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The Spiritualist.

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

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Contents.

Spirit Faces	82
The Healing Power of Mesmerism	83
Mrs. Jennie Holmes's Mediumship	84
Private Seances.—Seance at Mrs. Makdougall Gregory's; seance at Mrs. Scott's; seance at Mr. Henry Cook's	85
The Anthropological Institute	89
A Prophetic Vision	89
Correspondence.—The Influence of Fear upon the Hair; The Foreign Literature of Spiritualism; Spiritual Nomenclature; The Jealousies of Mediums; Spiritualism and Metaphysics; Men and Women; Mr. Guppy's Experiments; Organisation among Spiritualists	90
Mr. Peebles in Australia	94
Dalston Association of Enquirers into Spiritualism	95
Dr. Gully's Advocacy of Spiritualism	95
Evidence that Spiritualism deserves Investigation	95

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SPIRIT FACES.

THE systematic appearance of spirit-faces to ten or twenty people at the same time, at *seances*, although a comparatively new manifestation, has now developed to such large proportions that it may be as well to review the whole range of facts, as far as they have been recorded. In all the past history of Spiritualism, there are occasional instances of the appearance of a spirit to one or more persons; for instance, Lord Lindsay and Mr. Home once saw the spirit of Mr. Home's first wife, Sacha; and Mr. S. C. Hall and several other witnesses saw the materialised spirit-form of Mr. Hall's sister at a *seance*. The regular occurrence, however, of such striking and interesting manifestations, is a thing of comparatively recent date.

One Sunday morning, about a year ago, Mr. Benjamin Coleman, of Upper Norwood, called our attention to several New York and Boston newspapers, containing column after column of descriptions of the *seances* through the mediumship of Mrs. Andrews, at Moravia, U.S.; the *New York Sun*, a daily paper, had sent a correspondent to the scene of the occurrences, and he fully authenticated the facts. Mrs. Andrews, it appeared, sat for manifestations in a cabinet, as the Davenport brothers did, but instead of spirit hands and arms making their appearance, spirit-faces were formed in the dark, and afterwards showed themselves at the opening in the cabinet, so as to be recognised by friends or relations present. The faces were living, and could in some instances talk. At once full details of the new manifestations were published in *The Spiritualist*. Mr. Guppy read the account thus published in these

pages, and resolved to try at home whether he could not get spirit-faces through the powerful mediumship of Mrs. Guppy. He accordingly turned a photographic dark room into a cabinet, by cutting square openings in its wooden sides, out of which the spirits might thrust their heads if they could make them. Spirit faces were seen, obtained in a very feeble light at first; and a long account of the first manifestations at Mr. Guppy's, written by Mr. Harrison, was published in the *Daily Telegraph*. Shortly afterwards, Messrs. Herne and Williams began to obtain spirit faces at their dark *seances*, the spirits themselves making an artificial phosphorescent light to reveal their features to the observers. Next, Miss Florence Cook, of Hackney, and her spirits resolved to give their time and attention almost exclusively to the production of spirit-faces. Lastly, Mr. Holmes, an American medium, who recently arrived in England, began, a few months ago, to obtain spirit face manifestations.

Before the manifestations became common, it was thought that the appearance of spirits to several persons at once, would be one of the strongest proofs of spirit identity that could possibly be had, but the facts have not borne out the anticipation. The faces are *manufactured* by the spirits, and are not usually like themselves as they are at present, but are made to resemble the faces they had on earth, in order that friends present may recognise them. The spirits who make these wonderful living faces often speak of them in a most irreverent manner, just as a hairdresser might speak of the wax dummies in his shop window. "That last spirit had scarcely any nose," remarked an observer, one evening. "Yes," replied the spirit Katie, "I know that. I only had a little dab of stuff left, and stuck it on for a nose."

In the earlier development of the manifestations, the first spirits who showed themselves were not deceased relatives of the sitters, but the chief spirits almost always in attendance upon the mediums for the production of the physical phenomena,—the spirits calling themselves John and Katie. Most of the first spirit-faces strongly resembled the faces of the mediums in shape, though not usually in colour. Many can testify how much Miss Cook's "Katie" usually resembles herself, though there are often unaccountable differences. Mr. Burns and Mr. Harrison have testified that Mr. Williams's "Katie" had features much like himself, though softened, more effeminate, and of fairer complexion. Mr. Guppy has published that in the lines of the eyes and nose, the faces he has seen through Mrs. Guppy's mediumship strongly resemble herself; he also says that the faces seen by him through Mr. Herne's mediumship were much like Mr. Herne. Mr. Holmes, who has been the most successful medium as yet in getting recognisable faces, said that at first they bore a certain amount of resemblance to himself, but not enough to excite comment.

In the early days of Spiritualism the question of the possibility of the duplication of the whole or portions of the human form had been mooted. An article published by Mr. Coleman in the *Spiritual Magazine* of March, 1865, tells how, at the house of Sir Hesketh Fleetwood, where the Davenports gave a *seance*, a match was suddenly struck by a spirit, and the "double" of Ira Davenport, who himself was firmly bound in his chair, was seen gliding before the observers. Mr. Coleman states also that Miss Laura Edmonds, a medium, the daughter of Judge Edmonds,

of New York, had the power occasionally of leaving her body, and appearing to friends at a distance. She frequently appeared in this way, and delivered messages to Miss Mapes, daughter of Professor Mapes, the American agricultural chemist. Once Mr. Coleman was on the platform with Mr. Fergusson, at one of the Davenport's public exhibitions. The brothers had been elaborately tied and sealed as usual by a committee elected by the observers. Their hands, moreover, were filled with flour, as usual, to show that they did not unclasp them during the dark *seance*. Four hands came out of the cabinet, and after the *seance* Mr. Fergusson said to Mr. Coleman,—"Did you see those hands?" "Yes," was the reply, "and one of them was covered with flour." Mr. Fergusson remarked,— "It's a good job the audience didn't notice it, or we should have had a row." There was a particularly noisy audience that night. The *Banner of Light* recently stated how some ink was squirted by observers on some spirit-hands, and the ink was afterwards found on the hands of the boy medium in the cabinet, so that he was denounced as an impostor there and then. A gentleman, who had seen spirit-hands thrust out of one end of a shawl, when the boy simply put his hands under the other end to get darkness, was not satisfied. He tried experiments, and discovered that colouring matters placed upon spirit-hands, were afterwards found upon different parts of the body of the medium. The spirits told him that the colouring substances went into every part of the body of the medium. A little tar was once rubbed round the end of one of the paper speaking-tubes used at the *seances* of Mrs. Andrews, at Moravia, and a ring of tar was afterwards found round her mouth, yet the spirits who appeared at her *seances* had been recognised by their friends at the rate of more than a dozen a week, so that there was no reason to suppose imposture on the part of the medium. Recently, at one of Miss Cook's *seances*, some violet ink was rubbed on the back of a spirit-hand for the purpose of experiment, and the smear—larger than half-a-crown—was afterwards found on the arm of the medium near the elbow. Mrs. Holmes tells us that once she was at a dark *seance* in America. A gentleman called suddenly for a light, saying he had caught a hand. A great, long additional arm and hand was then seen protruding from the body of the medium, and it shot back into one of the normal arms of the medium as swiftly as the eye could follow it. At dark *seances* spirit-hands and arms are very busy. The tying of the medium does not appear to prevent their formation, but the holding of his hands seems, so far as we have seen, to do so. After a short time has elapsed, the holding of the medium's hands does not matter much; but if the hands be held closely from the first, it is, probably, a barrier to the production of many manifestations. This is one of the many reasons why persons of a thoroughly suspicious nature, get fewer tests and more inconclusive manifestations than nobler people.

It would seem that the spirits always in close companionship with powerful physical mediums, because of similarity of tastes and character, can make themselves visible with more ease than others. They rise out of the bodies of the mediums, and, at first, exactly resemble the mediums, though they can change their features within certain limits before they show themselves. They do not materialise more of their bodies than is necessary, but usually form only a head, and sometimes arms and hands. The faces at Mr. Holmes's

seances do not seem to come from him, but have been seen forming near the ceiling of the dark room, and then floating down towards the opening. Katie has been seen rising from the body of Miss Cook; and while she manifested, she was connected with the medium by cloudy, faintly luminous threads.

The recognisable faces of deceased persons seem to be formed with more difficulty, and to be able in all cases to bear less light, than the faces of the spirits in affinity to the medium. The latter spirits have the advantage of constant practice in making themselves visible, which, they say, is one reason why they can bear more light, their first attempts producing but weak results. The recognisable faces have less life in them, and but few of them can talk. At Mrs. Andrews's in America, where this kind of manifestation is more developed, they can talk more than they can at present through any English medium. In no case, as yet, has a recognisable face been known to come directly from the face of the medium, in the same manner that the faces of their attendant spirits do. Some of the heads are bound up in white spirit drapery, or have white turbans upon them, the object, they say, being to economise power, as the heads would not last so long were they bare, and wholly materialised. The intelligences animating the heads for the time being, say that both light and the intense gaze of the eyes of the spectators, give them a burning sensation while manifesting, and cause them to feel tired.

The influence of the spiritual state of the observers finds optical expression at face *seances*. Worldly and suspicious people get the feeble manifestations; the spirits then have often a pale, ghastly look, as usual when the power is weak. Spiritual people, in whose presence the medium feels thoroughly happy, see by far the finest manifestations. Different mediums, however, vary very considerably in their power of resisting and overcoming adverse mental and psychological influences. Although spiritual phenomena are governed by fixed laws, those laws so work in practice, that Spiritualism undoubtedly partakes much of the character of a special revelation to special people.

THE HEALING POWER OF MESMERISM.

AMONG the many marvellous cures effected by the agency of mesmerism, and recorded in the *Zoist*, one of the most remarkable was performed by Mr. J. C. Luxmoore, who is well known to many of the readers of these pages for the aid he has given in various ways to the cause of Spiritualism. Years ago, while he was a country magistrate, residing at Alphington, Devonshire, he discovered mesmerism to be true; he then personally mesmerised patients and published the results, notwithstanding the abuse showered by the newspapers, at that time, upon all who had to do with the unpopular subject.

In 1845 his attention was called to the sufferings of Mrs. Bird, of Exeter. Mr. Parker, surgeon, of the same city, certified that when Mr. Luxmoore saw Mrs. Bird; she was suffering daily from epileptic fits, varying from six to eight hours in duration, though sometimes they continued for forty-eight hours; she had frequent delirium, paralysis of the left arm and leg, the left hand inverted, the vomiting of nearly half her food, a large painful tumour in the left *iliac fossa*, and a violent cough. She frequently vomited as much as half a pint of blood at a time; she was afflicted with *tic*

douloureux; the inside of her mouth was covered with black pustules; she had a watery eruption on her legs and feet; and she kept her bed for seven years. The doctors had tried all their skill upon her for years in vain.

Mr. Luxmoore first visited her, in company with Dr. Parker, on the 24th October, 1845. In seven minutes he succeeded in putting her into the mesmeric sleep, and he aroused her at the end of half an hour. He continued to attend her four or five days in every week, mesmerising her with great patience. On the third occasion, community of taste and feeling began to display themselves while the patient was in the mesmeric state, and he found that mesmerism would put a stop in a few minutes to her fits of delirium. While under influence she heard no voice but her mesmeriser's, nor could she distinguish the loudest mechanical sounds. Sometimes she was much influenced by his will; she pointed her finger, opened or closed her hand, placed it on his knee or took it off, when he silently willed that she should do so. On Dec. 1st she began to foretell, while in the somnambulist state, the future course of her illness, and to prescribe simple remedies. On Dec. 19th she said:—"I shall be ill on Christmas Day, and have a very severe fit on the last day of the year; it will be the worst I have ever had; but if I survive it I shall be better afterwards." On the 24th she said that her second great fit would be on New Year's Day, not on Dec. 31st. On the 1st of January, 1846, she went into frightful convulsions, and sometimes in an instant jumped from her reclining position, so as to stand upon her toes; the fits lasted for nearly six hours, and she was several times thought to be dying, but gradually the worst symptoms passed away.

She began at last, in the clairvoyant state, to speak about the early stages of her illness. She said:—"The first thing that injured me was being salivated. My then medical attendant also gave me a solution of arsenic, which I took till my mouth was all over black spots; it created inflammation in the stomach which has never subsided." In the clairvoyant state she could see the inside of her body, and describe the construction of its parts, to the satisfaction of Mr. Parker, the attendant surgeon. She often described a sort of coating, containing arsenic, on the inside of her stomach. She continued to make remarkable statements about the future course of her illness, which all proved true; and when anything prevented Mr. Luxmoore from mesmerising her so frequently as usual, she always grew worse. On June 8th, Mr. Luxmoore having read in Professor Gregory's translation of Reichenbach's book that mesmeric sensitives slept best with their heads to the north, had Mrs. Bird's bed shifted so that her head should be turned northwards, and she experienced immediate benefit from the change.

Mr. Luxmoore mesmerised her four or five times a week for more than a year, and had to make a journey of four miles every day to see her. At the end of that time she still suffered to some extent, but was comparatively well; she had not had a fit for five months, and scarcely ever vomited her food. Her side had ceased to pain her.

Had Mrs. Bird been decently killed by an orthodox doctor, all would have been well so far as public opinion was concerned, but when it became known that Mr. Luxmoore was curing her in an unorthodox manner, Mrs. Grundy began to bestir herself and to circulate all kinds of false rumours, aided and abetted by the news-

papers. Mrs. Bird was stigmatised as an impostor, and there is no doubt that the depression of spirits caused by the abuse retarded her recovery. The gritty substance which she vomited, and which in her clairvoyant condition she stated to contain the arsenic which had incommoded her so long, was analysed by Mr. Herapath, the eminent chemist, and by Dr. Gregory; and they found it to consist chiefly of arsenite of lime mixed with organic matter. Dr. Gregory said that arsenite of lime was so insoluble in water and in cold alkaline solutions, especially when it was enveloped in a large excess of carbonate of lime, agglutinated by organic matter, that he thought a considerable quantity might remain for years in the stomach without causing death. Mr. Herapath doubted whether it could do so, the contents of almost every stomach being acid. Mr. Luxmoore stated that Mrs. Bird had a strong dislike to salt, and never took any with her food because of the unpleasant effects which followed; he therefore thought it probable that she had less hydrochloric acid in her stomach than is found in that of most other persons, and that this would account for the arsenite of lime being so little acted upon by the gastric juice.

MRS. JENNIE HOLMES'S MEDIUMSHIP.

BY BENJAMIN COLEMAN.

I DESIRE to add my testimony to that which has been recently given by others of Mrs. Holmes's very surprising and satisfactory mediumship.

Accompanied by a few of my own friends, we secured a private sitting with Mrs. Holmes, and we witnessed, in the course of two hours, a series of phenomena, which, as most of them have been already described in your columns, I need do no more than say were very satisfactory to my mind, and tended to prove to all who witnessed the Davenport manifestations the perfect genuineness of those remarkable exhibitions.

It may be remembered that among other strange developments which have occurred in America, I recorded, a few years ago, on the authority of Mr. Washington Dawskin, of Baltimore,—a very reliable gentleman, whose statements were supported by more than twenty citizens of that city,—that a boy, when in a dark room for a few minutes, had a solid iron ring, much less than the circumference of his head, placed on his neck, and in an equally short time it was removed again by the same power, and this was repeatedly witnessed. The boy, who proved to be a great medium, was in very weak health, and died a year or two after.

Previous to this time there was a medium, Mrs. Ferris, holding *seances* in New York, at which the "ring test" was made a special exhibition. One of the audience would be asked to take firm hold of the medium's hands, and in a momentary interval of darkness, rings, some made of iron, and others of wood, were slipped on to his arms, and to those who were selected by the audience for such a proof of spirit power, this manifestation is very striking.

A great sceptic known to some of Mrs. Ferris's friends had been told of the ring manifestations, and on an appointed evening he was invited to be present.

He came prepared, as it appeared, to defeat the spirits, and boasted that he "defied God, man, or devil to put a ring on his arm against his will."

The circle being formed and the ring placed on the table, the lights were put out, when he surreptitiously

withdrew the ring, and substituted one of his own, which he had had made of strong and hardened iron.

Great was the commotion in that small circle when the light was restored, for it was found that the ring was certainly not on his *arm*, as he defied it to be, but a solid iron ring belonging to himself was upon his *neck*, fitting it closely.

In vain by supplications and threats he begged to have it taken off. The "psychic force" that had placed it there refused to remove it, though the medium pleaded hard for his release. The spirits doubtless knew the character of the man; had they released him at once he would probably have denied the fact *in toto*, or laughed, as such men are pleased to do at what they call a good conjuring trick. The spirits, too, had, it would also appear, a merciful end in view, of curing not only his daring scepticism but a bodily ailment.

He went, in the first instance, to the man who made the ring, and to several others, but he had ordered this uncomfortable necklet to be so well made that they could not remove it.

At length a report reached the spirit circles of New York that a boy of Baltimore was exhibiting the astonishing fact that a ring was put on his neck and taken off again with perfect facility.

Thither the fettered victim of misplaced confidence went, and the circle at Baltimore gladly assisted to obtain his release.

The medium boy was summoned, and after a short preliminary sitting he took the captive with him to an adjoining room, which was dark, and in a minute or two emerged with the gentleman holding the ring in his hand.

The compensation which he derived from this strange freak of the spirits was that a scrofulous disease from which he had previously suffered was said to be entirely healed, and he went on his way rejoicing.

I do not stay to argue the point whether such an incident is likely or not to be true. I have no doubt whatever of the Baltimore boy having exhibited the power of the spirits to put a ring round *his* neck in the way described; and having had the New York story, which I heard of years ago, corroborated to me lately, I have no reason to doubt it, especially as I have witnessed what the spirits can now do with the rings through Mrs. Holmes's mediumship, and Mrs. Holmes is the Mrs. Ferris of whom I have before spoken.

At the *seance* to which I have alluded, I was requested to come at the table at which Mr. and Mrs. Holmes were sitting, and which was placed immediately under the screen, from the aperture of which the spirit faces are seen under a subdued light. One or two, out of some seven or eight which appeared, were most perfect resemblances of human beings, and, had I known the features, I could have easily recognised them. A slate which I had had in my hand was lying on the table; and having obtained the consent of the spirits to write something for me, I handed the slate and pencil through the aperture, and it was taken by what appeared in form and texture a human hand. I could hear that writing was being done on the slate, and in the course of some three or four minutes, the slate was handed back to me, covered with writing on both sides, very neatly written, in an uncommon hand, not in the least resembling the handwriting of either Mr. or Mrs. Holmes,—very plain and legible to read, and without the alteration or striking out of a single word.

This is a peculiarity and a power which I have

frequently noticed in spirit writings. The spirits have not to alter a single word or to transpose a sentence.

The message purported to have been written by the spirit of Washington Irving, whose writings I used to read when a youth with pleasure, but I had no acquaintance with him, and there is no reason that I know of which should make him write to me; and if I were asked whether I believed it to be written by Washington Irving, I should be obliged to say, "I do not." But the fact still remains that this slate, which I will keep as a *souvenir*, is filled as I have described, with a message—written, as I believe, by no mortal hand—that would not disgrace the intellect of some of our best thinkers, and it cannot, therefore, be said in future that spirits are incapable of giving us anything better than commonplace platitudes which objectors are apt to carp at. The following is the message:—

You listen to the physiologist when he gives you an analysis of the machinery of your body, when he traces out all the ropes and pulleys by which motion is conveyed from nerve to nerve—from limb to limb—from the resolution of the brain to the action of the hand. But it is quite another thing when he declares that his analysis exhausts the subject—that mind is nothing but new force, and mental movements nothing but the rapid coursing of nerve currents; that in short our nature cannot be proved to contain any spiritual element which is distinct from the material, and subject to entirely different laws.

What is it that binds one consequent with the antecedent in nature? The truly scientific mind can never attain rest until it reaches the forces by which the observed succession is produced.

But admitting this, we say that it is not within the wings of science to conduct you to a final answer. What is the first cause that set all this array of force in motion, and which guides it through the complicated counterplay of nature?

What ultimate agent poised the stars and fixed the equilibrium of the universe, and adjusted and still continues the complexities of its internal balanced forces? To this far more engrossing question science does not lead the way and cannot supply the answer.

It must leave the mystery unsolved and insoluble, unless it submits as a learner to be taught through the spiritual philosophy.—To my friend, Benjamin Coleman.

From WASHINGTON IRVING.

Force has no inherent power in itself, except as vitalised and sustained by the energy of the spirit. W. I.

PRIVATE SEANCES.

(Reported by permission.)

SEANCE AT MRS. MAKDOUGALL GREGORY'S.

ON Friday evening, January 17th, a *seance* took place at the house of Mrs. L. Makdougall Gregory, 21, Green-street, Grosvenor-square, W. Among the guests present were the Rev. Sir William Dunbar, Bart.; the Rev. Vaughan Yarwarth; Miss J. H. Douglas; Mrs. Alfred Watts; Madame du Quaire; Mr. T. H. Noyes, M.A.; Miss Katherine Poyntz; Mr. and Mrs. Everett, of Woolwich; Mr. Peele, the artist; the author of the *Unorthodox London* letters in the *Daily Telegraph*; Mr. William Crookes, F.R.S.; Mrs. William Crookes; the Revd. Mr. Short; and Mr. William H. Harrison. About twenty ladies and gentlemen were present in all, and six of the guests were clergymen.

The mediums were Mr. and Mrs. Holmes, who had never been on the premises before. They brought with them two guitars and other musical instruments, as well as two tambourine hoops bound with iron, and a plain wrought iron welded ring. All these were carefully examined by sceptical persons during the half-hour before the *seance* began.

The proceedings began with a dark *seance*, the con-

ditions being that all the persons present should hold each other's hands—including those of Mr. Holmes—all the time the light was extinguished, so that there should be no free hand in the room. The hands of Mrs. Holmes were not held, but were, as usual at her *seances*, tied to the back of a chair with tape by one of the visitors. At this *seance* her hands were tied by Sir William Dunbar.

The guests sat in two rows along one side of the drawing-room, holding each other and Mr. Holmes. Mrs. Holmes sat tied to a chair at the other side of the room, with the instruments near her on a table. The lights were then put out. At first all was quiet, but soon the guitars began to fly about with considerable velocity, to tap the sitters at different parts of the room gently on the head or knees, and a voice, pronounced to be that of the spirit "Dick," was heard in the neighbourhood of one of the guitars, saying "How are you?" or making other remarks as he touched each of the visitors with the instrument. Mrs. Holmes was frequently heard speaking from her place at the other side of the room, urging "Dick" to do his best. After the lapse of about ten minutes a light was struck. All present were seen sitting quietly, holding hands, and the medium, with an unruffled countenance, was in her seat, with her hands tied to the chair. Sir William Dunbar examined his knots and tying, and said that they had not been tampered with, and that her hands were bound as he had left them.

Again the lights were put out, and this time the manifestations were stronger. Nearly everybody in the large room, both in the front and back row of sitters, was touched by the flying guitars and stroked with warm spirit hands. The "ring test" was then given to three of the guests, who, in turn, went to Mrs. Holmes, held both her hands, sat on the chair in front of her, and satisfied themselves that neither they nor Mrs. Holmes had any rings on their arms. Then, in the dark, while holding her hands, they were touched about the head, shoulders, and back, by spirits, and suddenly one of the rings came upon the arm of the siter holding her. Each time the light was struck all the other guests were seen holding hands, whilst the person holding Mrs. Holmes sat with the ring on his arm, looking at it in a state of considerable perplexity. There was no joint in the rings, and the welded iron one gave a clear metallic ring when suspended and struck. Those who had the ring test were a clergyman, Madame du Quaire, and Sir William Dunbar.

Next there was a sitting for spirit faces. Curtains were suspended between the front and back rooms, the latter being in darkness, and used as a cabinet. Mr. Holmes sat in this room by himself; the observers sat in the other room, in the light, and the faces showed themselves through an opening, about a foot in diameter, between the curtains.

In his own rooms Mr. Holmes sits outside the curtains, along with the spectators, and the spirits draw the influence from him, through the curtains, and materialise themselves in the empty room; but even then their power to manifest is much stronger when he sits in the dark room. When he sits away from home, the room and curtains not being charged by constant use with the emanations from him, he is obliged to sit inside the darkened room. On the same principle, new musical instruments can never be handled by spirits so readily as their old ones; and manifestations are always stronger in the house a medium lives in.

Soon after Mr. Holmes entered the dark room the faces began to appear. The amount of light permitted in the other room was feeble, so that only those seated within two or three yards of the curtains could see the features. Four faces came, but two of them appeared twice; they were of alabaster whiteness; the cheeks were in some cases lightly tinged with colour. The first face was said to be Miss Cook's spirit "Katie," and Mr. Harrison, who was asked if he could recognise it, said there was not light enough for him to do so with certainty. Two old gentlemen, one of them with a white beard, appeared; the face of a middle-aged lady was also seen. None of the faces were recognised. In fact, the power was rather weak and the light feeble, but it was very good for a first sitting for faces in a house the mediums had not entered before, and where they were surrounded by new influences.

Altogether the sittings were highly successful, and gave great pleasure as well as instruction to the guests whom Mrs. Gregory so kindly invited. The results told greatly in favour of the mediums, since they obtained such fine physical manifestations in the presence of unexceptionable witnesses, in a house where aid from machinery or confederates was impossible, and where the positions of the hands of everybody present was known all the time the lights were extinguished. One reason why Mrs. Gregory usually gets good manifestations in her own home is that she understands the conditions which favour the phenomena. Many of these conditions were stated in the first article in No. 39 of *The Spiritualist*.

SEANCE AT MRS. SCOTT'S.

ON Monday evening, Jan. 13th, a *seance* was held at Mrs. Scott's, 37, Abingdon Villas, Kensington, W. Among the guests present were Mr. Gerald Massey, the poet, Mr. N. Fabian Dawe, and one of the principal physicians in London. Miss Florence Cook and Mrs. Bassett were the mediums.

Miss Cook first sat for spirit-faces in an extemporised cabinet. "Katie" appeared at once, but took offence somewhat needlessly, it was thought, at a slight remark. She refused to manifest further, but said that she had plenty of work to do that night. Raps through Mrs. Bassett's mediumship said that "Katie was sulky." All this was very disappointing, so far as the spectators at Mrs. Scott's were concerned, but, some days later, it was ascertained that the spirit "Katie," appeared two miles from Miss Cook at Mr. Holmes's public circle, 16, Old Quebec-street, Marble Arch, W., and talked to Mr. Luxmoore and the visitors there, while Mrs. Scott's party at Kensington were waiting in vain for manifestations. Miss Cook was at Mrs. Scott's, on the Monday evening, from five till eleven o'clock, and her spirit "Katie" appeared and talked to the visitors at Mr. Holmes's at about a quarter-past nine on the same evening. Mr. Luxmoore knows Katie's features and voice well, and the following is his statement of the circumstances:—

To the Editor of the *Spiritualist*.

SIR,—Will you kindly give the following account of a *seance* which was held at Mr. Holmes's, 16, Old Quebec-street, on Monday, the 13th inst., a place in the next number of the *Spiritualist*? Mr. Holmes's rooms have so often been described, that I consider it quite unnecessary to enter into much detail. It will, however, be perhaps as well to say that there are folding doors connecting the front room in which we sit with a back drawing-room, into which there are two other entrances, both of which were securely locked, and the keys left in the locks, *on the inside*. This room was thoroughly

searched by myself and others immediately before the commencement of the *seance*, and also immediately after, when both doors were found locked, and the keys in the locks; indeed, one gentleman, whose name I did not know, stated that he had so placed the bows of the keys, that they should stand at right angles to the keyhole, and that they were in that position when he examined them after the *seance*. I regret having found it necessary to write so long an explanation, but knowing, as I have good cause to, the absurd objections that are too frequently raised, I feel it desirable to be particular. We first had a short dark *seance*, during which the influence (although Mrs. Holmes was far from well) appeared to be very strong, and the circle fairly harmonious. The instruments flew about the room in all directions, touching, I believe, everyone present. I was touched ten or twelve times, either by hand or instruments, and spectacles were taken from the face of a gentleman who sat four or five from me on the left, and placed inside my waistcoat. I should add that Mrs. Holmes was tied, and all present were requested to—and, as far as I know, did—join hands during the whole time. Much more took place, but as similar phenomena have so often been recorded in the *Spiritualist*, I omit giving particulars, in order at once to come to the second portion of the *seance*—that in which faces are shown. This commenced about nine o'clock. One of the folding doors leading into the back drawing-room is replaced by a screen of what, I believe, is called American leather cloth, in which there is a square hole, about six feet from the ground. A small card table is placed in front of this screen, at which Mr. and Mrs. Holmes sit. There was a dim light from a lamp in the room we were in. I, with one or two others, were requested to sit at the table with Mr. and Mrs. Holmes, and join hands; the table tilted, and raps came in answer to questions, and in a few minutes a thin, narrow face appeared at the aperture, but rather too far back to be very plainly seen well by those who were close. Then three or four other faces came, one of a young boy, another of a man with beard and whiskers; these were very plainly seen by, I should think, all present. Last of all came "Katie," who generally, or, I believe I might say always, presents herself at Miss Cook's *seances*. I have seen her three times at Hackney, and could perfectly identify the face. She, as usual, spoke in a whisper, but not sufficiently loud for me to distinguish what was said. I, although I had not the *slightest doubt as to the identity*, said, "If you are Katie, put out your chin as you do at Miss Cook's." This was at once done, and I should think it perfectly impossible for anyone who has had the privilege of attending Miss Cook's *seances*, to have a single doubt of its being the same face we see there, and supposing this fact established, I consider it most important, as many who have seen Katie at Hackney, although confirmed Spiritualists, remark that Katie's face is very much like the medium's. I confess I have never been able to trace any resemblance, at all events, below the line of the eyes; but as in the appearance above recorded, Miss Cook was not near, no inferences occasioning difficulties can be drawn. Not having made notes of the above until more than a week after the *seance*, I cannot be as minute as I could have wished.

16, Gloster-square, Hyde-park.

J. C. LUXMOORE.

Some voice and rapping manifestations were obtained at Mrs. Scott's through Mrs. Bassett's mediumship. Later in the evening, between ten and eleven o'clock, Miss Cook sat again for the faces. Katie showed herself in a strong light, with the spectators close round the cabinet, and Mrs. Scott called general attention to the fact that Katie's eyes were light blue in colour, whilst the eyes of Miss Cook were dark. Katie also changed her face from white to dark black in a few seconds.

SEANCES AT MR. HENRY COOK'S.

Three *seances* have been held since the date of our last report, at the house of Mr. Henry Cook, of Hackney. The spirit Katie being usually, but not always, very much like the medium, Miss Florence Cook, in features, Miss Cook has a string tied round her waist, and sealed by the most sceptical person present. The end of this string is then passed through a hole in the cabinet, and held by one or more of the persons outside, so that if Miss Cook rose from her seat, it would be known by the pull on the string.

The amount of this pull is usually two or three inches, and the amount of pull necessary to enable her to get her own face out of the opening in the top of the cabinet would be more than thirty inches.

About a fortnight ago Mr. H. Cholmondeley-Pennell, the poet, was at one of the *seances*, and after it was over he said that before any faces appeared there were intermittent small pulls at the string, which altogether drew into the cabinet a length of string, thereby vitiating the observed manifestations. Katie said that she did not know of the said pulls; that he should have called attention to the fact at the time, and had the string drawn out before the faces appeared. At a previous *seance*, some time ago, there was stated to have been a similar pull, after and not before the faces were seen.

On Monday evening, January 20th, among the guests present were Mrs. L. Mackdougall-Gregory, of 21, Green-street, Grosvenor-square; Sir William Dunbar, Bart., of Walwyn's Castle, Pembroke-shire; and Mr. Henry M. Dunphy, Barrister-at-law. They were told of the failure with Mr. Pennell, and asked to be particular in ascertaining the exact amount of pull on the string. Sir William Dunbar tied the medium, and sealed the string, which was then pulled nearly tight, and the end tied to the back of a chair outside the cabinet, so that any pull above two or three inches would drag the chair along the floor before the whole company of witnesses. Katie soon put her face out at the opening, looked down at the chair and laughed at it, changed her face from white to ink black several times in a few seconds, and asked for a needle and thread, with which she sewed up a hole in the curtain, to show that her hands were not mechanical. All through the *seance* the pull on the string did not exceed the two or three inches of slack allowed. We have received the following letter about the *seance* from Mr. Dunphy:—

To the Editor of the Spiritualist.

SIR,—Having heard that Mr. Pennell had stated that when holding the string by which Miss Cook was tied, he noticed "a pull of many inches," a circumstance which, by the way, he did not disclose at the moment, I was anxious to submit a test, and with your permission, will endeavour to state the result.

The *seance* was held at the house of Mr. and Mrs. Cook on Monday evening, the 19th inst., and the circle included the Rev. Sir William Dunbar, Bart., Lady X, Mrs. Gregory, of Green-street, Grosvenor-square, Mr. W. H. Harrison, and myself.

Prior to entering the cabinet, a thin string was passed round the waist of Miss Cook, and sealed in two places. The end of the string was then passed through the door, and fastened to the back of a chair, the tension being sufficiently tight to draw the chair towards the cabinet, had the medium moved in order to produce the manifestations that followed. As a further precaution, the places on the carpet covered by the legs of the chair were marked with white paper, which was not disturbed by any movement of the object. Shortly afterwards, a man's face made its appearance, and subsequently a black face. Eventually "Katie" came, and a bouquet of flowers having been handed to her, she placed a camellia in her hair, and made the other flowers up into little bunches, which she threw to the visitors.

I am quite positive that the string was never pulled, and that the chair was never moved, and I deem it but fair to Miss Cook (whose mediumship is incomparable to anything ever before witnessed in Europe) to attest this fact.

HENRY M. DUNPHY.

3, Essex-court, Temple, January, 1873.

After the first sitting there was an interval of rest. When Miss Cook entered the cabinet again loud raps came upon a table about a yard outside the cabinet

and after much questioning the rapper alleged himself to be "Johnny P——'s devil;" in life he had been a soldier: he disliked the medium, and was determined to stop the manifestations and injure the medium, if he could. All this time Katie was rapping inside the cabinet, in which also were scratching noises and heavy blows. The loud raps on the table then gradually travelled to the inside of the cabinet, and tried to confuse the sitters in their attempts to get a message from the gentler raps of Katie, who asked for a dark *seance* to get rid of the bad influence which had found its way into the circle. Accordingly there was a dark *seance*, with no physical manifestations; at the close Katie said that the bad spirit had been turned out, and would give no further trouble.

On Wednesday evening, January 22nd, there was another *seance* at Mr. Cook's, and among the guests present were Mr. Fabyan Dawe, of Portman Chambers, Portman-square, W.; Mr. E. Edmiston and Miss E. Edmiston, of Beckenham, Kent; and Mrs. A. Corner, one of the leading members of the Dalston Association of Inquirers into Spiritualism. They were asked to tie and seal the medium, and be very careful to ascertain the exact amount of pull on the string. The end of the string as before was tied to the back of a chair outside the cabinet, and two inches of slack allowed. While Mr. Dawe was in the act of closing the door of the cabinet, Katie began to pull the little curtains about at the opening above. There was a very good *seance*, in the course of which the spirits made a hideous noise by playing a concertina and harmonica at the same time, and while two spirit hands were projecting from the window of the cabinet. We have received the following letter about the *seance* from Mr. Dawe:—

To the Editor of the Spiritualist.

SIR,—On Wednesday evening last I was present at Miss Cook's *seance* and was asked to tie the medium, and did so in the following manner, viz., passed one end of a long string around her waist, tying it in a strong knot and sealing the ends with my ring, in two separate places. She then took her seat in the cabinet, and I passed the end of the string out through a hole in the cabinet door, drawing it in a straight line—allowing about two inches slack—tied it to the back of a chair placed about four feet from the door—so that all could see if the string had been withdrawn more than the two inches allowed for any slight movement of the medium. The door was then locked, and I retained the key. In a very few minutes Katie and others appeared in succession—Katie especially continuing to manifest herself at long continued intervals during the hour and half's *seance*, the whole of which time the slack of the cord was not once withdrawn or the chair moved. Within five minutes of its close Katie said she would now tie up the medium herself, and a cord was handed to her for that purpose. When the door was opened I found Miss Cook, both hands firmly tied to the back of the chair, while the ends of the cord were brought forward and tied in several knots in the front of her waist, after untying which and removing her from the cabinet, I narrowly examined the cord around the waist and the seals, which I found precisely as I left them, and I am thoroughly convinced it was quite impossible for the medium to have moved without immediate detection by myself and others present.

N. FABYAN DAWE.

Portman Chambers, Portman Square, W.,
January 25th, 1873.

At the preceding *seances* Mr. Dawe and Mr. Dunphy carefully examined the string used, to see that it was all in one length, and that there were no knots in it, except those made and sealed by the visitors. At both these *seances*, when the manifestations were over and the cabinet opened, the medium was found with her hands firmly tied behind her back with many double knots to the back rail of her chair, and the extreme

ends of the same piece of tape were drawn tight and knotted together in front of her waist.

Miss Cook is even more sensitive than Mrs. Everitt to adverse mental influences at *seances*, perhaps because she has been a medium but a short time, and the power is undeveloped; a very little opposing influence weakens or stops the manifestations; although this is a disadvantage, so far as proselytising work is concerned, the extreme sensitiveness is of value in the scientific study of the phenomena. It is not necessary that a visitor should have an acrid feeling against the whole subject, to stop the manifestations. One night there was a circle of persons in no way prejudiced against the subject, but for two hours no manifestations could be obtained. A visitor then left, and directly afterwards the faces began to show themselves. The visitor who had left, was not only not prejudiced against Spiritualism, but earnestly desired to see manifestations, which did not take place in consequence of intense anxiety of mind on the part of this particular guest, the said anxiety being about another subject. There is a distinct reflex action between the mental states of the sitters, and the character and strength of the phenomena. Once a sitter who naturally would get good manifestations, had been prejudiced against them before coming, and the mental impurity thus introduced, innocently and unconsciously by the visitor, distinctly weakened the phenomena. An analogous example may be seen in physics, where a neutral insulated brass ball may be charged with electricity by contact with the knob of a charged conductor, and will then give up its electricity when brought into contact with a third brass ball, previously in a neutral state.

Chairs of various heights, for the medium to sit upon, have been tried inside Miss Cook's cabinet. When Miss Cook stands on tiptoe on the seat of the one now used, and clutches the woodwork of the cabinet with both hands, her eyes and the top half of her nose can be seen at the bottom of the cabinet window. When the medium is seated in this chair, tied, and sealed, Katie floats up to the top of the cabinet, showing her chin and neck, and putting her whole head out with great ease. She has also manifested, when a child's chair has been used, so low that the medium, when standing on it on tiptoe, could not show the top of her head at the bottom of the cabinet window. Katie could still manifest, while Miss Cook was seated in the low chair, but had to turn her face upwards to get her chin over the edge of the opening. Thus the distance to which a materialised spirit can remove from the body of a medium, seems to be limited, unless the powers of a second medium be brought into play.

Katie's face varies at different times, which is one reason why witnesses vary so much in their statements about its resemblance to Miss Cook's. One night, when Mr. Brooks and the *Daily Telegraph* Commissioner were present, the heads were half as big again as the head of Miss Cook, and some bore no resemblance to her.

PROFESSOR TYNDALL will leave America in a few days, and expects to reach Liverpool on the 15th of this month.

A GENUINE spirit photograph has recently been taken by Mr. Slater, the optician, through the mediumship of the person who, some time since, increased his profits by mixing up sham with real spirit-pictures. In the picture taken by Mr. Slater, the background does not print in front of the sitters, as was the case in the spurious photographs.

THE ANTHROPOLOGICAL INSTITUTE.

The annual meeting of the members of the Anthropological Institute was held on Tuesday night, January 21st, at 4, St. Martin's-place, Trafalgar-square, London; Sir John Lubbock, Bart., M.P., F.R.S., in the chair. Among the large number of members present were Professor Huxley, F.R.S.; Mr. W. Boyd Dawkins, F.R.S.; Mr. A. R. Wallace; Col. A. Lane Fox; Professor G. Rolleston, M.D., F.R.S.; Sir Duncan Gibb, Bart., M.D.; Mr. Moneure D. Conway; Dr. R. S. Charnock, F.S.A.; Professor George Busk, F.R.S. (late President of the Royal College of Surgeons); Dr. Carter Blake; Mr. Hyde Clarke; Major S. R. I. Owen; Dr. Campbell; the Rev. Dunbar I. Heath; Mr. N. Triebner; Mr. John Beddoe, M.D.; Major-General Clerk; and Mr. W. H. Harrison.

The minutes of the last meeting having been read and confirmed, the President announced that the ballot for the election of the new Council would be open for an hour, and he appointed Major Owen and Mr. T. M'K. Hughes as scrutineers.

Mr. E. W. Brabrook, F.S.A., read the treasurer's report and the report of the Council, from which it appeared that the amount received last year for subscriptions was £1,238 5s. 4d. During the year the debts of the society had been reduced from £1,012 2s. 3d. to £762 12s. 9d., representing a saving of £249 9s. 6d. It was announced that the policy of the Council would be not to incur additional expenses, but to clear off all the debt as quickly as possible.

After a short discussion, in which Dr. Robertson, Mr. Boyd Dawkins, Mr. E. Charlesworth, Mr. C. R. Des Ruffières, and Sir John Lubbock took part, the report of the Council was passed unanimously.

Sir John Lubbock then read his presidential address, which dealt chiefly with the subject of prehistoric man, and contained nothing about psychology.

Dr. Beddoe, Dr. Langdon Down, Mr. Charlesworth, and Mr. Brabrook, having made a few remarks about the contents of the address, a vote of thanks for it was passed, and it was ordered to be printed and published in the journal of the institute.

Sir John Lubbock then proposed a vote of thanks to the retiring members of the Council. He said that it was true, that at that moment his hearers did not know who the retiring members were, the scrutineers not having given in their report as to the results of the ballot. The election was a contested one, and there were differences of opinion about the management of the institute, which he hoped would not degenerate into personal feeling. Whoever the retiring members might be, he was quite satisfied that they had done what they believed to be for the good of the society. (Applause.)

Mr. F. Hindmarsh, F.G.S., seconded the vote of thanks, which was passed unanimously.

The President said that the scrutineers not being ready with their report, he might, perhaps, be permitted to occupy spare time by stating what steps had been taken for the preservation of the prehistoric stone monuments in the United Kingdom. He intended to introduce a bill into parliament, to take from the owners of prehistoric monuments the power of destroying them, without first giving the nation the option of purchasing them. Last year he went to Salisbury, near which three dolmens were marked on the ordnance maps; one of them was all right, the second had been partly destroyed to make roads, the third was gone entirely, having been used by a farmer to make gateposts. Very moderate compensation would have preserved these monuments.

Mr. Hammond explained how carefully the Government of Holland preserved all its prehistoric monuments.

Mr. M. D. Conway asked, if supposing the bill became law, there would not be a threatened general destruction of the monuments, in order to induce the Government to buy them?

Mr. Hyde Clarke wished to know whether Sir John Lubbock had obtained any information through the Foreign Office as to the preservation of such monuments in other countries?

Mr. W. Howard said that there were many dolmens between Barmouth and Harlech, but the farmers were destroying them because Philistines from London trespassed on their fields to see them. If the Government bought the monuments how could right of way to them be guaranteed?

Mr. Boyd Dawkins said that many of these monuments had been hedged around by superstitions, in consequence of which the country people had preserved them for ages; but as the superstitions died out, the farmers unfortunately began to

cart away the monuments. In the year 1859 certain antiquaries explored a chamber dolmen in the Isle of Man, and the farmer to whom it belonged was so moved by the sacrilege that he actually killed a heifer and burnt it; this he supposed was the last case of a burnt sacrifice in Great Britain. (Laughter.) In the Isle of Man dolmens are supposed to belong to the fairies, and it is unlucky to touch them.

Sir John Lubbock said that although they had tried, very little information had been obtained through the Foreign Office about the preservation of prehistoric stone monuments in foreign countries. If the monuments were bought by the Government, existing Acts would give the public the right of way to them. A clause in his bill would enable the local authorities to obtain possession of them.

The scrutineers then entered the room and declared the following Council to be elected by a majority of forty-one votes:—*President*: Prof. Geo. Busk, F.R.S. *Vice-Presidents*: Mr. John Beddoe, M.D., Mr. J. Barnard Davis, M.D., F.R.S., Mr. John Evans, F.R.S., Col. A. Lane Fox, F.S.A., Prof. Huxley, F.R.S., Sir John Lubbock, Bart., F.R.S. *Director*: Mr. E. W. Brabrook, F.S.A. *Treasurer*: Mr. J. W. Flower, F.G.S. *Council*: Mr. H. G. Bohn, F.R.G.S., Capt. R. F. Burton, Mr. A. Campbell, M.D., Mr. Hyde Clarke, Mr. W. Boyd Dawkins, F.R.S., Prof. P. M. Duncan, M.D., F.R.S., Mr. Robert Dunn, F.R.C.S., Mr. David Forbes, F.R.S., Mr. A. W. Franks, M.A., Mr. Francis Galton, F.R.S., Mr. C. R. Markham, C.B., Capt. Sherd. Osborn, C.B., R.N., Capt. Bedford Pim, R.N., Mr. F. G. H. Price, F.G.S., Mr. J. E. Price, F.S.A., Mr. F. W. Rudler, F.G.S., Mr. C. R. Des Ruffières, F.R.S.L., Mr. W. Spottiswoode, V.P.R.S., Mr. E. Burnet Tylor, F.R.S., Mr. A. R. Wallace, F.L.S.

There were seventeen votes for the following Council, proposed by the dissentient members for election:—*President*, Dr. Charnock; *vice-presidents*, Professor Busk, Mr. J. Evans, Sir Duncan Gibb, Mr. A. W. Franks, Mr. G. Harris, Sir John Lubbock, Bart.; *director*, Mr. E. W. Brabrook; *treasurer*, Mr. J. W. Flower; *council*, Dr. Beddoe, Mr. W. Blackmore, Mr. H. G. Bohn, Mr. R. F. Burton, Mr. Hyde Clarke, Mr. M. D. Conway, Professor P. M. Duncan, Mr. R. Dunn, Mr. D. Forbes, Colonel Lane Fox, Dr. R. King, Mr. Joseph Kaines, Mr. A. L. Lewis, Mr. C. R. Markham, Mr. J. Barr Mitchell, Mr. J. S. Phené, Mr. J. E. Price, Mr. W. Spottiswoode, Mr. C. Staniland Wake, and Mr. A. R. Wallace.

The Council under the presidency of Professor Busk, was then declared to be duly elected.

A few formal votes of thanks having been passed, Professor Busk, F.R.S., returned thanks for the prospective honour of having been elected to the arduous post of president of the institute. He hoped that the small storm the institute had just passed through would be followed by a calm, since storms to vessels upon a lee shore were not conducive to safety. Although the Anthropological Society was steering off with a favourable wind, very small changes in the wind might yet bring her to grief. Still, he should not be justified in comparing his prospective difficulties with the difficulties of those who had steered the ship through more troublous waters than he would have to encounter. (Applause.)

A few more votes of thanks were given, and the proceedings closed.

THE *seance* with Miss Fox and Mr. Home, recently described by the *Times* commissioner, took place at 20, Mornington-road, N.W., the house of a well-known fellow of the Royal Society.

A PROPHECIC VISION.—The January number of *Good Words*, 1873, contains a sketch of the life of the celebrated violinist, Nicolo Paganini, and the writer (the Rev. H. R. Haweis) says:—"Paganini *père* may have been a street porter, as some pretend, or a small tradesman, as others, probably in the right, affirm. He was a sharp man; he was a cruel man; he did overmuch to develop his son's talents, and overmuch to ruin his health, and probably is chargeable with having destroyed his mental and moral equilibrium for life. Nicolo's mother was a sweet, amiable woman—she loved her boy, she believed in him, she often stood between him and the rod, she prayed for him, and saw one night in a vision a celestial being, who told her that the boy would become the greatest violinist that ever lived. How far this dream, which she lost no time in communicating to father and son, increased the father's severity, and fired his ambition, we cannot tell; but the dream seems to have been a well established fact, and years afterwards, when the mother was old, and the son at his zenith, she reminded him of it, as of an incident which had been familiar to both of them throughout their lives."

Correspondence.

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

SIR,—In reference to the note at foot of page 66, in the last Number of the *Spiritualist*, I beg to refer you to Mr. Darwin's book on *The Expression of Emotions in Man and Animals*, where he cites the case of a man in India who was about to be executed, and whose hair, when he was on the scaffold, was observed by the spectators to change from a dark to a lighter tint; it appears to me scarcely credible, but he certainly refers to it.

G. T. THOMSON, M.D.

Clifton, Bristol, Jan. 16th, 1873.

THE INFLUENCE OF FEAR UPON THE AIR.

SIR,—My mother, now in her eighty-seventh year, had in her own person the phenomenon of whitened hairs suddenly produced some fifty years ago, when my sister was in her fatal illness.

One morning when brushing her hair, my mother saw when at the glass that the front hair of her head was white; she thought that some flour or other substance had somehow got there; but no, the hair had from black turned white; the agony of the previous day in the sick room having effected the change.

We have the same kind of action when fear dries the mouth, and the ordinary flow of saliva is for a time stopped.

The immense power of the invisible substance called the mind, can be easily proved by inquiry in a few family circles; as to malformations of ear, of hand, &c., produced *before* birth, the cause being easily traced to the mind of the mother startled at seeing the deformity, and then producing the deformity. I have a budget of facts. Taste, longings, are in like manner given to the child by the sudden action of the mother. Tempers, dispositions are in like manner stamped in the child by the accidental outburst of incident, that has photographed itself, and remains by living continuity in the child. Many facts I have.

A father should in the early stage of his child's life govern himself discreetly, and surround himself and wife with the healthy, the good, the pure, so as to have a healthy moral child to comfort him in after life.

Enmore-park, Norwood,
27th January, 1873.

ENMORE JONES.

SIR,—In reply to your query in the last number of the *Spiritualist*, my wife some years ago knew a young lady who suddenly found her mother dead, the effect of which changed her very dark hair perfectly grey. She was about eighteen years old.

12, Forest-road, Dalston,

GEORGE BLYTON.

SIR,—You ask for authenticated cases of change of hair from fear or trouble. One case is within my own knowledge of the hair turning grey in one night, owing to great perturbation, caused by the expectation of being dismissed from a public appointment, and which would have proved ruinous to the party. There are several apparently well authenticated cases of this kind in books bearing on the subject. I also know of cases where the hair has gradually turned grey from excessive grief. These, indeed, are, I believe, not uncommon.

Southall.

A BARRISTER.

SIR,—Some twenty-five years ago was published a work called *Wild Sports of the West*, which I read at the time. In it is the following history of an instance of sudden blanching of the hair:—Some young men went on an expedition to rob eagles' nests of their eggs. One of them went down in a strong basket held by a double strung rope; the precipice went sheer down to an immense depth. The young man was armed with a cutlass to enable him to meet the eagles who might attack him. His companions above held the rope and his weight, letting him down or drawing him up as he should call. When at a good distance down the precipice an eagle attacked the man in the basket, and he, in his confused and, perhaps, nervous use of the cutlass against his enemy cut one of the ropes through. Fortunately, he held with his other hand the double rope above the point at which one had been cut, so that, though he did not fall, his safety now depended on the enduring strength of one arm. With the voice which

terror had left him he called to his companions above to draw him up immediately and rapidly. I forget how long, the story says, this required; but it tells how, when he landed at the top, his hair was blanched. So long it is since I read the account, there may be some want in the details, but I believe that the general facts are as I have related them.

Regarding the possibility of such a change, and the process by which it is effected, until we are acquainted with the intimate action of that which we call vitality, it is impossible to do more than refer it to a group of other phenomena with which it is intimately allied. The hair and the colour of it are secreted matters of the circulating blood, under the influence of the nervous centres and nervous periphery. On giving a great shock to the brain and spinal cord, it is well known what startling changes are caused in the secretions of the stomach, bowels, kidneys, skin, and womb. A meal in process of healthy digestion is instantaneously vomited in an intensely acid condition, under a mental shock; the bowels are instantaneously relaxed or swollen with secreted air, and the kidneys pour out enormous secretions under the same circumstances; the skin sweats profusely and fetidly under mental agitation, and fright deprives it of all colour, or gives it a green or leaden hue. The mouth ceases to secrete at all under agitation, or pours out a most offensive vapour. Take that most mysterious of all secretions, the deposit of a child as yet unborn; every one knows how frequently that wondrous deposited matter is thrown off when a moral shock on the brain passes like lightning from it downwards. With these analogous instances I can see no improbability in the rapid cessation of deposit and discharge of colour that is already deposited in the hair; for, be it remarked, absorption is a vital process as well as deposit, and is equally under the control of the nervous tissue of the body in its centre, and in its diffusion to every minute secreting blood vessel. Something like "psychic force" may be at work here; but, after all, the spiritual man has been shocked.

Streatham, Jan. 26th, 1873.

J. M. GULLY, M.D.

[Although it has long been generally believed that intense grief will suddenly whiten the hairs of the head, even writers upon the subject have been doubtful whether the supposed fact could be authenticated. One good instance is given in the above letters, in the case of Mr. Jones's mother. Cannot other correspondents give full names and addresses of persons now living, who have had their hair whitened, together with brief letters from the medical gentlemen who observed the cases, should they be able to state additional circumstances of scientific interest?—Ed.]

THE FOREIGN LITERATURE OF SPIRITUALISM.*

To the Editor of the "Times."

SIR,—A friend, unmindful of the aphorism, "Where ignorance is bliss," &c., has just sent me a copy of the *Times*, of the 26th ultimo, containing an article headed *Spiritualism and Science*, in the eighth paragraph of which I find a misstatement that I hasten to bring to your notice, trusting to your well-known love of fair play to allow me to rectify it in your columns.

In the paper alluded to by your contributor, I designate the Creator as "the causal being," in contradistinction to what we call "the universe" regarded as the *effect* of the creative action which is its *cause*. Your contributor, *misreading* the words "the causal" as "the casual," asserts that I call the Deity "a Casual Being."

Surely, the force of "inaccuracy" could no farther go!

In order, sir, that you may judge whether the "casual" glances of your contributor have enabled him to give a correct account of the "production" of which he disposes so summarily, I beg to state that the paper in question, which carries ontological hypothesis farther than has been done by Kant or Spinoza, claims to *explain* the so-called "spiritual phenomena," by propounding a theory of existence in which those "phenomena" take their place as a normal result of human progress. And in order to show you that there is "method" in the "madness" which your contributor "casually" ascribes to me, I beg to offer you the following summary of the heads of the argument by which I endeavour to prove that view of the subject:—

"Necessity of interpreting facts by theory, and of testing theory by facts.—Impossibility of judging correctly of any class of phenomena otherwise than in connection with the other classes of phenomena with which they are connected,

* This letter, which is one of those not printed by the *Times* during the recent discussion in that journal, contains some interesting information about Spiritualism in foreign countries.

and consequent impossibility of judging correctly of the so-called "spiritual phenomena," otherwise than with the aid of a general theory of the life we are living and of the universe in which we find ourselves.—*A priori* probability of our being on the eve of the formation of such a theory, constituting a new religious synthesis in harmony with the scientific discoveries of the day.—Self-existence and derived existence.—Demonstration of the existence and action of the causal being, whose *modus operandi* is gradually made known to us through the discoveries of positive science.—Soul, force, matter, and rôle of each in the production of the universe.—Aim of the creative action.—Immutability of natural law.—Our solar system.—Functions and hierarchy of planets.—Education and development of soul through its formation of the bodies of the mineral, vegetable, and animal reigns.—Individualisation of souls.—The two paths.—The Elohim.—Human life and destiny.—Illustration of the foregoing theory by instances of spirit-action in my own experience and in that of my personal friends."

So much for the contents of the "fifty pages of close print," so strangely commented upon by your contributor; a limit which I think you will admit, sir, to have been a narrow one for the discussion of such a theme, and whose narrowness, in fact, necessitated the suppression of the notes of scientific indications originally appended to my paper; indications which will be abundantly cited in my forthcoming book on the same subject.

May I be allowed a farther portion of your valuable space to add that your contributor is but partially aware of the proportions already attained by the system of "imposture" and "legerdemain," which he so earnestly calls upon men of science to investigate?

To the Spiritualists of England and the United States (already, as remarked by your contributor, numbering many millions, possessing a press of their own, and publishing nearly a dozen periodicals), must be added the host of their co-believers, variously estimated at from eight to ten millions scattered over all the rest of the globe, who, under the distinctive appellation of Spiritists, regard the writings of the late Allan Kardec as constituting the basis (but the basis only) of the new religious synthesis they look for as the result of the great Spiritualistic movement of our time.

The Kardec books* have been translated into every European tongue excepting our own. Three hundred and fifty thousand copies of them have been sold in France alone; making a total, inclusive of the sale of the various translations in the countries to which they belong, of over half a million of them now in circulation, every one of which is the centre of a group of firm believers in the fact of spirit-communication. And the demand for these works is still going on, as an eminent opponent of Spiritualism says of the play of energies in the microscopic hair of a plant, "without pause or sign of weakening."

These works, so widely disseminated elsewhere, being almost unknown in England, I beg to quote the following passage from a letter recently addressed to me by a learned liberal clergyman in the South of England (not a Spiritualist), in reference to the *Livre des Esprits*, which constitutes the first of the series:—"I have read this book with very great pleasure. It offers a rational and coherent explanation of life and duty which I should be glad to see presented to the English public in an English dress. I should like to review it in one of our leading Quarterlies, giving copious extracts." Another English clergyman, not personally known to me, in writing to thank me for what he terms my "noble testimony" to the subject which has not yet "put on its silver slippers," thus expresses himself:—"In 18— when travelling on the Continent for the benefit of my health, which had given way under the torture of doubts suggested by a course of theological study, I happened to meet with Kardec's *Livre des Esprits*. To describe to you the light, the joy, the peace, which filled my mind on the perusal of this admirable book would be impossible. It was truly a passing from night to sunshine."

I enclose the names of these gentlemen confidentially, and for your own satisfaction only.

The appearance of the work alluded to, in 1858, was followed by the formation of Spiritist societies all over France and in nearly every other country; by the production of an extensive Spiritist literature, comprising many erudite and

valuable works; and by the publication of forty-six periodicals,* all in full activity, and most of them of many years' standing, besides a great number of little local sheets devoted to the propagation of the same ideas.

It is evident, therefore, that the hold already taken upon the mind of the world by the modern "delusion," fully justifies the notice which you have accorded to it, and that those on whom lies the burden of disproof have no easy task before them.

But why, let me ask, should it be considered *desirable* to disprove the asserted communication with spirits which would be so conclusive a proof of our immortality? That the assertion of such a possibility should be met with cautious reserve, as news *too good to be true*, and that the phenomena claiming to have a spiritual origin should be subjected to the most rigorous examination, would be reasonable and right. But why desire that the "good news" should prove to be false?

That the materialist should refuse to admit the possibility of facts which upset his theories, may perhaps be only natural, although it might have been supposed that the materialist would be, of all men, the most eager to obtain, if possible, the certainty that wife and children, parents, friends, and self, aims, acquisitions, and aspirations, are not mere temporary results of chemical aggregation. But by those with whom it is *not* "deemed incredible that God should raise the dead," why should it "be deemed incredible" that the "dead," being thus "raised," and, therefore, being not "dead" but living, should be learning and progressing in some mode of existence germane to our own, should share in the onward movement of the time, and should thus at length discover the means of communicating with those whom they have quitted?

Is not the present century emphatically an age of extending communications? What are all our scientific discoveries but the extension of our power of receiving messages from the sun, the stars, the air, from crystals and gases, from the various elements and forces around us? Have not all of these, has not electricity itself, stood to us in the same relation as now ever since the formation of our planet? And yet it is only now that we are becoming able to receive from them the intelligible "messages" whose tenour is so rapidly changing the whole current of our thoughts. What is there, then, so unnatural, unreasonable, odious, and contemptible, in the idea that those who have loved us, whom we love and believe to be living, may, also, be now acquiring the power of sending us messages, and thus of strengthening and multiplying the tokens of their existence and proximity which no age nor people has ever been entirely without?

Strange as many of the best-attested facts of spirit-communication may at present appear to outsiders, depend on it, sir, that, when the time shall have come for writing the history of this grand advance in the telegraphy of our globe, the angry repulsion excited by its first announcement will be rightly judged to have been the strangest thing about it.

160 bis, Avenue d'Eylau, Paris,

ANNA BLACKWELL.

January 6, 1873.

SPIRITUAL NOMENCLATURE.

SIR,—And it came to pass that Faraday died and was buried (?) that he no more remembered his past experiences, and that he decomposed and became gas, on which vegetables feed and thrive, that they, in turn, may feed animals and men.

In the meantime, however, something which Faraday formerly possessed, but which now he does not possess, passed into another state or condition, not necessarily another world or another life, but possibly in the same world and same life, but another condition of both, and remembers the experience of Faraday before he (Faraday) died. Understand, please, that the physical, decaying, and (so far as the identity of the

* *Le Livre des Esprits*, *Le Livre des Mediums*, *Le Ciel et l'Enfer*, *L'Evangile selon le Spiritisme*, *La Genèse*, and two smaller works entitled respectively *Qu'est ce que c'est le Spiritisme?* and *Le Spiritisme à sa plus simple expression*.

* Thus distributed:—In France, 2; Belgium, 3; Holland, 2; Denmark, 1; Russia, 1; Germany, 1; Austria, 3; Bohemia, 1; Spain, 15; Italy, 6; Greece, 1; Egypt, 1; Turkey, 1; Brazil, 2; Uruguay, 1; La Plata, 2; Peru, 1; Chili, 1; Mexico, 1. Among those most widely circulated are—*La Revue Spirite*, Paris, whose yearly issue frequently goes through several editions; *Le Spiritisme*, Lyons; *Le Messenger*, Liège; *Die Risgraad*, Amsterdam; *Das Licht des Jenseits*, Vienna; *Die Spiritisch-Rationalistische Leitschaft*, Leipzig; *Revue de Meurer*, Troplitz; *El Spiritismo*, Seville; *Revista Espiritista*, Barcelona; *Annali dello Spiritismo*, Turin; *La Salute*, Bologna; *La Verité*, Alexandria; *La Revue d'Orient*, Smyrna; *La Revista Espiritista*, Monte Video; *L'Echo d'Outre-tombe*, Bahia; *Il Diario*, Rio Janeiro; *La Illustracion*, Spiritista, Mexico; *El Spiritismo*, Lima; *L'Espiritista*, Santiago; &c. There was a Spiritist Review in Ecuador, but it has just been suppressed by the priests, who have induced the Government to seize and publicly burn all Spiritist books and periodicals, and to punish their owners with fines and imprisonment.

man is concerned) useless body takes the name Faraday, while the part which remembers and thinks is only called the spirit "of" Faraday. Is this reasonable? Would it not be more correct to speak and write of the spirit Faraday, and of the body "of" Faraday, but never of the spirit "of" Faraday, or anyone else? Spiritualists, please remember this; leave out the "of;" it is worse than waste of ink, time, and space to write it.

Is it not impossible to prove that spirits will live for ever? And would it not be more wise to speak and write of the "future or spiritual state," rather than of "immortality?"

Is not the word "nature" the best word whereby to call the whole phenomena of space, and divide "nature" into two great classes of modes of substance or substances; thus, material substance and spiritual substance? This will not exclude the belief in God as may at first sight appear, but will only recognise God as an all-present spiritual substance, if God is anything. The word "supernatural" is taken to mean "something above nature," and the definition is neither clear nor wise. I was once told that it meant "the superior parts of nature;" but this only implies that the less tangible substances are of more use in nature than the more tangible; and since they are all superior in their particular use, it would be unwise to use it in that sense.

Would not the term "psychic force" be better replaced by some such word as "psycatura," to indicate the substance required for the manifestations? T. C. DAVIES.

215, Brunswick-street, Manchester,
January 16th, 1873.

THE JEALOUSIES OF MEDIUMS.

SIR,—Attention was recently called by one of your correspondents to the harm done to the cause of Spiritualism by the jealousies of powerful physical mediums, they being persons so violently driven by their passions. More than one instance of harm done, has come to my knowledge. A captain in the Queen's service, who is also an eminent man of science, began to be interested in Spiritualism, and was introduced some years ago to the celebrated medium A, who at once began to explain to the enquirer that another celebrated medium B, was an impostor. A had never seen B's manifestations, which were as genuine as his own. "Oh," thought the captain, "Here is A telling me B's tricks, and Spiritualists certify that B is as good a medium as A; therefore A who tells me these things is also an impostor, and I will have nothing further to do with the subject." Nor has he, from that day to this. The statements of A were bald untruths, wholly invented by himself. F.

Jan. 23rd, 1873.

SPIRITUALISM AND METAPHYSICS.

SIR,—To quote the words of Professor Tyndall, "Whether it be a consequence of long-continued development, or an endowment conferred once for all upon man at his creation, we find him here gifted with a mind curious to know the cause of things, and surrounded by objects which excite its questionings and raise the desire for an explanation." Again, he says, "After many trials it became evident that man's capacities were, so to speak, the complement of nature's facts, and that, within certain limits, the secret of the universe was open to the human understanding." And, again, "By science in the physical world miracles are wrought, while philosophy is forsaking its ancient metaphysical channels, and pursuing others which have been opened or indicated by scientific research. This must become more and more the case as philosophical writers become more deeply imbued with the methods of science, better acquainted with the facts which scientific men have won, and with the great theories which they have elaborated." Now this I hold to be unquestionably true, but in an article quoted in the *Spiritualist* from the *Mount Alexander Mail*, of Castlemaine, August 27th, 1872, I read this statement—"What is matter? and what proof is there that matter exists outside of our own consciousness? Absolutely none. There can be absolutely none."

But if this statement were really, *absolutely* true, we should be landed in *absolute* scepticism, or reduced to a dream, without any basis for the dream, either external or internal, and to which logical position Berkeley's idealism was reduced by Hume, as we all know. Subsequently, Hegel continued the logical process, until he left us to mere relations, with nothing having those relations. And writers have been playing fast and loose with the argument ever since. Even Mr. Mill will argue inconsistently for idealism in one place, and for materialism in another, and Huxley was equally inconsistent in his

ecture on Berkeley, delivered at the Royal Institution. Dr. Carpenter, in reply, in his address at Brighton, falls back on "common sense"—a mere expression without any intelligible meaning, and which he did not attempt to define. This confusion must continue so long as you deny the "spiritual," that is, the instinct of nature in the intuitive or first principle in the human mind, and thus the mechanical and experience theories must prevail.

If Professor Huxley was right in his idealism, what reason had he to believe that he had an audience of fashionable persons, permanent and substantial beings, external to his own ideas? You cannot eat your cake, and have it all the same, and go on talking and arguing about it as though it still existed. Now Spiritualism—fairly, modestly, and patiently pursued, without hurrying to conclusions for gratification—may be perfectly consistent with an enlightened materialism; but neither can be consistent with idealism, because both imply objectivity and the belief in an external world, and in other persons beyond the idea, and in beings as independent as ourselves, whom we put into the witness-box, and cross-question as the case may require. It is Spiritualism that will best exhibit the nature and innate powers of the human mind, and enable us to refute the superficial philosophy of the metaphysician on the one hand, and the gross materialistic theories of the physiologist on the other, and lead us on in the true path towards the real source of life, and its true laws in regard to development of mind and instinct. But what the fundamental law and principle is we can never know. If we can only read the facts of nature as they are, and interpret them in their true nature, sequences, and relations, it is all we need, or need care for. Any further knowledge as to "the *absolute*" would be quite useless, even if by possibility it could be arrived at and be within the sphere of our powers of comprehension.

If it were *absolutely* true that we can have no proof of external objects, of the distance of the sun and moon and stars, of the existence of friends and relatives, and that the "be all and end all" was purely ideal—all, all "of such stuff as dreams are made of," mere thought, and really nothing to think about—then, indeed, would the cause of philosophy be hopeless. But what is the fact? That the idealist cannot move one step in his argument without using terms that imply the existence of the very matter he is arguing against. The truth is, that we do obtain *knowledge*, and are perfectly certain that we do obtain it, through the senses, and by means, and modes, and channels that are understood by all, and in which we have the proof of certain powers of the mind of an intuitional character, that serve us well, and enable us to perceive, through or by the sense impression and brain response, the external matter in question. Whether you regard this as direct, or through sight or perception, or as visionary and indirect, it is equally knowledge, and practically and serviceably the same, just as the indirect reflection in the glass gives us equally exact knowledge as in the direct perception of the matters themselves. Hence, to say that "the knowledge is obtained" is the proof that the mind possesses "spiritual," or intuitional and reliable powers, affording us the knowledge of the external world, and sufficing for all the requirements of life in our inter-relations with the external world, is what Professor Tyndall expresses as "the complement of nature's facts." H. G. ATKINSON.

Hotel Royal, Boulogne-sur-Mer.

MEN AND WOMEN.

SIR,—Having quoted my remarks on your extract from Mr. White's *Swedenborg*, you will not perhaps object to my saying a few words on the controversy which those remarks have awakened. In the first place, I hope those women who read this letter of mine will forgive me for presuming to act as their champion, few as my qualifications are; in the second place, I hope you, sir, will forgive me for unwittingly attributing a bias to you in this question which is not yours. And then to the point. I think that the speculations of Swedenborg and his commentator err for this reason—that they assume sex to exist in mental as well as in bodily characteristics. Now the processes of intellect are alike, whether followed by men or by women: a woman in solving a geometrical problem must (and can) follow the same mathematical rules as those which guide a man to its solution. And, as in mathematics, so with every branch of science; whilst in art the same principle holds good. Although, as our opponents are justified in saying, no woman artist has reached the eminence of Shakespeare, Raphael, Michael Angelo, or Beethoven, yet such

genius as theirs is quite exceptional even amongst men, and amongst mediocre artists women have maintained an equal rank with men. The originality of women has failed to make so great a stir in the world because there have been calls upon their attention which no man has ever had to answer. Yet, taking examples from our own age, the originality of Charlotte Brontë, Elizabeth Barrett Browning, and George Eliot, has been surpassed by no male writers amongst their contemporaries. I do not fear for the future of women, now. Natural causes are at work which will quickly afford them the opportunities they need for displaying their capabilities. The surplus of women in our population is now so large that men *must* be displaced from some of their old preserves if single women are to be able to earn their own subsistence. Give them the chance of fitting themselves for any of the occupations to which their strength is sufficient, and there is no doubt they can hold their own. Teachers, doctors, preachers, lawyers—these are the professions for which feminine strength is most equal: it is not mental but bodily disqualifications which bar them from hard manual labour.

After all, it is in vain theorising and arguing on these matters. Wherever men and women have been brought into direct competition, women have done so well that theory cannot withstand facts. And all I would ask for women is this:—That the theories of women-despisers be not taken for substantiated facts, until women have had a fair chance of disproving them. GEORGE FRASER.

3, Middleton-road, Camden-road, N.

SIR,—Mr. White speaks of women as deriving ideas from men, and clustering round the intellect of men as the ivy surrounds the oak. I am not prepared to admit or deny his assertions, in which there is much force, but even if he be right in his arguments, his picture appears to be one-sided. He might justly describe the intellect of man, as clustering like ivy round the love of women, in which case the advocates of "men's rights" will have to encounter all the difficulties which beset fancy instead of fact. This view of the case should be introduced to bring his ideas to a proper balance. To my mind men and women are not legitimately comparable, when the question of superiority is at issue, any more than the question "Is a pear superior to an apple?" affords ground for discussion by sensible people. As you have pointed out, the question of the superiority of men or women has nothing to do with the question whether persons suffering under natural disabilities shall be still further pressed down by semi-savage laws. X.

MR. GUPPY'S EXPERIMENTS.

SIR,—To think that my having the gout in 1871 should help to prove Spiritualism in 1873! I went one day and paid Pulvermacher 50s. for a galvanic belt. I wore it for three months, got well, and left it off.

On Saturday, 18th January, several friends called (I am a bachelor at present, wife at Crystal Palace), among them Williams, the medium. I asked him to stay, as I wanted to try something. After various trials the spirit directed us to hold each an end of the chain in opposite hands—he one end with about three inches of chain in the right, and I the other in the left. Instantly up went the little table a foot, as though it were a feather, and danced about in the air. Williams then had to go and give a *seance* in Lamb's Conduit-street.

On Sunday, 19th, young J. C. came, a powerful medium, but not fully developed, and in indifferent health. I tried the galvanic belt with him, but though he felt the effect it did not act as in the case with Williams—in fact the spirit said, "Take it away."

January 19th, Williams and J. C. dropped in; I made J. C. the audience, and proceeded to try again with Williams at the small table. Soon it rapped out, "Let J. C. come to table." Then "Go to large table."

As soon as we got settled at the large table all was life, the table floated feather light two feet: then blue lights streamed from different parts of the chain. Then "Katie" became visible to J. C., and talked, and finally wished us "Good-night."

Then J. C. asked for the spirit D., who appeared in one corner of the room. This is a very violent spirit, who if not under control, would soon make mincemeat of all the furniture of a room; he is always asking for darkness. Mr. Williams will long remember one of his freaks. First I held a hand of each (Williams's and J. C.), and a roasted apple was placed on the table. I put it aside on the small table, five feet away

from the table we sat at. Next the small table was placed on the large one, and Williams cried for a light, which revealed the small table with the paper on it, in which the apple was roasted, but the apple itself formed a poultice which completely blocked up Williams's left eye.

Now to the summary. There is no mistake as to the immense increase of power by using the galvanic band. We three saw the lights continually issuing from it, six or seven at a time, and floating from one to five feet from the chain and disappearing. I have seen tables floated by spirit power a hundred times, but generally it appeared to be by a great effort unless extraordinary power was present; but here the table floated up as lively as a bladder pressed under water, and remained floating two feet above the floor. The signs are unmistakable. The belt being dipped in acidulated (vinegar) water and wiped with a towel, each party holds three inches in opposite hands across the table, keeping the hand an inch off the table, and the other hand flat on the table. Very speedily an electric shooting is felt in the hand and arm, holding the chain. Furthermore it is evident that an electric shock is transmitted through both bodies, which it is very possible may be conducive to health.

January 22nd.—Another *seance* last evening. I shall recount only salient points. Vocal conversation with Mr. D., the spirit. "Did you hear my article read?" "Yes!" "Have you any remarks to make?" "Yes." So I got paper and pencil, and in pitch darkness wrote the following from spirit dictation, using the tips of my fingers as points of commencement of each line:—

"You want to know how to hold the belt properly. Let one person sit with his back to the north, holding the chain in his left hand. Let another person sit with his back to the east, holding the chain in his right hand, his other hand on the table; both the persons who hold the chain to be mediums, if possible, and should not be near to any person they have an antipathy to. The chain had better be dipped in diluted sulphuric acid."

Here an interruption took place. Returning to the table I said, "Mr. D., would not another galvanic chain add to the effect?" "Of course it would." "Well, then, I will get another chain." "No, don't!" "Why not?" "Do you want the house carried away?" "Not exactly that, but it does not follow that a giant's strength should be misapplied." "That is true, but we cannot always control the power."

Minor events of the *seance* were that Mr. D., the spirit, was very severe upon Mr. —, and gave him a thump on the head with a table, and otherwise frightened him.

Now Mr. — is a distinguished Oxford man, who has taken high honours, and I have remarked that his reasoning powers are so excessively fine, that he cannot come to a conclusion on any subject, which appears to annoy Mr. D. In fact, Mr. D., the spirit, frightened him out of the room at last.

Turning over all these things in my mind, a ray of thought suddenly solved all the difficulty, and I propose the problem for the consideration of our stars of science:—

"As the angle of reflection is exactly equal to the angle of incidence, so the amount of belief of a highly-educated Oxford man is capable of, is exactly equal to the amount of money he can get by the belief."

And now, Mr. Editor, for a bit of philosophy. "Objective or subjective?"—that is the question of the day in Church, State, and Spiritualism. Mr. Gladstone is subjective as regards the House of Commons, because he is only the mouth-piece of the majority, but he is objective as regards the House of Lords, whose interests are not in all cases those of the nation as represented in the Lower House. A State Church establishment is objective to those who do not coincide with it, and the paying for it without value received is only one, and in many respects the least objectionable of its inconveniences.

Now is the spirit D. objective or subjective? Most certainly he never appeared in my house till J. C. came, *ergo*—to me he is objective. To Williams the medium he is decidedly objective, for a subjective spirit of Williams would not dab a roasted apple in his eye. To my Oxford friend he is decidedly objective, as witness the bump on his head produced by Mr. D. (Sp.) striking him; besides, his other demeanour to my Oxford friend shows great want of respect for the "venerable institution" he represents. He held a very heavy *Terra Cotta* vase over his head, and if he had let it drop Oxford would have been deprived of one of her brightest stars. A subjective psychic force would not do that.

He is objective to J. C., the medium, for he boxed his ears and side of the face with the speaking tube for laughing.

Besides, once in the *seance* J. C. called out, in evident terror, "Light! Strike directly!" "Why?" said I. "Strike a light directly; he has hold of your camera stand." Now this cast-iron camera stand weighs fully 1 cwt., and, with its tripod legs, would form an instrument of offence of the most awful description; and I had a sample of what he could do, for I only quitted the room for five minutes just before the *seance* closed, and he took the opportunity of turning over every article of furniture, *i.e.*, sofa, two tables, and nine chairs, without, however, hurting any one. Samson was a very powerful medium, as proved by his getting loose from the ropes and withys, and he killed 1,000 men with the jaw-bone of an ass, but if Mr. D. (spirit) could be induced to enter the navy, and board an enemy's ship with a cast-iron camera stand, there would not be a man left alive in five minutes.

Talking of Samson brings me to a letter I have received from the National Education Union, and a discourse from Bishop Magee; and I may as well answer both through you.

Question—Religious instruction in National Schools, reading the Bible, &c., &c.

Argument:—At first appears objectionable, for the Roman Catholic teacher would teach that all the Protestant boys would be everlastingly burnt in hell flames; and the Protestant teacher would teach that the Pope was a humbug, and all his agents not less humbugs than himself; and the boys, having such ideas put in their heads before their reasoning powers are sufficiently developed, would set to fighting to settle the question, and the school would become an area of hatred and all other civil passions. On the other hand, the whole of the Bible which is worth reading is nothing but a history of Spiritual manifestations.

To settle the matter between the National Education Union and the Birmingham League, I propose,—

"That a portion of the Bible be read to all the babies daily. That immediately following such reading, the babies all sit down and put their hands on tables and hold a *seance*, whereat the spirits will explain the true meaning of what has been read."

If the House of Commons don't choose to adopt that plan, it will be all the same, for the babies will hear about Spiritualism and sit at tables at home, and it will only come to what a very pretty Irishwoman told me. Says she,—“My husband promised (while he was courting) to leave off smoking. After we were married he certainly, in a measure, kept his word, but he returned very late from his club, and smelt very strong of tobacco. So I bought a very handsome meerschaum, and some Turkish tobacco, and said to him, ‘My dear, if you must smoke, you had better smoke at home than stay so late at the club.’”

The long and the short of it is, Mr. Editor, we are enlisting the aid of science in the navy, and in the army, and in travelling, and in sanitary measures, and we must—will and shall—so apply science that mankind shall no longer “bark at and bite” one another on the subject of religion.

SAMUEL GUPPY.

[Under normal conditions, while two persons are holding the opposite ends of a galvanic chain, with their free hands upon a table, no electrical current at all will pass, there not being sufficient potency in the current from a chain of the description mentioned, to overcome the resistance offered by a piece of wood only one-eighth of an inch thick; much less would it have power to pass through a table. In one experiment also, Mr. Guppy had no results. The experiments should be repeated many times, and a galvanometer should be placed in circuit to indicate what is really taking place, in order to make sure that John King did not mischievously give an unusually good “hoist” to the table in the ordinary way. The pranks of John King and the very lively spirit D. have to be taken into consideration. Mr. Guppy had better buy another chain, without much fear of his house being carried away; indeed, if it were carried away, and seen sailing over London with Mr. Guppy smoking placidly on the verandah, while making a novel trip in this way to the south of France for the winter, the event would be a glorious one for Spiritualism, and Mr. Guppy might return to England the greatest Aladdin of modern times. Let him get another chain by all means, and defy “the spirit D.” to do his worst.—ED.]

ORGANISATION AMONG SPIRITUALISTS.

SIR,—I have observed with pleasure your frequent allusions to the advantages which would accrue if an international institution were established for the study and advancement of psychological science, and venture to urge those who are favourable to such a work, to take action without delay. If such an institution were established, I would suggest a line of action which would doubtlessly aid the cause of Spiritualism, and, to a considerable extent, remove the popular misapprehension which exists on the subject of spiritual phenomena. The idea in my mind is:—that “a committee for practical investigation,” consisting of members of both sexes, be elected by the members of such institution annually, or for more ex-

tended periods, as may be found advisable. The council should be divided into committees, each committee to consist of say five members, and to confine its attention to the phenomena of Spiritualism. The services of media, through whom the manifestations are obtained, to be procured, and compensation made to them out of the funds of the institution.

As an illustration of the foregoing idea, let me suppose that an acknowledged medium could be induced to accept service, at his or her own home, under one of the committees, the members of which should meet and act in accordance with the directions of the spirits manifesting. Frequent and kindly meetings with the medium would soon render the circle harmonious and happy, whilst the careful observation and recording of each sitting would, I feel sure, result in not only confirming the spiritual origin of the phenomena, but also throw light upon the laws which govern the manifestations.

The above plan, if carried out, would, I consider, be of far more importance, from a scientific point of view, than that of constantly admitting strangers or antagonistic persons to the *seances* of first class media. The evidence obtained by such a plan as proposed, would be less liable to be controverted than in those instances where evidence is obtained as the result of a single or limited number of sittings; and would go far to establish a basis from which philosophical conclusions might be drawn, and a more complete understanding of Spiritualism eventually obtained.

I trust that those interested in this interesting study of psychology, may soon put their shoulders to the wheel, and show the outsiders that we are earnest workers.

THOMAS BLYTON.

74, Navarino Road, Dalston, London, E.,
23rd January, 1873.

THE DEATH OF THE BODY.

SIR,—The following message of singularly pathetic and poetic beauty was received by a private circle at Southampton. Surely it is calculated to console those who shudder at the death change.

Life like a burden I laid down;
Death, whom I feared, without a frown
Bade me come on and gave a crown.

3, Essex-court, Temple.
25th Jan.

H. M. DUNPHY.

MR. PEEBLES IN AUSTRALIA.—M. J. M. Peebles has sent us a Melbourne daily paper, *The Age*, dated November 12th, 1872, containing a long report of a lecture on Spiritualism, which he delivered on November 11th, in the Temperance Hall, Russell-street, Melbourne. In the course of his remarks, Mr. Peebles is reported to have described the method of spiritual control, and to have spoken of a young man named Atkins, whom he psychologically influenced. In this biological condition he made him speak by will-power the speech that he (Mr. Peebles) had conceived in his own brain. It was his own spirit that thus controlled the young man. “If I died,” said Mr. Peebles, “I should approach him as a spirit, throw my will-power upon him, and entrance him. The principle is all the same.” He said that Spiritualism was synonymous with the spiritual *marvels* and precepts of Jesus, and that every argument brought to bear against present spiritual manifestations was an atheistical javelin hurled at the temple of Christianity itself. The influence of Spiritualism tended to lengthen the chain of friendship, purify the social affections, crush human creeds, and break down the barriers of sectarian bigotry. Mr. Peebles also said that bigotry had drenched the earth in blood; it had kindled the fires of Smithfield; it banished Anne Lee; it tortured witches and burned quakers. Give sectarian bigots the power, and they would again reenact the bloody scenes of the Inquisition. He closed by saying:—“Galileo for a long time stood alone. Wilberforce toiled thirty years before the English Parliament declared the slave trade piracy; and Columbus laboured seventeen years to procure the ships that discovered the new world. So you Spiritualists shall ultimately reap the golden harvests of your sowing. Riding as you do in God’s chariot of truth, you can but ride to victory. Form a solid phalanx, then. Live calm, manly, and noble lives. Return blessing for cursing. Love your enemies, and cherish only kindness towards your slanderers. Then, when the death angel comes, you shall hear voices from heaven saying, ‘Well done, good and faithful servants, enter ye into the beautiful lands of immortality.’”

DALSTON ASSOCIATION OF ENQUIRERS INTO SPIRITUALISM.

THE fifth half-yearly general meeting of this association was held on January 13th, Mr. Thomas Wilks, the President, in the chair. The secretary read the report of the Council and balance sheet for the half-year ending 31st December, 1872. It appeared that the financial condition of the association is in a satisfactory condition, the increase in the receipts, as compared with the previous half-year, being £7 10s. 10d., while the increase in the expenditure was only £1 13s. 4d. The number of members at present on the books is thirty-five as against twenty-eight on 30th June last. The report went on to analyse the results of the twenty-six *seances* held on consecutive Thursday evenings, the average attendance at which was fourteen. Reference was made to the impartial conduct on the part of the editor of the *Hackney and Kingsland Gazette and Shoreditch Telegraph* in giving insertion to eleven letters on Spiritualism during the past half-year. During the current half-year the Council intend adding a number of valuable standard works on Spiritualism to the library, and will be glad to receive the aid of those interested in the furtherance of the cause of spiritual investigation. The following officers were then re-elected for the current half-year, viz.:—Mr. Thomas Wilks, President; Mrs. A. Corner, Mr. George Blyton, Mr. Alfred E. Lovell, Mr. Jos. Stephens, Mr. E. J. Wilson, members of the Council; and Mr. Thomas Blyton, Secretary and Treasurer. In the course of the evening, the receipt of two donations was reported: the first from Mr. R. H., F.G.S., of £1, and the second from Miss Florence E. Cook, of £5.

DR. GULLY'S ADVOCACY OF SPIRITUALISM.

MOST readers of Spiritual periodical literature will, no doubt, remember the celebrated article, "Stranger than Fiction," which appeared in the *Cornhill Magazine*, in 1860. It was written by Mr. Bell, a well-known *litterateur*, who was introduced to the *Cornhill* readers by the editor, Mr. Thackeray, with the following foot-note:—"As editor of this magazine, I can vouch for the good faith and honourable character of our correspondent, a friend of twenty-five years' standing."

This article, which gave a description of what the writer and three others saw at a *seance* at the private residence of Mrs. Milner Gibson, with Mr. Home as medium, was cautiously introduced. Of scepticism, the author said—"Nothing is believed at first; and this habitual resistance to novelties might be applauded as a sound instinct, if it did not sometimes obstruct the progress of knowledge."

The article, however, though full of *facts*, and admirably reasoned, met with a storm of disapprobation from all the press, and though, doubtless, it laid the foundation of belief of many who are now confirmed Spiritualists, Thackeray's temerity in permitting the article to appear nearly cost him his situation and the destruction of the magazine.

The *Star* newspaper opened its columns about this time for a discussion of Spiritualism, but it is said the editor became overwhelmed with letters, upwards of 1,300 within a week or two, and he was obliged to close his pages to the subject. One letter, however, found a place in the *Star*, which was written by Dr. Gully, who for the past thirty years has held an enviable position in the scientific world.

He was one of the four who were present at that *seance* so graphically described by Mr. Bell, Mr. Robert Chambers being another. Without fear of the consequences, he boldly stood up for the truth, and endorsed the *Cornhill's* statements in a long and able letter, in the closing part of which Dr. Gully says:—

"Meantime, the facts must be patiently and honestly accumulated, and enthusiasm must be banished from the minds of the enquirers. . . . And, as regards the denials, and abuses, and jests of the non-enquirers, let it be remembered that scurrility and laughter never discovered or disproved anything whatever in the world's history. . . . Respecting the purely physical phenomena, it may be that we are on the verge of discovering some physical force hitherto undreamt of; who shall say that we know all the powers of Nature?"

"Here, too, dispassionate enquiry must go on, regardless of the noise outside; regardless, too, of the ignorant and malicious prejudice which would blast the reputation of those who inquire in a direction opposite to that of prejudice."

"Enquirers, unlike routine people, must be prepared to rough it among their fellow-creatures."

"And I suppose that I, having asserted that I have five senses, as yet unimpaired, and for having testified to what

the majority disbelieve, shall come in for my share of pity or abuse. Let it be so, if it helps on a truthful search."

These are very noble sentiments, and claim from every lover of truth a hearty "Amen."

Dr. Gully not only came in for his share of "pity and abuse," but was made to suffer in purse as well, for the writing of that letter cost him £1,400, to which extent his professional practice suffered in the year following its publicity. Dr. Gully, however, may be congratulated on his retirement, while yet in vigorous health, from his professional labours. He has promised, from time to time, to give the readers of this journal the benefit of his well-matured thoughts on Spiritualism, in which he is an earnest believer, and we had the pleasure of publishing one of his articles in the last number.

The Barrow, Furness, and North-Western Daily Times has recently been publishing correspondence on the subject of Spiritualism, which in the neighbourhood of Barrow seems to be retarded in its progress chiefly by the religious difficulty. Very many provincial newspapers have published articles on Spiritualism within the last six weeks, and we regret that we have not room for extracts.

EVIDENCE THAT SPIRITUALISM DESERVES INVESTIGATION.

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

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

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

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

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

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

"1. That sounds of a very varied character, apparently proceeding from articles of furniture, the floor and walls of the room—the vibrations accompanying which sounds are often distinctly perceptible to the touch—occur, without being produced by muscular action or mechanical contrivance."

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

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

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

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

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

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

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

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

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

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

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

HOW TO FORM SPIRIT CIRCLES.

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

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

G. H. ANDREWS,

TAILOR, &c.

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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 PARTRIDGE, Esq.

THE LAST OF THE SMUGGLERS: being the

Autobiography of William Rattenbury, of Beer, Devon. 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. Glasseott, 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. Cavo Thomas, Esq., Rev. H. Vyvyan (Vicar of Seaton and Beer), Charles Hutton Gregory, Esq., C.E., Captain Dalrymple Elphinstone, R.N., Rev. Compton Roade, Mrs. Stirling, 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.

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