Eve was the serpent-mother, Adam must have been the serpent-father. In the old Akkad tongue Ad signifies 'a father,' and the mythical personages with whom Adam is most nearly allied, such as Seth or Saturn, Taout or Thoth, and others, were serpent deities. Such would seem to have been the case also with the deities whose names show a close formal resemblance to that of Adam. Thus, the original name of Hercules was Sandon or Adanos, and Hercules, like the allied god, Mars, was undoubtedly often closely associated with the serpent. That notion is confirmed by the identification of Adonis and Osiris as Azar, or Adar, according to Bunsen the later Egyptian Sar-Apis, who is known to have been represented as a serpent. The Abaddon of St. John, the old dragon Satan, was probably intended for the same serpent-god. It is interesting to compare the ideas entertained as to the great dragon in

the Book of Revelation and those held by the Chinese in relation to probably the same being. Mr. Doolittle says:—"The dragon holds a remarkable position in the history and government of China. It also enjoys an ominous eminence in the affections of the Chinese people. It is frequently represented as the greatest benefactor of mankind. It is the dragon which causes the clouds to form and the rain to fall. The Chinese delight in praising its wonderful properties and powers. It is the venerated symbol of good." Mr. Wake closed by saying that "the facts brought together in this paper far from exhaust the subject, but they appear to justify the following conclusions:—1st. The serpent has been viewed with awe or veneration from primeval times, and almost universally as a re-embodiment of a deceased human being; and, as such, there was ascribed to it the attributes of life and wisdom and the power of healing. 2ndly. The idea of a simple spirit re-incarnation of a deceased ancestor gave rise to the notion that mankind originally sprung from a serpent, and ultimately to a legend embodying that idea. 3rdly. This legend was connected with nature—or rather sun—worship, and the sun was, therefore, looked upon as the divine serpent, father of man and nature. 4thly. Serpent-worship as a developed religious system originated in Central Asia, the home of the great Scythic stock from whom all the civilised races of the historical period sprung. 5thly. These peoples are the Adamites, and their legendary ancestor was at one time regarded as the great serpent, his descendants being in a special sense serpent worshippers."

Lord Talbot de Malahide said that the paper was valuable and interesting, although all the listeners could not be expected to agree with all its conclusions. More facts ought to be collected about the present as well as the past prevalence of serpent-worship before coming to a decision. He said that it was notorious that in the traditions of the Deccan the cobra plays a great part as a powerful and beneficent being. His friend, Sir Vincent Eyre, had recently met in France a most startling instance of serpent-worship at the present day, and had communicated the particulars to the *Athenæum* newspaper.

Dr. Carter Blake considered America to be pre-eminently the country of serpent-worship, and said that true serpent-worship was sometimes found in countries where there are no ophidian reptiles.

Mr. Moncure D. Conway, and others, also took part in the discussion.

Mr. Wake, in the course of his reply, said that Mr. Moncure Conway had expressed doubt whether the serpent was originally feared or loved. In India the serpent is considered to be a good being, and it is curious that the people believe the mark on the head of the cobra to have been placed there by Vishnu, an idea which bears a curious resemblance to a part of the narrative in Genesis. He thought serpent-worship had neither a good nor a bad beginning, but that serpents were revered much the same as deceased ancestors, or spirits. He (Mr. Wake) believed that the Jews were originally a race of serpent-worshippers, and that the brazen serpent in the wilderness was merely Seth, the serpent god. He thought that they worshipped Seth until the reign of Hezekiah, when they began to worship Jehovah, and they must have had some reason for the change.

A paper on the Garo Hill Tribes, by Major Godwin-Austen, was then read. The proceedings then closed.

THE ROYAL INSTITUTION.—Last Saturday afternoon the new session at the Royal Institution began with the first of a series of six lectures by Dr. William Odling, F.R.S., on "Air and Gas." He showed an experiment which he stated to be 2,200 years old; yet "apparently," he said, "even at the present day it was not understood by everybody, as it had been made matter of discussion within the last few months." He placed a vessel of water in one of the pans of a balance, counterpoised it by weights in the other, and showed that when he dipped his fingers into the water the arm of the balance was depressed at the water end. He then proved that the weight thus added amounted exactly to the weight of the water displaced by his fingers. Although he mentioned no names, it was clear that Dr. Odling alluded to the mistake made by Dr. Carpenter, in telling a public audience at Chelsea that Mr. Crookes had not allowed for increased weight caused by displacement of the water, in the experiments connected with Spiritualism, described in Mr. Crookes's last paper to the Royal Society. Mr. Crookes did not make the alleged mistake.

## THE "TIMES" NEWSPAPER ON SPIRITUALISM.

LAST Thursday the *Times* printed an article, three and a half columns long, on Spiritualism, prefacing it with the following preamble:—

It is now nearly twenty years since the late Professor Faraday made public the result of his investigations into the then fashionable mania of table-turning. With apparent conclusiveness, he proved that the mysterious movements which were at that time the new nine-days' wonder of the world arose from unconscious muscular action; but such is the tenacity of a belief once received into the mind, this solution of the pseudo-marvel seems to have satisfied few but those who were prepared to accept it by previous disbelief. Spiritualism and its adherents never heeded it; they went on their way rejoicing, and rose day by day on stepping-stones of their former selves to mysteries wonderful and still more wonderful. Our Australian Correspondence of this morning shows that the Spiritualist epidemic has reached the Antipodes, and that it has already attained the dignity there of having its own Press, and, still more, its own schismatics and sectarians. That in a generation which boasts itself to be one of exact science and plain matter-of-fact a belief should have been so long-lived, and should have grown even to such proportions that Mr. William Howitt, one of its chief fanatics, can number its adherents at "twenty millions," and that it should have attained to such an age and vitality without its falsity having been demonstrated to the satisfaction of all but the very ignorant, is strange indeed. It is evident either that the subject is surrounded by unusual difficulties or that in this matter our scientific men have signally failed to do their duty by the public, which looks to them for its facts. We believe the latter to be the case. It may be said, and is said by some, that Spiritualism was long ago investigated and proved to be a mass of imposture and delusion; but, as a matter of fact, this is not so, for there has never been undertaken an inquiry of that impartial, authoritative, and thorough nature which alone can decide a prejudiced controversy. Our *savans* too much preferring to give themselves up to such matters as the descent of men from monkeys, or the fertilisation of the world by means of mossy stones falling through space, have forgotten that, however absurd the phenomena and paraphernalia of Spiritualism may be, the sifting and settling of the whole matter, once and for all, would be a practical benefit for which the age would thank them at least as much as it thanks them for recondite theories and abstract speculations, half of which are only laid up in print for the next generation to ridicule.

Mr. Faraday never investigated spiritual phenomena. He found out by experiments at home that there was such a thing as unconscious muscular action, but had he given sufficient practical attention to the phenomena of Spiritualism, he would have seen that solid objects sometimes float in the air without being touched at all.

The editor then calls attention to the Report of the Dialectical Society, saying in effect that the sum total of eighteen months' investigation was that the subject was "worthy of 'serious attention' and 'careful investigation.'" This is not a fair statement, and amounts to a misquotation, because the Committee decisively reported that solid objects sometimes moved without being touched, in the presence of mediums, without there being any imposture or delusion in the matter.

The writer next gives a mass of information about Spiritualism, culled from the Report of the Committee of the Dialectical Society, after which he says—"Before writing upon this subject, we thought it our duty to see with our own eyes the actual development which Spiritualism has attained here in London." He then describes a dark *seance*, evidently with Messrs. Herne and Williams; he tells how, after searching the room, he and his friend held the hands and feet of the mediums. He says:—

We took hold of one hand of each medium, and at the same time pressed a foot and knee firmly against the foot and knee on each side of us. Our friend sat in precisely the same manner, and thus the "mediums" were kept in complete

custody. A box of matches was on the table. We sat as still as a mouse, listening for the least sound. Presently we felt something hard pressing gently against the back of our head. Saying nothing, we leaned our head backwards, when the substance seemed to yield and slid softly over our hair. We made a sudden grasp at it with our left hand, still holding fast the right hand of the medium, when there was a sound of something falling heavily on the table. Our friend instantly struck a match, and lo! one of the cane-bottomed chairs, which when we sat down were arranged round the room, was lying on the table. . . . We must confess the chair in the dark fairly puzzled us, and we came away, very far, indeed, from being Spiritualists, but wishing we could spare time and trouble to come again and again till we had sifted the whole matter to the bottom.

The editor then describes another *seance*, evidently with Mrs. Mary Marshall the younger. He says:—

This *seance* was held in the evening at the house of a famous professional medium. We and our friend were admitted by special favour, for the lady in question has been left money, has retired from public practice, and lives in a handsome way somewhere towards Hampstead. We sat in the drawing-room, in a good light of gas, and scarcely had the medium touched the small round table than "John King," her well-known familiar, took possession of it and caused it to play all manner of antics. It jumped into our lap and into the air, and conducted itself in the wildest way. But the lady's fingers, and they were strong, were upon it all the time, and there was also a difficulty and a delicacy in clearing her dress quite away from the claws of the pedestal. We do not for a moment accuse the medium of cheating, but these are facts. What we wanted were decided raps and motion absolutely without contact, and this we were unable to obtain, though we made several attempts. An alphabet of printed letters was now laid on the table, and we were desired to think of a name and to pass a pencil along the lines of letters. We thought of one, and moved the pencil over the paper. Knowing the eye of the medium was upon us, we tried our best to move it with the regularity of machinery, but "John King" was too clever to be eluded; he rapped at the right letters, and spelt out the name. In this way we obtained several remarkable answers, but in each case the answer was known to ourself, and fixed in our mind, and, until some other solution is demonstrated, we must think that the sagacity of the lady had more to do with it than "John King." One crucial test was proposed by the medium herself. We were asked to think of a name, to fix it firmly in our mind, to place a pencil and paper under the table, and to see whether "John King" would write it for us. We thought of a name the medium could not possibly know, and waited in all anxiety, for this was a test indeed—a test that, had it been successfully withstood, would have proved conclusively the existence of something in Spiritualism beyond the legerdmain of the medium. We heard the pencil scratching, we cast what downward eye we could towards the lady's feet; they seemed perfectly still. The scratching ceased, and we picked up the paper. There was some writing on it, of about the length of the name we had thought of, and the first and last letters were correct. But the rest of the word was utterly illegible, and two letters were not enough to get the idea of chance out of our mind. We now adjourned to the dining-room, to see what "John King" could do in the dark. A paper tube was laid on the table, which, we were assured, it was his common habit to speak through. We asked the medium if she would consent to lay her hands on the table and allow us to place ours upon them. She readily consented. In a few moments there came five or six raps, the spiritual signal for the alphabet. The letters were quickly run over, and it was soon spelt out that we were taking all the magnetism, and that "John King" could do no more that evening. He said "Good-night" to us in a succession of raps, beginning loudly and gradually dying away into an apparent distance. We also then said "Good-night" to the medium, and came away, having detected no imposture, having seen and heard much that was curious, but certainly having neither seen nor heard anything to convince us even of the existence of a "new force," much less of the "supernature" of "John King."

In conclusion, he says:—

Our fourth *seance* occurred at a private house. There were nine persons present, including Mr. D. Home and Miss Fox, the well-known American medium. We formally searched the room and examined the furniture before we sat down at

the table, which measured 4ft. 5in. by 6ft. 4in. The room was at first well lighted from a gasburner overhead. On the table was an accordion, which we took to pieces and tried, and found to be in every respect an ordinary instrument; a light lath, about two feet long, a small brass hand-bell, matches, paper (which we marked), pencils, and two spirit lamps. We sat down, and almost immediately loud raps appeared to come from the table and floor. Miss Fox then got up and went to the door of the room, inviting us to stand by her and to hold her hands, which we did, when loud thumps seemed to come from the panels, as if done with the fist. These were repeated at our request a desired number of times. To give a detailed account of everything which occurred would need more space than we can now spare. Suffice it to say, that the table was made light and heavy at our wish, that it moved in every direction, that there were vibrations of the floor and of our chairs, that on Mr. Home holding the accordion under the table in his right hand, and by the end furthest from the keys, it played a distinct tune, Mr. Home's left hand being on the table, and his feet so raised as to be visible. All other hands were on the table. At the same time, and under the same conditions, a small hand-bell was rung in different parts of the space beneath the table. The gas was now turned out and the two spirit-lamps lit; these gave a fair light. The raps became louder, and, in the usual method, directed us to take a leaf out of the table. This was done, when the table appeared to float up about eight inches off the floor, settling down again in a gentle swaying manner. The thin wooden lath lying on the cloth was seen by the whole party to be in motion. It tilted up sideways and endways, and then seemed to float backwards and forwards. Holding our hand three inches, as near as we could guess, above the cloth, the lath rose three times; the last time it touched our hand, and directly afterwards the table jumped and shook violently, and loud raps seemed to come from all parts of it and of the floor. The spirit-lamps were now put out, and what light there was from a low fire only just enabled us to see white paper on the table and each other's positions. Presently, Mr. Home's and Miss Fox's hands and feet being in strict custody, we felt the accordion pressing against our knees. We put our hand under the table, when the instrument appeared to be moving round, till its wooden base was placed between our fingers. In that position we held it with its keys downwards; it seemed to be pushed up towards our hand and played a few bars. It then stopped, and presently we felt the bell thrust between the fingers of the same hand. Almost immediately a flower or sprig was put into our fingers, but as we were already holding in one hand the accordion and the bell, the sprig was dropped. It was picked up and again put into our fingers, and as we received it, we felt distinctly the touch of a large thumb and finger. We did not let it drop this time, and there was immediately a succession of raps of a loud and jubilant nature. They seemed to come from the table in our immediate vicinity. A match was now struck, and we drew our tired hand from under the table, displaying the accordion, the bell, and the sprig. This was the end of the *seance*, for the "spirit" would do no more. In the account of it we have omitted several experiments about which we cannot speak decidedly. We tried every test we could think of. A subdued light, darkened as the evening went on, was one of the conditions we were obliged to comply with, and while the accordion was in our hand we were desired to sit passive, though, as we stated, the hands and feet of the "mediums" were in strict custody. Mr. Home seemed to wish to conceal nothing, and gave us every opportunity consistent with the above conditions for satisfying our scepticism. Yet we need hardly say that we were unable to satisfy it. By his request we got under the table with a lamp a great many times, insisted always on seeing his hands and feet, or on having them as well as those of Miss Fox held firmly. As to the hand with which Mr. Home held the accordion under the table, all we know is that on one of our sub-mahogany expeditions with the spirit-lamp, we saw that hand quite still, and saw the accordion moving up and down and playing music. We heard the key-notes, but the position of the instrument prevented our seeing the keys moving, if they did move. There was nothing during the whole evening except the phenomena themselves to suggest imposture. We tried our best to detect it, but could find no trace of it. We searched Mr. Home, and found nothing whatever upon him but his clothes.

Yet, even with all this, we are not a Spiritualist, and do not even believe in a "Psychic Force." We remember and

lay to heart Mr. G. H. Lewes's admirable maxim, "Distinguish between facts and inferences from facts." We are certain that the table rose from the ground, that our hand received a sprig under the table from what felt like another hand, but how these things happened we do not know. The nature of the phenomena and of human nature are such as to force us to suspect imposture and legerdemain until we can satisfy ourselves of the true causes, whatever these may be.

The only comment we have to make on the *Times'* article is that, with the exception of the inaccurate statements it makes about the results of the labours of the Dialectical Society, it is as fair and impartial an account as could be expected from a gentleman who had no previous knowledge of the subject. We can testify that at some of the *seances* he did not attempt to impose his own conditions on the manifestations, and for that reason witnessed more remarkable phenomena than are commonly seen by inquirers who begin in a dictatorial spirit.

The *Times* of Friday has a long letter from Mr. H. Dicks, F.C.S., the real inventor of the Polytechnic ghost illusion; it shows that he knows nothing about Spiritualism. Mr. Hain Friswell also contributes a letter, certifying the reality of spiritual phenomena.

Of course, in daily newspaper writing a tone of superiority is assumed. Mr. Wm. Howitt is called a "fanatic" in the *Times* article on Spiritualism, and the investigation of scientific men is invoked, although already there are quite as good scientific men inside as outside the movement. What is really wanted is a competent scientific man to look after the editorial work of the *Times*. For instance, in the *Times* of Dec. 27th, in a review of the Polytechnic entertainments, we find the following:—

Apart from the production of the ghost, there is practised on the eyes of the audience, at one moment, a clever piece of deception, which it requires keen and close perception to detect; for something is done which we know could not be done by an ethereal compound of intangible rays of light. The illusion is certainly a very beautiful one.

What mortal ever heard before of "an ethereal compound of intangible rays of light?" To the scientific man the expression is simply ludicrous, and evidence that both the editor and his representative do not know what they mean. Once the *Daily Telegraph* was very clever. The editor had heard of *nitrites* as chemical salts, but knew nothing of *nitrites*; so he described Professor Tyndall as performing various experiments with *nitrate* of butyl, which experiments could not possibly have been produced by the aid of that compound. The editor had evidently altered the word "nitrite" to "nitrate," all through the report, as the rest of it displayed skilled workmanship, and was scientifically accurate. We will watch for scientific mistakes in the *Times*, and perhaps correct them occasionally, until there is better education on the staff of that journal.

#### MR. BRADLAUGH ON SPIRITUALISM.

SOME time since Mr. Bradlaugh challenged Spiritualists to enter into public debate with him on the subject of Spiritualism. Spiritualists took no notice of the challenge, but Mr. James Burns, a bookseller connected with the movement, came forward, on his own responsibility, to enter into public talk with the challenger. The following is an abstract of the proceedings at the meeting:—

The debate on "Modern Spiritualism" between Mr. Bradlaugh, the secularist lecturer, and Mr. Burns, of 15, South-

ampton-row, Holborn, which had been for some time announced, took place on Monday and Tuesday, the 16th and 17th of last month, at the Hall of Science, Old-street, City-road, London. Notwithstanding the adverse weather, the hall was well filled on both evenings, and the greatest attention was given to the debate. The reserved seats were principally occupied by Spiritualists.

The Chairman having introduced Messrs. Bradlaugh and Burns, who were both well received by the audience, briefly stated the rules for conducting the debate, which were as follows:—The only speakers to be the debaters. The debate to last two hours each evening; half an hour allowed to each debater at the opening, and quarter hours for the rest of the time. The chairman to decide on points of order, and his decision to be final.

Mr. Bradlaugh opened the debate by reading a carefully prepared paper, stating certain propositions for Mr. Burns to explain or refute. His argument was—Is there more than one state of existence? What do we know of the laws that govern life, and what does Spiritualism teach respecting them? He would try to show that there was but one state of existence—that of matter. That we only know of one bodily substance—that is, the material substance—and that belief in spiritual substance was a contradiction of common sense. He denied the existence of the mind after death, and that there could be any such thing as consciousness of identity. Did the so-called spiritual philosophy admit an existence after death for the lower animals? On this point Spiritualists were silent, yet it was a corollary of their creed. Life was a result, not a special principle. The word "spiritual," as applied to any phenomena, was to him without meaning. He would like to know the precise meaning Mr. Burns attached to that word, also his idea of what a "spiritual body" might be. Did Mr. Burns misname intellect "spirit"? Intellect was entirely dependent on bodily conditions. If the continuity of spirit meant anything at all, it meant that intellectual ability continued in activity after the body ceased to exist in its present form. This was quite an untenable opinion, as temporary ailments often destroyed the intellect. He admitted the phenomena of so-called Spiritualism, but wholly denied their having anything to do with spirit. He could not conceive of force except as a property of matter. Matter was indestructible; its conditions changed, but not the substance. The burden of proof as to spiritual existence and its interference with natural laws lay with Mr. Burns.

Mr. Burns (who, on rising, was loudly cheered) said it was the first time he had stood in such a position. He had had little or no previous experience in debate. He was also in indifferent health through hard work. In reply, he would state three propositions:—1st. That man has two conditions of life, the physical and the spiritual, each with appropriate functions. 2nd. That death is a surdurance of those conditions. 3rd. That under certain circumstances, those who have gone from the physical condition are capable of communicating with those remaining in it. He then referred, in proof of this, to the experimental *seances* of the Dialectical Society, at which abundant evidence was given that spirits communicated. He also alluded to Mr. Crookes's pamphlet, and the later work of Serjeant Cox. He then described the *modus operandi* of *seances*, and the effect of will-power, exercised by spirits still in the body upon the manifestations. Magnetism was the power used by the spirits.

Mr. Bradlaugh said that Mr. Burns had not answered his propositions, but had started fresh ones of his own. Of this he complained, as it was not debating. As a member of the Dialectical Society, he had, in company with others, sat for the so-called manifestations with Mr. Home, who, he was bound to say, offered every facility for investigation. But what did they get after repeated sittings? A slight wave-motion of the table and a few raps, which Dr. Edmunds and himself had imitated by pressure with their thumbs under the table afterwards. He had, as opportunity offered, investigated these so-called phenomena for nearly twenty years, but had never obtained any reliable manifestations. He had sat with the Davenportes and others. If Mr. Burns could make the heavy table before them move about, by placing his hands on it, that would not convince him that it was the work of spirits. He would be glad if Mr. Burns would reply to the questions he had raised. Magnetism was a well-recognised natural force, and its laws were known and acted upon by scientific men.\* There was nothing spiritual about it. He

feared Mr. Burns and himself attached different meanings to the same words.

Mr. Burns regretted he was unable to supply Mr. Bradlaugh with ideas. As a proof of the existence of the psychical or spiritual entity apart from the bodily existence, he gave a description of clairvoyant phenomena observed through the mediumship of Miss Lottie Fowler and others.

Mr. Bradlaugh again complained that Mr. Burns avoided argument, and would not answer his propositions. He had given them the merest verbiage without sense. He had evidently got in the habit of using words without troubling himself about their meaning. There were two ways of addressing oneself to a subject: on the one, with the thoughtful purpose of endeavouring to find out what was true; the other by talking about it, without ever really touching it at all.

Mr. Burns said he had not come there to discuss zoology, but to consider the question of spiritual phenomena. He then described a recent *seance* with Mr. and Mrs. Holmes, at which spirits had shown themselves and were recognised. He himself had recognised one spirit, and a second visitor present had recognised another as the spirit of his deceased uncle.

On the second evening the debate was opened by Mr. Burns, who said that the two natures of man were manifest whilst he was in the body, but that the spiritual faculty was more developed in some than in others. Such persons were called "mediums," and it was through their agency that spirits out of the body were able to manifest. He himself was not a medium, but he had carefully studied the characteristics of those who were. The spiritual belief was quite in accordance with the known laws of nature. Spirits were quite as material as we were, and could touch and embrace living people. He gave instances of this kind occurring at the *seances* of Mr. and Mrs. Holmes and Miss Cook.

Mr. Bradlaugh said that Mr. Burns still persistently avoided discussion. It was clear also that he did not know the meaning of the words he used, for he said that spirits were just as material as ourselves! What could intelligent people think of such a statement as that? All Mr. Burns did was to tell them long stories about the so-called manifestations. He had not attempted even to advocate his own proposition in the remotest degree. But he would endeavour to meet him on his own ground. Even supposing the manifestations were true, they did not enforce the proposition that man had two conditions, the physical and the spiritual, or that death was a surdurance of the two. When he was told on respectable authority that Mrs. Guppy came through a roof, he was not prepared to deny it, but when he was also told that there was no hole in the roof, or any trace left of a solid body having suddenly passed through it, all experience was against crediting such a statement, as that. He considered his opponent was a thoroughly honest man, and believed in the extraordinary things he had narrated. But even supposing them to be true, how trivial were these manifestations. From what he had heard and read, only about three per cent. of them even professed to be for any useful purpose. He had sat with the Brothers Davenport from nine p.m. to three a.m., and had seen things done which he could not explain, but which he was told were the work of spirits. He had seen Messrs. Maskelyne and Cook do precisely the same things, but they were honest, and told him that the performance which had puzzled him, and he could not explain, was simply conjuring.

Mr. Burns said that those who discredited the account he had given of *seances* could experiment for themselves by forming circles, according to the instructions given from time to time in the *Medium*, and other spiritual publications. The field for enquiry was open to all who had the courage and patience for investigation. As to the alleged triviality of the phenomena, he utterly denied it. Was aught trivial that could convince man of existence after death, and of the continuance of individuality? Were the proofs of identity given by raps and taps trivial? The very fact that spirits could pass solid objects through material substances, was of itself a stupendous truth, however apparently commonplace the proof given of it might be. He then went on to describe the paintings executed by spirits through the mediumship of Master Swan, Aylesbury, and the direct spirit writings given from time to time through the mediumship of Mrs. Everitt and others.

Mr. Bradlaugh said that so near the close of the proceedings he regretted to think that he and his opponent were further from coming to a definite conclusion than ever. He submitted he had just cause for complaint as to the way in which Mr. Burns had persistently avoided argument. He had endeavoured in his opening paper to make his own ideas as clear as possible, beyond possibility of mistake by any person attaching recog-

\* Magnetism is the power which enables a magnet to attract iron. The force sometimes called "magnetism" by uneducated Spiritualists is not magnetism at all.—ED.

nised meanings to the words of the English language. Mr. Burns had hazarded some *quasi*-scientific statements in which he utterly broke down, apparently from ignorance of scientific subjects. He had also stated certain propositions of his own, but had not attempted to follow up or explain them. Mr. Burns had not replied to a single statement advanced, and if the Spiritualists could find no abler advocate of their cause than Mr. Burns, he was sorry on their account.\* Spiritualism, so-called, after all was nothing new. It was as old as the world. Superstition represented the infancy of the globe, not the advanced knowledge of the nineteenth century. Out of Bedlam itself statements more monstrous than those narrated were never made. Would any properly educated person who had been taught to reason thoroughly on cause and effect ever believe such tales?

Mr. Burns said that when invective entered into an argument, it was a sign that the person using it was getting the worst of that argument. The narratives of the *seances* he had witnessed, and also of others, had been corroborated by respectable and trustworthy persons of all grades in society over and over again, and the weight of evidence in their favour was such that doubt must be silenced. He then went on to describe a *seance*, when—

Mr. Bradlaugh appealed to the chairman, whether Mr. Burns was in order, as he was not even now at the close attempting any reply, but was simply giving fresh narratives.

The Chairman asked Mr. Burns to reply to the arguments—

Mr. Burns was of opinion that he had already done so sufficiently to satisfy the audience, if not Mr. Bradlaugh, and proceeded with his description of the *seance* until the time for the closing of the proceedings arrived.

The Chairman expressed his pleasure at the fair and courteous manner in which the debate had been conducted on both sides, and the proceedings closed.

We have received the following letter about the foregoing debate:—

*To the Editor of the Spiritualist.*

SIR,—As a friend to the cause of Spiritualism, I trust you will allow me to enter my protest against a report which appeared in the *Medium* of the 20th inst., relating to the debate on Modern Spiritualism between Messrs. Burns and Bradlaugh, at the Hall of Science, last week. The writer—whose name, of course, it is not difficult to guess—states, amongst other things, that “Mr. Burns spoke in a very cogent and energetic manner,” that “he followed up a consecutive argument,” and that “the views of Spiritualists were thoroughly sustained against the arguments of materialism.” Now, sir, these statements I entirely disagree with. A more painful exhibition than Mr. Burns made of himself, it has never been my lot to witness. Though my sympathies were entirely against Mr. Bradlaugh, I could not but be struck with the powerful, manly, and logical manner in which he enunciated his views. His opponent, on the other hand, seemed to have no argument in him, and confined himself to uttering the most feeble, meaningless twaddle, much to the astonishment of those present who read his paper, and who were prepared to see a worthy champion in the gentleman who told them, the other day, that he was worth, at least, £1,000 a-year to the cause of Spiritualism. It was the general opinion that such discussions should, for the future, be avoided, unless a better advocate than the modest Scotchman is likely to be forthcoming, for his sole aim seems to be to bring himself into notoriety, to the very great detriment of the cause.—I have the honour to be, sir, your obedient servant,

ARTHUR CRAWFORD.

Dudley Villa, Balham, Dec. 3rd, 1872.

We have received two other letters from friends of Spiritualism who were present at the meeting, expressing much the same opinions as those contained in the above communication about the failure. We think it better that our correspondents should not draw us into controversy with another journal. They should send their communications to the *Medium*, since the paper which prints inaccurate reports is bound in honour to correct them, when correspondents point out that the reports contain certain statements in advance of the facts.

\* Mr. Burns, in his public actions, acts solely on his own responsibility, and is not elected or invited by London Spiritualists to represent them.

## Correspondence.

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

### MR. BARBER'S SEANCES IN MANCHESTER.

SIR,—I see in the *Spiritualist* of December 1st, an article on test conditions, in which it is suggested we should try an experiment by placing a solid board in the cabinet in front of the medium, and see whether the spirits could bring Mrs. Barber through. I beg to state that we do not use a cabinet—that is to say, what is generally understood to be one. Our arrangements are these:—The medium sits in one of the corners of the room; behind her is placed a dark shawl for a background. In front of her are two white muslin curtains. We sit about five feet away, and at the same distance is placed a paraffin lamp, with a sheet of greased blotting paper to subdue the light. With this simple arrangement we have seen materialised spirit forms in the opening of the curtains, and on several occasions the curtains have been so far asunder, that the medium and the materialised spirit form have been seen at the same time.

RICHARD BARBER.

Manchester, December 11th, 1872.

### MEN AND WOMEN.

SIR,—The *Social Review* of December 21st contains the following article by Mr. George Fraser. I thought you might like to quote it:—

“The last number of the *Spiritualist* contains some extracts from William White’s *Life of Swedenborg*, relating to women, quoted apparently with the editor’s approval, though that gentleman very sensibly says, in a foot-note, ‘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 statements of Mr. White as commentator on Swedenborg are so extraordinary that we must quote one or two of them:—‘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. Woman, of herself, can no more beget ideas than she can beget children. She never inaugurates reformation.’

“Surely the mere publication of such theories must lead to their being laughed out of the field of argument. Swedenborg’s knowledge of women does not appear to have been acquired from those of the higher order of mind; and anybody who can repeat Swedenborg’s ideas with assent or approval of them must be equally ignorant of the sex to which they are so broadly applied. We will not, of course, deny, that in vastly too many instances women are to be found of such limited understanding and capacity as to deserve some such judgment as that of these spiritual dogmatists; but that in any sense that judgment is true of the whole sex we utterly and emphatically deny.

“‘Women care nothing for science in itself.’ How will Mr. White explain, then, the existence of Mrs. Mary Somerville, who has so lately departed from amongst us? An exception, he may say, which only proves the correctness of the rule. But since when have women had any opportunity of studying science, or of being instructed in it? What will Mr. White say of those young women who flocked to Professor Huxley’s lectures at South Kensington the other day, and excelled their male competitors so greatly in the skill and correctness of their dissections and analyses? What can he think of Mrs. Garrett-Anderson, and those who have worthily followed in her footsteps? Have they ‘inaugurated no reformation?’ Truly their protest against the customs and prejudices of their age is as worthy of admiration as any of the battles for free thought in days long gone. Had Mr. White any knowledge of the present state of education in the better schools for girls, he would not be so hardy in his assertions. He would find that even so apparently uninteresting a science as harmony has its hundreds of students amongst their pupils, and that at all the university examinations girls have won the highest distinction in it; so much so, that we have heard it suggested, and even rumoured, that musical degrees are likely to be the first that the universities will throw open to women. Indeed, when the capacity of women for teaching



this abstruse subject has been so universally acknowledged, it is strangely inconsistent to withhold from them the most satisfactory recognition of this fact which can be granted.

"She can no more beget ideas than she can beget children." We will not stop to quarrel with the wording of this sentence, though it is faulty enough. How did Swedenborg, or how does Mr. White certify this statement? Swedenborg's relations with women seem to have been wholly of the sensual sort; it is as the means by which man's sensuality alone can be gratified that the Swedish prophet seems exclusively to have considered them. We have, of course, no means of knowing what Mr. White's experience of women has been. But how many great men, happily married, have gratefully acknowledged deep obligations to their wives both for the origination and the elaboration of ideas! Two of the most eminent of our contemporaries, Thomas Carlyle and John Stuart Mill, have made such an acknowledgment in the most eloquent terms. But there is no necessity to confine ourselves to the great; wherever true conjugal harmony reigns, the wife has proved the most trusty councillor, the most ingenious deviser, that a man can have. We can only infer then that neither Mr. White, nor his approving editor,\* has had that experience of home life which can warrant them to speak or write on the state of woman. The one thinks it presumption to write down Spiritualism without working for an extended acquaintance with its phenomena; why, then, should he open his columns for any communication which exhibits so complete an ignorance of the real nature and capacity of women as that upon which we have thought it right to animadvert?" A. B.

#### THE MENTAL INFLUENCE OF SPIRITS.

SIR.—In a report in your number for December 1st, of a *seance* at Manchester, where the wife of Mr. R. Barber, of the 5th Dragoons, was the medium, I observe a statement to the effect that one of her controlling spirits—Johnson—told Mr. Barber that he (the spirit) had influenced a medical man to be interested in the medium, whereby she obtained advice at much less cost than otherwise would have been likely.

I would like to suggest the desirability of Mr. Barber publishing particulars of any other instances in which spirits have influenced third persons in favour of the medium, as it seems to me that, if the possibility of such influence can be established in one case, it may likewise be assumed to be not improbable in the case of persons who are not themselves mediums. If Mrs. Barber were not a medium, the facts connected with instances of the kind that she may have experienced would not have been readily ascertained; but it does not follow that other persons who are not mediumistic, may not also have their daily affairs controlled in like manner, though unconsciously to themselves. If this be possible and probable, it would appear to throw some new light upon the vexed question of the "efficacy of prayer," to which you have recently devoted so much space.

Another curious fact which may throw some light upon the philosophy of spirit guardianship, is mentioned in your number for December 15th, where Mr. Herbert Noyes was stated, by Miss Hudson, the clairvoyant, to have been accompanied by Egyptian spirits. Assuming that this gentleman has, whilst in Egypt, casually made the acquaintance of some natives whose spirits (or those of their relatives) may thus have become attracted towards him, we might be led to infer that all men are thus liable to attract strange spirits at different periods of their life, according to the company they get into; and if these strange spirits have any power to control or influence the person they became attached to, it would be worth while knowing more about the cause and effect of such influences, and to what extent men ought to be on their guard against associating with persons whose attendant spirits may not be of a very desirable order.

Manchester.

F. A. B.

[There is abundant evidence that certain disembodied spirits sometimes attach themselves for a long time, to individuals whom they first meet by chance; we could give several curious facts to prove this, did space permit. It is difficult to obtain exact knowledge as to the extent, if any, to which spirits can influence the thoughts of persons not mediums. Once at a *seance* at Upper Norwood, at which Mrs. Guppy was the medium, Mr. Coleman asked that Mr. Guppy's hawk should be brought to him from Highbury—seven or eight miles off. The hawk was instantly placed in his hands, dead, and it was subsequently ascertained that it had been killed by a cat at Highbury, a few minutes before Mr. Coleman asked for it at Norwood. Was this mere coincidence, or had the spirits first carried the hawk to Norwood, and then influenced the thoughts of Mr. Coleman, so that he asked for it? Mr. Coleman is not a medium.—ED.]

\* We object to the word "approving" as amounting to a misquotation. We expressed no opinion for or against the article, and published it simply because it raised great social questions well worth discussion.—ED.

#### SPIRIT FACES.

SIR,—Time and space are very short to give you anything from me for this number; but I will show what light I can upon the "spirit faces," which are, for the moment, the articles in demand by spiritualistic enquirers.

I was, by invitation, on the platform yesterday evening at St. James's Hall, in *re Tichborne*. There were exhibited two photographs—the second concocted from the first. That is, take a photograph of a slim, young man; don't touch the eyes, nose, and mouth, but add all round the cheeks and chin, until you produce a prize agricultural show-face.

At first glance you think they are different persons, but looking close you see the complete identity in the lines of the eyes and nose.

Now, I have seen spirit faces at Miss Cook's, at Mr. Slater's, at Messrs. Herne and Williams', also with my wife alone, as medium, and with Mr. Herne alone at my own home.

I saw the face of Katie, and of John King, with black beard and moustache, and the spirit face of Katie at Miss Cook's. I have seen them all as clear as in fair daylight.

But in all these cases, as far as I can trust my eyes, there was a likeness in each case to the eyes, nose, and forehead features of the medium sitting.

The reason is, that as the mould of spirit hands is taken from the hands of the medium, so is the mould of the face from the medium's face.

It is the same with the spirit voice, which, in most cases, bears a resemblance to the medium's voice, although the medium may be talking with some one else at the time the spirit is talking.

In all, or nearly all cases of spiritual manifestations, they are strongly tinged with the habits, thoughts, and corporeal structure of the medium.

However, these manifestations are in their infancy of development at present, and it is quite believable that such spirit influences may by-and-bye prevail in circles, as to produce features quite different from those of the medium. I have heard of such.

Meantime, I believe that in all spirit circles, where spirit hands are shown, spirit faces will also be shown by practice and attention to conditions. SAMUEL GUPPY.

1, Morland-villas, Highbury-hill-park.

SPIRITUALISM IN AUSTRALIA.—It might be thought that our engrossing materialism would leave little room for Spiritualism, and that among our industries there would be no opening for a ghost with an eye to business. This is not so, however, for Spiritualism and Spiritualists are established among us. We have our harmonial circle of progressive Spiritualists, meeting on Sundays to strengthen their faith and expose the delusions of Christianity, and a monthly paper, the *Harbinger of Light*, publishing communications direct from spirits, written in what, for mortals, would be thought bad English. We have read lately of a split in the Spiritual camp, in which those not far from the madhouse are anxious to disclaim any connection with those a step nearer. The occasion is the establishment of a "Magnetic Institute," in which a lady, whose own spirit is supposed to have retired in favour of a spirit from the sun, impressionally instructs members of the institution. Few institutions, magnetic or otherwise, can get on without money, but funds are forthcoming, and the irreverent consider that the spirit from the sun is making a good thing by his visit. The *Harbinger of Light* impressively warns its readers that the Institute is a delusion, and adds,—"It is sad to contemplate the condition of mind of those who can believe in such absurdities, and we would endeavour to save others from drifting into such a degrading condition." The same paper then goes on gravely to describe, for the edification of rational and ungraded Spiritualists, the mysterious introduction of "a large barrow wheel weighing 16lbs., a family Bible, and a 10-gallon cask" into a circle of believers waiting in a room with closed doors and windows for these substantial but incongruous evidences of spiritual force. The Spiritualists have just received with open arms two distinguished visitors from California, Mr. Peebles, who, as described by himself, is "the Seer of the Ages," and, as described in our own press, is "an illiterate Yankee," and Dr. Dunn, an Irish medium of high reputation in trance and healing, who travels with the seer. Dr. Dunn has not yet commenced practice, but his oratory has been too much for those prepared to admire. Mr. Peebles has also disappointed all who expected addresses of a higher stamp than those which we had become accustomed to.—*Times' Correspondent*, Dec. 26th.

## HOW TO FORM SPIRIT CIRCLES.

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

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

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

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

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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.

DEDICATED (by permission) to Sir WALTER TREVELYAN, Bart.

Will shortly be Published, price 2s. 6d., with a Portrait of the Smuggler, engraved from a Photograph by JAMES PARTIDGE, Esq.

**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 Trales. 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. Glascock, 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 Rolle, 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. Vyryan (Vicar of Seaton and Beer), Charles Hutton Gregory, Esq., C.E., Captain Dalrymple Elphinstone, R.N., Rev. Compton Read, Mrs. Stirling, Mrs. Annelia Lewis, John C. Freund, Esq., Algernon C. Swinburne, Esq., William Morris, Esq. (Earthly Paradise), F. Madox Brown, Esq., B. Coleman, Esq., P. McLagan, Esq., M.P., Jos. Aspinwall, Esq., &c., &c.

Persons interested are requested to send their names and addresses as soon as possible to Mr. George Fraser, 3, Middleton-road, Camden-road, London, N., or to the publishers, British and Colonial Publishing Company, Limited, 81a, Fleet-street, E.C.

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