

# The Spiritualist.

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

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### THE ORIGIN OF EVIL.

THE problem known as "The Origin of Evil," which, to some extent is considered by Mr. White, in an article in another column, has perplexed thoughtful men in all ages, and at the present day some of the professors of moral philosophy in our Universities consider the question to be insoluble. Not a few leading Spiritualists, however, have come to the conclusion that there is no evil, and the revelations of Spiritualism alone appear to show a way out of difficulties presented by this great problem.

Spiritualism demonstrates that, after passing through the natural process called "death," men are grouped together in accordance with the affinities of their affections. Rogues and scoundrels live together, and cannot see or mix with spirits much higher than themselves; cruel, callous people have to live with their own kind; the good and the true also live in their own place or state. Why this is so we do not know, any more than we know why certain salts dissolved in one volume of water, will each deposit themselves in their own particular crystals, quite independently of each other. In like manner, the heavens and hells of the next world are formed by the action of benevolent, invariable laws. The states of suffering are not eternal, and progressing spirits may work their way upwards, although, according to their own testimony, the task is often slow and painful.

Did life end with so-called death, or were persons who have suffered here, doomed for any acts whatever to eternal punishment hereafter, then, indeed, would it be impossible that what men call "evil" could be reconciled with the idea of the existence of an all-

powerful and loving God. Savages and semi-civilised nations have tried to explain the mystery by inventing one or more wicked Gods, strong enough to upset the designs of the good one, who, consequently, is not then omnipotent.

When it is remembered that the cruel, the selfish, and the wicked, who love earth and its material pleasures, are tied to each other, and to their loves after death, whilst purer persons enter states of greater happiness, it is evident that there is less evil in the world than is generally supposed. The man who drudges hard for wealth through two-thirds of his life, who then is robbed of all his hoards in one fell swoop, considers that evil has dogged his footsteps all the days of his life. But let him pass through the gates of death, he sees that the loss of a few handfuls of gold may have saved him from sinking into sensual indolence, and was the means of making him, both before and after he parted from his body, a purer, happier spirit. He sees that the man who legally or illegally robbed him of the wealth, thereby had his vices more deeply stamped in his nature, to be eradicated in spirit life with all the greater labour and pain, so that he learns that, *in spiritual things as in physics, action and reaction are equal.*

Mr. White shows how slight "evils," as they are called, act as spurs to exertion. Supposing the sufferings to extend throughout the whole length of life on earth, the re-action will come hereafter. It is only a question of time. The intense sufferings many endure on earth are due to the circumstance that men are benevolently placed in a state of so much freedom and independence; hence, if they choose to inflict terrible injuries on each other, they have the power, but in the long run will have to pay the penalty to the uttermost farthing. Most of the material ills of life spring from the actions of corrupt legislators, in making laws for their own private advantage, thereby drawing the means of subsistence away from large numbers of people, into the possession of the lawgivers. But let a pure spirit observe from on high the purification of the spirits passing through the fire of suffering because of the loss of their worldly property, and let him see the vices eating deeper into the nature of those who have illegitimately acquired the means of gratifying earthly senses and passions, and let him see them all when they are released from their earthly bodies, he will probably admit that in the long run action and re-action are equal, and that the laws governing the universe are just. The man who, at the age of six score years and ten, reviews the events of a life passed in two states of existence, perhaps finds the problem of the origin of evil beset with fewer difficulties than he who contemplates his experiences during three score years and ten passed in one state of existence.

### SOME EXPERIENCES AND CONCLUSIONS REGARDING SPIRITUALISM.

#### No. II.

BY J. M. GULLY, M.D.

LET me add another instance of the power of earthly affections on those in the spirit world. My departed brother once came to us, and expressed his fondness for his sisters and myself; and on one of my sisters asking, "Does it not distress you to leave your happy home to come to us?" he replied, "No; earthly affections are heaven-like to us." And on another occasion I asked

him, "Am I still 'dear Jim' to you, as of old?" he answered, "Dearer than ever." This fraternal spirit repeatedly shook hands with me, firmly and heartily, and much to my delight; the only occasion on which I felt a disagreeable sensation being when, from some sudden change in the surrounding conditions, his hand melted into thin air whilst it was clasped in mine. I then felt a sort of electric shock up the whole length of my arm. I shall have more to say of this spirit when speaking of the musical manifestations. Meantime, I cannot refrain from recording a *seance* at which Home's departed wife returned to us with beautiful evidence. It was her first attempt at manifestation since she passed away, and it was with some difficulty that we distinguished her spelling of her name, Saeha; but when Home asked if that was right, she joyously rapped, "Yes, yes, yes," and then added with the alphabet, "Je suis si heureuse! oh, mon Dieu! quel bonheur!" (She and her husband always spoke in French when she was on earth.) Home asked if she knew what he had placed on the table (it was a portion of the stone from her tomb at Cannes). She replied, "No." He told her what it was, and she said, "Cela ne m'intéresse pas; mon corps m'a fait souffrir seulement." He asked her if she would give us some flowers. She answered, "Je tâcherais." A large vase of flowers was then emptied of its water, and placed underneath the table; touching Home repeatedly, as if to gather power from him, she then handed up to each one around the table (except one) a small bouquet, distributing them with a wonderful precision as to the tastes of the individuals—heliotrope to one, a rose and a fern leaf to another, and to myself a bunch of red geraniums. One of the circle, a Scotch lady, was omitted for some time, and when requested to give her a flower, the spirit said, "Oh, oui; comme compatriote." Hereby hangs a curious fact: Home's wife was the daughter of a Russian father and a Scotch mother, and was particularly proud of the blood of the latter, and was fond of speaking of herself as being Scotch; so, when she handed the flower to my northern friend, she claimed nationality with her, though not one present had uttered a hint or word about her Scottish blood. After distributing all the flowers to us, she raised the emptied vase, and placed it upon Home's knees, I sitting next to him and witnessing the fact.

Home very frequently went into a trance during the *seances*, the manifestations at which were suspended during his trance. On one occasion of this kind, he, after exhibition of infinite unrest, and even distress, at length sat down on the carpet, cross-legged, in the Eastern fashion, tied a handkerchief on his head, covered his shoulders with a coloured table-cloth, bowed his forehead to the ground, and gave all the indications of an Asiatic native. He, after some time, arose, walked gravely towards me, placed his hand on my head, and said, solemnly, "I am a physician, and I inspire you." "Were you known to me in your earth life?" He smiled, and said, "I lived on earth several hundred years ago." Then, from his previous exhibitions, it occurred to me that the possessing spirit might be that of one of the great Arabian doctors of the 10th century, and I asked, "Did you flourish in Arabia?" Three touches on my head were the reply. "Will you tell me your name?" Long pause. I put the same question again, when he seized a pencil, and scribbled a word on paper, which was lying on the table. He then mesmerised my head awhile, and came

out of the trance. I kept the paper; and, long afterwards, when a learned Indian Civil Service officer was under my care, I showed it him without giving any account of how I came by it. He asked, curiously, how I came by it, said that the writing was Arabic, but of an antique kind, that he did not know what it meant, but that the word spelled was Avicenna. Now Avicenna, at Bagdad, with Rhazes and Avensoar, Mohammedans in Spain, were the great medical teachers of the world (for Europe was then in the dark age, and taught nothing but violence and superstition) during the tenth century, and from them a long list of therapeutic agents have descended to the present time. When awake, Home had never heard of Arabian mediums or physicians, as is probably the case with many who may read this paper.

It was a repeated remark of Home that he never got such wondrous musical phenomena as in the drawing-room of my house at Malvern, and I have never met with any similar or equal to them on record. In introducing them here, I am compelled to speak more of myself and mine than may be considered graceful. I can only request the reader to think of me as John Doe, Richard Roe, or any other fictitious person, but to be very sure there is no fiction about the musical history now offered. At the latter end of 1862 I was suddenly stricken down with disease, arising from acute irritation of brain and digestive organs; and in the course of three weeks my life was utterly despaired of; pulse and breathing were those of a moribund man. As the doctor said, it was a question of a few hours, but the fatal end was inevitable. A curious, and, to my attendant, hitherto unobserved, mental condition obtained; for three weeks I lay muttering with great rapidity, and was apparently delirious; but whenever my attention was arrested, I constantly answered with perfect lucidity and appropriateness, but always in the third person:—"His feet are cold;" "He feels so ill;" "He wants something cold to drink," &c. Perhaps, never did man get out of the jaws of death when they were so nearly closing upon him. And when I went to Pau for rest and recuperation, it was a widely-spread statement that I had gone to a lunatic asylum there, that Spiritualism had overset my brain, and produced my disease; and this because, a few months previous to my illness, I had asserted the authenticity of the late Robert Bell's account in the *Cornhill Magazine*, of the renowned *seance* at Mrs. Milner Gibson's house at that period. This by parenthesis. The pleasure-seeking, money-getting, and earth-bound public believe all we Spiritualists to be lunatic. So be it. They have their lunacy also. It was about one year after the sickness alluded to, that at a *seance* a spirit child, when asked by us to play something on the accordion, said, "We will play my dear papa's sickness;" and immediately, Home and I, holding the instrument by its upper side, underneath the table, they gave a most elaborate, wonderfully descriptive piece of music, which lasted a quarter of an hour, or more, and poured, so as not possibly to be mistaken, the beginning of the malady (screeching, discordant, vibratory notes), the fury of the acute symptoms (loud, rushing, rapid, painfully-sounding bars), the stupor that followed (low, murmuring notes, interrupted, every now and then, by others that represented unmistakeably the stertorous breathing of coma), the total collapse and exhaustion (no movement of the instrument save to give, at long intervals, a jerky, catching, snoring sound, indicative of

an inspiration of half-a-minute, or so, and a weak staccato tick about every quarter-minute, indicating the heart-beating at such interval), the gradual recovery from this death-throe (by a steady augmentation of the notes involved, and increase of their fulness), and, finally, a burst of joyous music, full, rich, diversified, to show recovery from extreme peril, and their delight at it. Home declared he had never heard a more wonderful descriptive piece of music, and my sisters, who had watched throughout the illness, easily traced each phase of it as the instrument was played upon. At a subsequent *seance*, the spirits repeated the whole piece at our request. They told us that eleven spirits were employed in its production. Some time afterwards they informed me, that, during those three weeks of apparent stupor, my spirit was almost entirely separated from my body, and that, "for a moment, it was as completely in the spirit-world as it will be when it finally quits it; and that my mother and brother kept my body from actual dissolution during the partial separation."

### OTHER WORLD ORDER.

BY WILLIAM WHITE.

DISSATISFACTION with the world is universal. Absolute content is unknown. Who would not alter the conditions and order of Nature in some respects, if he had the power? As for our fellow creatures, it would be discreditable to be satisfied with them. Hear what any saint or philanthropist, Scots Presbyterian or High Anglican, Carlyle or Comtist, Pope or French Communist, Mahometan, Brahmin or Mandarin, has to say of his contemporaries! And if, perhaps, we might not care to use the trenchant epithets of these worthies, yet we should all agree that the human race was in a bad way, and wanted putting to rights (that is to say, brought into conformity with our private ideal), and thankful should we be if we had any assurance of its accomplishment.

Yet (and it is a daring assumption) may the human race, collectively or individually, be a failure? Is it not conceivable that in all its varieties of efficiency and deficiency, of righteousness and wickedness, of happiness and misery (inclusive of ourselves and our dissatisfaction) it may be what its Maker intends?

The assumption may be thought shocking, but the reply is ready that a Creator whose work is more than He designed, or other than He designed, is not glorified thereby. Calvinists and Arminians have had many a hard fight over this ground. Arminians charging Calvinists with the conception of an unjust Deity, and Calvinists charging Arminians with the invention of an impotent Deity, both accusations being true. Neither Calvinists nor Arminians have managed to reconcile Divine omnipotence with Divine equity and goodness in human experience, and until reconciliation is effected there can be no rest for the heart in theology.

I do not say that there have been no fair answers to the difficulty. On the contrary, there have been many, but none conclusive. One answer I would specially distinguish, which is conveyed in the argument that if this world be a preparation for another, it is not reasonable to pronounce judgment as to failure or success on the partial evidence which our experience supplies. It is the assumption, articulate or tacit, that in this world we have the conclusion of all things, that is the

basis of the melancholy, cynicism, and despair, which possess so many who brood over the phenomena of life, and which George Elliot in our own day shares with the ancient voluptuary who discovered that "all was vanity and vexation of spirit," and "there was no profit under the sun."

It is only shallowness and heartlessness that regards the misery of mankind as fully explicable on any theory. But whilst much of that misery is mysterious, we need not convert the mystery into an impeachment of creative goodness, wisdom or power. On the contrary, we may venture to step from the known to the unknown; and, inasmuch as the larger part of the suffering wherewith we are acquainted is corrective, proceed to infer that if our knowledge were more extensive, we should discover that where pain appears excessive or wanton, it has ends as beneficent as any we already recognise.

The chief perplexity consists in the suffering of the young and innocent. In contact with their distresses we cannot but exclaim, What can they mean! And yet may not pain, even mere physical pain, have spiritual issues that amply compensate for endurance? May not the consolation St. Paul addressed to the Corinthians have a very wide application, wider far than is commonly assigned to his words?

"Though the outward man perish, yet the inward is renewed day by day. For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen; for the things which are seen are temporal, but the things which are not seen are eternal."

I remember a lady, an ardent disciple of Robert Owen, attacking me one summer day at a garden party, to this effect—

"You say there is a God and that He is good. Now for years I have been in almost constant suffering from neuralgia. If, therefore, there is an omnipotent God, and He is merciful, will you explain why He goes on torturing me thus?"

What was my answer, I do not recollect; but the question, and the humour of the situation, have often recurred to me. It would have been to little purpose to have met my querist with Law's admonition to Wesley—

"Sir, you are troubled because you do not understand how God is dealing with you. Perhaps, if you did, it would not so well answer His design. He is teaching you to trust Him further than you can see Him"—

Nor to have delivered Carlyle's stern rebuke—

"Of those mean repinings, miserable arraignments and questionings of the Eternal Power, such as weak souls, even well disposed, will sometimes give way to in the pressure of their despair. For the Eternal Power will not answer, but silently and terribly accounts them impious, blasphemous, and damnable. Devout submission to the will of the Supreme in all things is the highest and sole essential form which religion can assume, and without which all forms of religion in man are a mockery and a delusion."

For, she might have retorted, "You assume the existence of a reasonable Eternal Power, which is just what I question." Indeed, to meet a demand like hers is not easy—is perhaps not possible; for the spirit in which it was preferred was of defiance rather than of inquiry; and where there is no disposition to be con-

vinced, persuasion is hopeless. Still, I might have ventured to assert, that if the conditions of her life were known, the neuralgic torture of years would prove to be the discipline needful to qualify her for her place in the world to come. And had she repelled such a statement as undemonstrable or incredible, I might have urged that her pains had obviously the merit of stimulating her intelligence; and if pain had no other action on creatures otherwise stupid, it would be far from purposeless.

The probability is that physical suffering has numerous uses, and various as the sufferers; but the why and wherefore of each case is fully known to Him alone who is within and present in the suffering, administrative and responsive to every throb.

Nor should we lose sight of the truth which the Combes taught with such emphasis, that pain is an indication of wrong-doing and a spur to amendment. If we are ailing, it is because we have violated physical order, and the remedy lies in our restoration to obedience. Yet how obvious is the inadequacy of the generalisation? Much suffering is accounted for by our ignorance or our wilfulness, and in the light of the truth we are shown how to secure relief; but how much suffering remains where neither knowledge nor obedience is available! There is the long chronicle of accidents, with ensuing years of helplessness or agony, which no foresight could avert; and a host of diseases, such as cancer and tubercle, to which submission is the only prescription.\*

Then there is mental suffering, from which none escape, and which is of every degree of poignancy and duration. Our desires go one way, and conditions and events otherwise or contrariwise, and irritation and sorrow are freely begotten. Many drag themselves through life under slow gnawing torture, with affections thwarted, fair expectations frustrated, and every well of delight poisoned. And, worst of all, bright youthful souls are drawn almost insensibly into evil, and from thence to degradation, swift or deliberate, terminating in early wreck, or in old age blasted and hardened. Who has not witnessed such tragedies? and who, turning from the miseries of private experience to the wider public miseries, with which the newspapers make us familiar, is not tempted at times to cry with Cowper?

Oh for a lodge in some vast wilderness,  
Some boundless contiguity of shade,  
Where rumour of oppression and deceit,  
Of unsuccessful or successful war,  
Might never reach me more! My ear is pained,  
My soul is sick, with every day's report  
Of wrong and outrage with which earth is filled.

There is a great deal of optimism which is maintained by shutting the eyes and proclaiming with a cheery voice that All's well! All may be well, but all is far from well in the sense of these light-hearted spirits. Nor if we are to arrive at firmly grounded composure shall we do so by shirking the dreadful and shameful realities of human nature—its malignity and greed, its deceitfulness and impurity, its stupidity and laziness; and, I may add, its ill-luck.

In presence of such admissions—inadequate admissions possibly—my querist in the garden might exclaim with exultation—And, yet you believe in a God omnipotent and merciful!

\* There was an article in No. 44 of the *Spiritualist* attempting to prove that the great majority, if not the whole of human diseases, are due to the sin of ignorance, and pointed out certain unused and untried powers of both preventing and removing diseases. Are not what Mr. White calls "accidents" preventable by human care?—ED.

I do: and in the first place would justify belief with the observation (which I cannot do better than advance in the words of one so little inclined to prophesy smoothly as G. H. Lewes) that—

"Evil is essentially a narrow finite thing, thrown into obscurity in any comprehensive view of the Universe. The amount of evil massed together from every quarter must be held as small compared with the broad beneficence of Nature."

And, as the Rev. T. T. Lynch, sets forth in another way—

"Let us remember that those laws of Nature by which we suffer sometimes, and so severely, are *always* at work, and that for our advantage. The waves of the sea support a thousand ships at the very time they engulf one. A thousand fountains descend from the hills to feed rivers and supply towns at the very time when the flood cuts for itself an irregular destructive course. A thousand vehicles traverse the streets safely while one, by the loss of a wheel, or the stumble of a horse, is overset."

The drift of truth conveyed in these passages is to my mind irresistible. Vast as are the misery and misfortunes of Humanity, vaster far are its happiness and success. The fact is, that misery is so deadly that its predominance anywhere is impossible; where failure was the rule men would cease to strive. The subsistence of the most rotten community is only ensured by its measure of sanity. Even a crew of pirates could only hold together by their virtues. When evil attains a certain percentage (far short of fifty) dissolution inevitably ensues.

Hence is asserted a law of order over Humanity, which translated into human consciousness is content, pleasure, peace. Now men of science are never tired of the iteration of the universality of law, that exceptions are only apparent, and that when patiently and accurately investigated, they are found to resolve themselves into harmony therewith. Conceding the truth of this position, which indeed research is ever more confirming, a volume of strength is conveyed to our argument. For, grant that the law of order over Humanity is a law conducive to human happiness, we are driven to the conclusion that any infractions thereof are only apparent, and if patiently and accurately investigated they too will be found to resolve themselves into harmony with the supreme law. At the same time it is to be recognised that, in the case of human beings, such patient and accurate investigation is exceedingly difficult; for they present problems that are obscure and deeply complicated; and (admitting that life here is a preparation for life hereafter, where the incomplete will be completed) the data for palpable conviction are unattainable. We must be satisfied to infer the unknown from the known, and venture to confide where we cannot see—a procedure to which the example of physicists affords ample sanction. When Tennyson sings—

Oh yet we trust that somehow good  
Will be the final goal of ill—

he expresses no vain hope, but one so reasonable that it may pass for certainty, unless the first principle of modern science is illusory, that what is true anywhere is true everywhere.

I remember George MacDonald remarking in a sermon, that wonder was sometimes expressed why God suffered sin and sorrow. "Why!" he exclaimed, "what sort of men and women should we be without



sin and sorrow!" Hawthorne, in his romance of the *Marble Faun*, sets Kenyon arguing,—

"Here comes my perplexity. Sin has educated Donakello and elevated him. Is sin, then, like sorrow, merely an element of human education, through which we struggle to a higher and purer state than we could otherwise have attained?"

To my mind, the question admits of but one answer. Sin begets sorrow and suffering, and by sorrow and suffering we discover our sins, and are afflicted until we hate and forsake them, and are educated from animals into men and women in the process. Consider how hearts are enlarged and enriched by breaking! Consider how intellect is developed by hardship and difficulty! Is it not a proverb, that necessity is the mother of invention? Take even suffering in its grossest form,—that of cold and famine,—and see how essential it is to the majority of mankind. The history of the poor laws has taught us that there are multitudes ready to sink into idleness and vice, if only shelter and food are provided gratis, and that almsgiving breeds much more misery than it relieves. Indeed, few of us would do our duty as we ought, if not whipped up to it; and we never know what is in us, and what we are fit for, until we are thrown into some intolerable predicament.

Illustrations of the uses of sin and suffering in the development of human nature might be extended through volumes, with confessions of those who have discovered the benefit of their afflictions, and who would commend to us good Dr. Byrom's advice:—

With peaceful mind thy race of duty run:  
God nothing does, or suffers to be done,  
But what thou would'st thyself, if thou couldst see  
Through all events of things as well as He.

The drawback, however, to many of such confessions and counsels is, that they are too often conceived in the spirit of the old woman who regarded her own griefs and mishaps as chastisements of the Divine love, and those of her neighbours as judgments and foretastes of the wrath to come. We shall all smile at the old woman's simplicity, but is it not precisely what many of the pious mean, but have not audacity to articulate? Any such restrictions, however guarded or however palliated, I would distinctly repudiate. I am persuaded that God wants souls of just as many patterns as there are men, women, and children in this wide world, and that His love and wisdom will stand perfectly vindicated in their creation and experience, however grievous they may for a time appear. With James Smith, the wise author of the *Divine Drama of History*, I believe in what he calls, "the Providential Order of the World," and hold that it is better than any Tory, Whig, Radical, Protestant, Popish, or Infidel plan that I have ever heard or read of, and that things are in a train for producing a more magnificent result than could possibly be produced, were even the greatest philanthropist of the age invested with full power to rule the world and the ideas of men according to his own limited judgment.

On Thursday evening, February 27th, Mr. Tapp, one of the most intelligent members of the Dalston Association of Enquirers into Spiritualism, will read a paper before that society on "The Philosophy of Spiritual Manifestations."

The following advertisement has been inserted in several of the leading sectarian newspapers:—"Spiritualism.—Wanted, a Text from New Testament Scripture to prove that Miracles have ceased.—Kindly address to J. Enmore Jones, Enmore-park, S.E."

#### SPIRITUALISM AND ANTHROPOLOGY.

THE Anthropological Institute was founded in the face of much opposition from the orthodox, for the purpose of studying man as a science. As the spirit and the intellect are the driving powers governing the acts of the human body, it follows that, in neglecting to give attention to psychology and its facts, the Institute has been in much the same position as the theatrical manager who resolved to produce the play of *Hamlet*, but to strike Hamlet and his speeches out of the play. If the Institution of Civil Engineers resolved to give all its attention to machinery, and none whatever to the nature of steam and of the forces driving the machinery, it would stand in exactly the same position with reference to the science of engineering, that the Anthropological Institute has hitherto occupied in relation to the science of man.

The interest in Spiritualism is so wide and so deep, that the formation of a Psychological Society is only a question of time, nor do we suppose that if the Anthropological Institute resolved to devote as much as one-third of its whole time and energy to psychology, it would long retard the formation of a separate society for the study of the most important part of Anthropology. The nature of steam and of molecular forces may conveniently be studied by men like Professor Tyndall, who are not engineers, but who possess the right order of mind for the work, and who can do it better than men who give their whole attention to applied mechanics. In like manner there are persons whose mental nature leads them to take more interest in the governing powers of the human body, than in its mechanical structure. Each order of mind will undertake the work in which it feels most pleasure, so that there are advantages as well as disadvantages in dividing Anthropology into two great branches, under the care of two independent societies. Another reason why the formation of a Psychological Society is only a question of time, is that none are so well acquainted with the subject as Spiritualists, consequently, any efficient psychological association must drift into the hands of Spiritualists, just as any efficient astronomical society must be managed by astronomers rather than by inexperienced amateurs.

The Anthropological Institute has fought its way for ten years, in the face of difficulties and prejudices, but is gradually gaining a position of very considerable strength. By its past neglect of psychology, it has, perhaps, lost some influential members, though, probably, it retains some in the rural districts who would take fright at a proposal to deal with the subject of Spiritualism. There are several men on the council not at all prejudiced against Spiritualism, but who may not feel it to be their duty to run the risk of alienating, perhaps, a large body of members, by publishing much about the unbelievable facts connected with the unpopular subject. Before this could be done, the more uninformed members of the Institute require a little preliminary education in psychology, which, perhaps, Mr. A. R. Wallace and Captain Burton could give them in the pages of the *Anthropological Journal*. Mesmerism is now universally admitted to be true; and the orthodox medical profession, which abused it so long, now admits it surreptitiously into its standard literature under the name of "artificial somnambulism." If the new Psychological Committee of the Anthropological Institute inquired into and reported upon mes-

merism and its phenomena, the uninformed members would not take fright at that very mild subject, and Spiritualists would begin to take more interest in the society. The Committee might collect its facts from all the scattered literature of mesmerism, from its own experiments, and from the testimony of mesmeric lecturers now living. A thorough knowledge of mesmerism would be of immense advantage in the elucidation of the phenomena of Spiritualism, but when we ask the world of science for the required information, it is unable to give it, in consequence of having tabooed mesmerism; in other words, by an unwritten law it has for a whole generation declared certain of the phenomena of the universe to be unworthy its attention. If a Psychological Society were formed, it would probably lay a foundation by collecting and publishing full and reliable information about mesmerism; but really this is work which the Anthropological Society might unobjectionably take in hand at once, and gain new members without alienating any of the old ones.

It may be asked what advantage would it be to Spiritualists, to study psychology in the ranks of the Anthropological Institute, rather than to form a society to undertake the special work. A new society would probably do the work quicker and better, because the members would be more or less informed upon the subject, and would not have to lose time in educating colleagues imperfectly informed upon psychology. On the other hand, the Anthropological Institute has its representatives in nearly every country upon the globe, and its foreign officers could, if requested, supply a great mass of information about psychological phenomena observed in different parts of the world. Very many years would have to pass away before a Psychological Society would possess similarly good machinery for collecting information from abroad. The Anthropological Institute in itself deserves to be well supported; spiritual phenomena also deserve to be thoroughly studied, and the old motto of union being strength, holds good in this as in all other cases.

As many readers may not be aware of the extensive nature of the ramifications of the Anthropological Institute, the following information about its foreign local secretaries and their places of residence, may be of interest:—

In Africa it has 5 local secretaries; in Algeria, 1; Argentine Republic, 4; Austria, 6; Australia, 3; Barbadoes, 1; Belgium, 3; Borneo, 2; Brazil, 3; British Columbia, 1; Burmah, 1; Canada, 3; China, 4; Denmark, 1; Ecuador, 1; Egypt, 2; France, 6; Greece, 2; India, 5; Italy, 2; Japan, 1; Jamaica, 1; Natal, 3; New Zealand, 2; Norway, 2; Nicaragua, 2; Portugal, 1; Puerto Rica, 1; Queensland, 1; Russia, 2; Saxony, 1; Sierra Leone, 1; Spain, 1; Sweden, 3; Turkey, 6; United States, 5; Panama, 1; Venezuela, 1; Victoria, 1.

In this list none have been counted twice; for instance, the "three" local secretaries in Natal are not included in the "five" in Africa.

Also, where several local secretaries are entered as residing in one country, they are stationed in different parts of it and not in the same town. In Austria, for instance, the following are the six local secretaries and their places of residence:—*Vienna*, M. Franciscus Miklorich; *Brünn*, Dr. Kalmus; *Hungary*, Dr. Maximilian Herz; *Stuhlweissenburg*, Dr. Julius Schwarcz, F.G.S., Member of the Hungarian Academy of Sciences; *Pesth*, Armin Vambéry, Esq., Professor in the University; *Prague*, Dr. Anton Fritsch, Director of the National Museum of Bohemia.

In addition to the local secretaries, the Anthropological Institute has about a hundred "corresponding members," residing in foreign countries. Hence it has eyes, brains, and hands, ready to collect information for

it from all parts of the globe, and such extensive machinery as this a new Psychological Society could not hope to create till after the lapse of very many years.

## PRIVATE SEANCES.

(Reported by permission.)

MRS. EVERITT'S SEANCES.

MR. MORELL THEOBALD writes:—

To the Editor of the Spiritualist.

SIR,—Quiet domestic circles appear to me at present to point more to the mission of Spiritualism and its *cui bono* than even the more startling manifestations which are increasing around us. With your permission, I will as briefly as possible, narrate what passed at two recent seances.

The first was a children's seance, held just before my boys returned to boarding-school. It took place at the kind invitation of Mr. and Mrs. Everitt, in their own house, and seven children were present as a great treat.

As soon as raps were established, we were directed to read from Ephesians vi. 1—8, the Gospel of St. John iii. 1—4, Ecclesiastes xii, first verse only; then a short prayer was offered up amidst continual raps of approval, especially where blessings were invoked upon the children.

The usual lights and refreshing perfumes followed as soon as the lamps were put out, and soon a very feeble voice was heard. It was my father, who passed away some years ago, speaking audibly for the first time. The voice increased in power and perceptible motion, and appeared to proceed from over my little boy's head, some distance from Mrs. Everitt. It was my father's custom to spend the last Sunday evening before returning to school with us, and now I was forcibly reminded of those pleasant home evenings, as my father, with a voice trembling with emotion, begged the boys to "be truthful always; not to tell a lie even to get out of a scrape, to love one another, to learn with all their might, and never forget to pray to God." "John Watt" soon after came and spoke with a firm loud voice, somewhat as follows:—

"You have had some nice portions of Scripture given you to read; I would advise you to commit them to memory, so that they may always be in your mind. Never omit to pray to your Heavenly Father. Your earthly father will be away from you when you go to school; he can tell you anything now you want to know, but remember you can talk to your Heavenly Father; He is always near. If ever you feel unhappy, think of what your grandfather and John Watt have said."

The Indian spirit, Knippy, came with great frolic, and much amused the children, making us all laugh immoderately at his jokes and imitation of our laughter, than which nothing is more catching. But even Knippy, after thus establishing the power, which laughter always does\* (how is this?) became grave, and spoke most sensibly to the children from all parts of the room. He wished us to get a song, the words of which he repeated slowly for me to write down in the dark, as follows:—

I live for those who love me,  
Those who are kind and true;  
For the Heaven that smiles above me,  
And the good that I can do.

Can any of your readers tell me where to get it?

For the benefit of Serjeant Cox, and those who believe in the ventriloquous theory of the voice, I would add that when my father spoke, Mrs. Everitt was in her normal state joining in the conversation, and all three voices were very different in all respects. My father, in addressing me, said, in alluding to the cessation of power in our own house, and almost total loss of any spiritual manifestations of late:—"We are preparing a new phase, and we all hope soon to come bodily amongst you, so that you can see us, and we take the vacant chair beside you."

The second seance was held in my own dining-room—present, Mr. and Mrs. Everitt, Dr. Morell, Mr. Kempe, Dr. Theobald, F. J. T., Miss Mummery, myself and wife. It was a most interesting one, chiefly from the long continued and connected conversation which took place between the two doctors and John Watt, and the account I have given below was the result of questions, which for convenience I have placed in another form. Very much is omitted, but what is here is taken from notes made by me in the dark. The Scriptures

\* [Lord Russell might say "To drown shuffling noises."—ED.]



we were directed to read were the first chapter of Revelations (stopping us at the first paragraph of the nineteenth verse), and Acts ii. 1—4.

After a long continued percussion sort of sound on the walls of the room (which Knippy said was to mesmerise it), John Watt came, and, as I have said, answered questions at considerable length, which will interest more than those who were privileged to hear him.

He said he was born at Torquay, but came to London, where he died at the age of thirty-four of consumption. He was an engineer and had chiefly to do with locomotives. He had travelled a great deal and visited China, Japan, India, and other places. On "passing away" (an expression he preferred to "dying," for he said he was *not* dead!) he did not immediately awake to conscious spirit-life—he had had much wearing away of the body, and the body had affected the spirit which required time to recover. When he first came to the consciousness of spirit-life it was like an awakening from a profound sleep; he was surrounded by spirit friends whom he had known in the flesh, and who attended him until he was gradually restored to perfect health.

Now he could rapidly pass from place to place whenever he willed—"quick as thought:" they did not reckon by *time* in the spirit world, but by *states*. Spirits had a much greater power than we have: in understanding all problems of things, such as the means and laws of existence. He had never yet seen the great Divine Being Himself, although he could see the outward manifestations of God around him always, as we could; but spirits had a larger means of knowing and interpreting laws and things than we had, a different kind of power over matter, and they were always helping us. The more they advanced and knew the more could we know. On passing away all go into societies or classes appropriate to them in their spirit home; he added—"You are making your own home now."

He had not yet visited any of the planets, but he intended to do so, and if he went he would tell us what he saw there. Progress in the spirit world is more intellectual than moral, perfection being sooner reached because the temptations of earth life do not exist to hinder speedy advance. Companies of spirits often visit lower states to assist lower spirits to rise: there is no physical hell as we often understand it, but the lower states bring their own punishment. Speaking at some length on the recent controversy on the "Efficacy of Prayer," he told us—"It is right to pray for everything you want;" right to pray for rain. It is not wrong to pray for things governed by natural laws. Prayer is good," he added; "it is a lever of enormous power."

"Many things," he said, "we understand, but cannot explain to you; either because we are not permitted, or from the difficulty of explaining through your vocabulary. One word of ours often conveys a sentence in which you would use a hundred." "Why was necromancy forbidden to the Jews?" was asked. "Because Moses thought it wrong." He (John Watt) was surprised at him, for Moses was a good medium himself. "But," we added, "in those early days perhaps Moses was right; it might have done harm." He didn't think so, but thought Moses was mistaken. "The 'doctrine of devils' spoken of in the New Testament does not refer to spirits; there are many devils in the flesh. Every one has a right to his own beliefs; they are corrected in spirit life. I was a Unitarian on earth, but I soon learnt better. When you pass away there is no physical suffering, although the lower states bring their own sufferings. Those who will not look into Spiritualism lose a very great privilege, and a great help to higher and wider life, because we can and do help you. It is not necessary, and it is better not to go into it at all, than in the frivolous spirit some do; it then does much more harm than good to them, though it will result in great good to the world. It is wanted to correct false teaching and the materialism of the age, and therefore it is sent."

At this sitting my father spoke also very faintly, so that we could scarcely hear him. We had no lights, as usual, but the perfumed breezes were very refreshing. It is now a week since this *seance*, and we have had wafts of perfume frequently every day since, perceptible to all in the house. There are many nuts to crack in these few notes I was able to take of John Watt's interesting conversation and replies to our queries given above. It is in the hope that other private *seances* of a similarly interesting character may be sent to you that I have sent this. I may add that at both sittings we were, some of us, softly touched by spirit hands. Spiritualism has now established itself as a fact, but we are as yet far from understanding its mysterious laws. Let us collect facts well authen-

ticated, and they will lead us on to the truth, which is something beyond psychic force, or unconscious cerebration.

Hendon, N.W., Feb. 2nd, 1873. MORELL THEOBALD.

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

Mr. Clifford Smith has sent us the following letter:—

*To the Editor of the Spiritualist.*

SIR,—I have been requested by Mr. Guppy to report the results of a *seance* held at his house on Sunday last.

Persons present: Mr. and Mrs. Guppy, Mr. and Mrs. Childs, Miss M—, J. C— (a medium), and myself.

The room having been darkened, almost immediately the tambourine, which had been previously placed upon the table, was taken up, and commenced playing some lively tunes over our heads, the accompaniment being played upon the piano which had been observed to be closed at the commencement of the *seance*. After these manifestations of spirit presence had continued for a short time, we were directed by raps to "wish;" each person around the table accordingly expressed a desire for something to be brought to him. The wishes of the circle were principally confined to fruits. One person having started, others of course followed on the same idea. Mr. Childs expressed a wish that an orange might be brought to him. His wife desired a bunch of white grapes. Mr. Guppy also asked for grapes, but requested that they would bring him a *large* bunch of black grapes. These wishes were each gratified, as well as others expressed by the other members of the circle. Mrs. Guppy's wish ought to be particularised, as she desired the spirits to bring her a *banana*. The fruit that was brought was one of the like of which is not often to be seen in England, being *perfectly* ripe and black. When Mr. Childs displayed the orange that had been brought to him, Mrs. Guppy said there were oranges in the house, but the one then brought was of a different kind. At a former *seance* I myself expressed a wish that an orange should be brought to me, and an exactly similar one was brought on that occasion.

After our wishes had been gratified, and the consequent excitement had ceased, spirit lights were to be seen flitting like butterflies around us. One of the sitters asked if the spirits could show some luminous hands; after a short pause two brilliantly phosphorescent hands were shown, becoming gradually more luminous, and also throwing off the characteristic luminous vapour that would proceed from phosphorus. These hands were presently brought one on either side of Mrs. Guppy's face, so that we could see her face between them; they then gradually withdrew, and commenced mesmerising her head, which soon became slightly luminous. Another spirit afterwards went through a somewhat similar process with myself, and I was told that afterwards a light was seen on my own head. We were then called to supper. We had a short sitting afterwards, when a box of white mice which had been sent as a present to little Tommy Guppy during supper time, and which had been removed from the *seance* room and placed in the hall before the second sitting, was brought again into the room. A lady was sitting in the hall at the time, but did not notice its removal, although she said she felt sure they were going to be taken in.

J. C. is a medium recently developed, and every *seance* is producing better results through his mediumship. I had the pleasure of sitting with him at his own home on Monday night, when there were good physical and voice manifestations, and also some direct writing on the ceiling. I have no doubt he will soon prove a first class medium. H. CLIFFORD SMITH.

February 12th, 1873.

The following letter has been sent to us by Mr. Guppy:—

*To the Editor of the Spiritualist.*

SIR,—At a *seance* held at my house on Tuesday, February 11th, the tambourine, piano and bells played at the same time. Luminous hands and illuminated face. The ring test performed with a chair, which was passed in between Mr. Williams and Mr. Clifford Smith, while holding hands; Mrs. Guppy's jacket taken off, and afterwards put on while I was holding her hand; Mrs. Guppy with chair placed on the table; conversation with spirits Peter, "Jacksprat," and Katie, all which spirit voices were speaking at once; a roasted apple handed to each person round the table.

Mediums present—Mrs. Guppy, Mr. Williams, and J. C. Mr. C. Smith's hat was brought from passage and put on his head.

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

SAMUEL GUPPY.



## SEANCES AT MR. HENRY COOK'S.

On Wednesday evening, Feb. 5th, a face *seance* took place at the house of Mr. Henry Cook, Hackney, at which Lord Arthur Russell, M.P., Lady Russell, Miss J. H. Douglas, Mrs. A. Corner, Mr. Henry M. Dunphy, and Mr. W. H. Harrison, were among the guests present. Miss Florence Cook was, as usual, the medium.

It will be remembered, from the many reports published in these pages, that the chief spirit manifesting at these *seances*, calls herself "Katie," and much resembles Miss Cook in features, so that a string is fastened round the waist of the medium, sealed, and the end passed through a hole in the door of the cabinet, and tied to a chair, to show that Miss Cook does not rise from her chair inside the cabinet, so as to be able to show her real face at the opening where the spirit faces appear. Many of the faces bear no resemblance to Miss Cook's.

Lord Arthur Russell is a sincere disbeliever in Spiritual phenomena. He recently tried to grasp the spirit heads at one of Mr. Holmes's *seances*. At Mr. Cook's, at the *seance* now under notice, he repeatedly expressed a wish to pull the door of the cabinet open while the manifestations were going on, and made occasional sarcastic remarks about what he observed. Of course, Spiritualists know full well the reflex action such a mental influence has upon manifestations occurring in the presence of a very sensitive medium. "Katie," instead of appearing with her usual fair face and blue eyes, came up with the dark complexion of Miss Cook, and dishevelled head-dress, and the waist string which Miss Cook handed to Lady Russell after the *seance* was over, had been cut, and the ends sown with thread, as if the medium had cut herself loose and sewed up the string, so that from the "outsiders' point of view the whole proceedings looked like as clumsy a piece of imposture as could well be imagined. The same evening we wrote and asked Lord Russell for his account of the *seance* for publication, on the ground that it was the custom in the *Spiritualist* to print the reports of independent witnesses. The following letter was the result:—

To the Editor of the "*Spiritualist*."

DEAR SIR,—I cannot refuse to comply with your exceedingly fair request that I should state the reasons which made me think the manifestations of last night utterly unsatisfactory to a sceptic like myself. At the same time, I wish it to be clearly understood that I am only giving my own impressions, and that I bring no accusation of fraud against Mr. H. Cook. A test was applied in your presence, which failed. It is difficult to apply tests with politeness, because every test implies suspicion, and, when each proposal to investigate is resented as an insult, it is impossible to arrive at a satisfactory conclusion.

I had been led by the accounts of witnesses to expect a startling apparition; it was therefore, naturally, very disappointing, after Miss Florence Cook had been tied down in the cupboard, and the ghost of "Katie" looked out of the peep-hole, to observe that the face of the ghost was merely Miss Florence Cook's face, with a piece of white linen wrapt round it, and that the black face which subsequently appeared was again merely Miss Cook's face with a black tissue drawn over it. I could not feel satisfied with the explanation of the believers present, that the spirit faces are usually found to be strikingly like their mediums. I also thought that the alarm and indignation shown by Mrs. Cook, when I proposed suddenly to open the cupboard during the apparition of the spirit, was calculated to confirm the suspicions of an unbeliever. Miss Florence Cook's often repeated request that we should talk together while I was endeavouring to listen to the shuffling noise she made inside the cupboard, before the apparition of her face at the aperture, also produced an unfavourable impression upon me.

When Miss Florence Cook was liberated, and the string with which she had been bound was cut, Lady Arthur Russell, who does not believe in ghosts, naturally picked up the string and examined it carefully. She found that the portion which passed round Miss Cook's waist, had been cut and sewn together again with white thread. The explanation suggested, that this had probably been done in the shop where the string had been bought, was, I must say, not convincing to my mind; nor was the opinion, expressed by a lady present, that the string might have been cut and mended by an evil spirit, in order to throw discredit on the phenomena of Spiritualism, at all more conclusive.

During the second *seance*, when Miss Florence Cook had been effectually tied with pocket handkerchiefs and twine, no ghost appeared at the peep-hole. It was quite impossible for an unbeliever in spiritual manifestations, like myself, not to draw an unfavourable conclusion from this fact when put together with the observations of the first part of the *seance*.

During the controversy which ensued, you showed so much fairness and impartiality that I venture to make two suggestions which, I think, will further the object we both have in view—the attainment of truth. I would propose that henceforth the medium be made to sit on a low seat or cushion, not on a chair with a back, on which it is easy to climb. Then I think it absolutely necessary that the door of the cupboard should be opened suddenly during the apparitions, even at the risk of incurring the displeasure of the spirits. If no believer can be found with sufficient courage to do this, I shall always be happy to offer my services.

Athenæum, Feb. 6, 1873.

ARTHUR RUSSELL.

There is a mixture of facts and assumptions in the foregoing letter. Lord Russell has stated the facts very fairly, but the inferences are open to the comments which we will make further on. First, the practical part of the subject demands attention.

No other guests of Mr. Cook during the past year have had the "cut-and-sewed" string of Lord Russell's, or the pulled-in string of Mr. Pennell's, as demonstrated by the testimony the witnesses have published in these pages; and as the majority of those witnesses are equal in character and reliability to the minority, it is clear the latter have had exceptional experiences.

Last Monday another *seance* took place at Mr. Cook's. Among the five or six guests present were Miss J. H. Douglas, and Mr. J. C. Luxmoore, of 16, Gloucester-square, Hyde-park. Miss Douglas brought with her some whipcord and tape. Before the first sitting, Mr. Luxmoore tied the whipcord tightly round Miss Cook's waist, and the knots were sealed with signet-rings brought by the visitors. Miss Douglas searched the cabinet, and at her request Miss Cook substituted for the ordinary chair in the cabinet a child's chair, with a seat and back so low that if Miss Cook stood on the top of the highest rail of the back of the chair, the top of her head would only reach the bottom of the cabinet window, the top back rail of the little chair having been broken off. At Miss Cook's request, Miss Douglas took her into the cabinet to feel different parts of her dress, to be sure she had nothing bulky concealed about her. Then the *seance* began, and among other faces a man's face with a beard was well seen. A woman's face and a child's face were also seen by those nearest the cabinet; the other witnesses saw the heads of these plain enough, but not the features, as they did not come sufficiently forward into the light. Hands came out of the cabinet window, snatched a glove from a gentleman who held one to the aperture, and put it on; at this sitting not more than two inches of slack string were allowed to Miss Cook from the chair outside, but the chair was not moved.

At the next sitting Miss Cook's waist was tied with tape, and the knots sealed. Miss Douglas then asked Mr. Harrison, with Miss Cook's consent, to tie the

wrists of the latter together with whipcord, to which he objected, on the ground that he was known to have full confidence in the genuineness of her mediumship, so would rather leave as usual all the manipulations to the other guests. On the request being repeated, he agreed on condition that Miss Douglas and Mr. Luxmoore should stand on either side with a light, and examine the tying as it went on. The piece of whipcord was then passed once round one wrist, and tied in a treble knot, next once round the other wrist, and tied with a treble knot, the length of whipcord connecting the two wrists being then about three inches. Next the wrists were firmly bound close together with many convolutions of the rest of the cord, and a great many knots between the wrists. Lastly, her hands were tied in front of her waist with the same piece of whipcord, to the tape which had previously been passed round her waist and sealed. Miss Cook then entered the cabinet, and Miss Douglas, who attended to the amount of slack tape, allowed her none at all, but made the tension just sufficient not to break the seals.

The instant the door was closed raps came from all parts of it, and they told Miss Douglas to place her hands on different parts of the door. She did so, and wherever she placed them heavy blows came under her hands; she placed her hands high up on the two panels L L, on either side of the aperture A B, shown in the accompanying cut, and the blows came underneath her hands at that elevation. The blows were so violent at the point H in the cut that the vibration of the wood there could be seen. The raps asked for string, which was put in at the aperture, and when the *seance* was over, this string was found tying Miss Cook by both her earrings to the back rail of the little chair. During this second sitting, also, hands came out of the aperture, took a pencil and paper handed in by Mr. Luxmoore, and wrote a message in the sight of the observers. Raps said that the whipcord, round the wrists was stopping the circulation. On opening the cabinet, Miss Cook was found with her wrists still tied together and to the front of her waist, the waist-tape with its seals was intact, and she was tied by her earrings to the back of her chair, in addition.

Mr. Luxmoore, of Gloucester-square, Hyde-park, is an independent gentleman, well-known and trusted by Spiritualists, and for many years he was known as one of the most active of the Devonshire county magistrates. Miss Douglas is a friend of Lord Arthur Russell's, and is a very reliable observer. The late Dr. R. Chambers, of *Chambers's Journal*, in one of his published letters to Mrs. De Morgan about Spiritualism, said—"There is only one other person in Scotland to whom I care to communicate these singular phenomena—a Miss Douglas, niece of the late General Sir Neil Douglas, our commander-in-chief. With ordinary people I scarcely can open my mouth on such subjects."

Last Wednesday, at another face *seance* at Mr. Cook's, many guests were present, and the following account of the first part of the *seance* was drawn up from notes taken as each manifestation took place:—

This evening, February 12th, 1873, we, the undersigned, were present at a *seance* at the house of Mr. Henry Cook, of Hackney, Miss Florence Cook being the medium. Mr. Dunphy, Mr. Blackburn, and Mr. Mankiewicz searched the cabinet, and removed everything from it but a loose piece of carpet and a child's chair, the height of the seat of which was 10½ inches, and of the back rail 14½ inches from the floor. When Miss Cook entered the cabinet, Mrs. Mankiewicz, at her request, felt her dress all over, and turned out her pockets,

to be sure she had nothing bulky about her. A piece of string was then tied quite tightly round her waist, with three knots, which were sealed with three different signet rings brought by the visitors. Her hands were tied together tightly with a handkerchief by Mr. Mankiewicz, and the knots sealed with a signet ring. The end of the waist string was tied to a chair outside the cabinet, and the knot on the chair sealed. Mr. Blackburn attended to the amount of slack string allowed, and it was less than three inches.

The instant the door was closed two dark hands appeared at the opening, and pulled the curtains about, not one second having elapsed since the witnesses lost sight of the medium. Instantly also showers of raps came upon all parts of the door.

In about ten minutes the first face came. It was a man's face, dark and young, with no whiskers.

Five minutes later another man came, elderly in appearance, with a bushy black beard. By raps he called himself "Alphonse," and said he often manifested at Miss Kialingbury's *seances*. While this face was at the opening Miss Cook held a quiet conversation with the visitors outside, and her voice could be heard coming from the lower part of the cabinet, while this and other faces came.

Hands came to the opening, raps asked for paper and pencil, and the hands wrote the following message from Katie before the eyes of the whole company, "I will not show my face again, because of the trouble it has been to the medium."

Katie then asked for string, and shortly afterwards requested that the doors should be opened. Miss Cook was found tied tightly round the neck with the string, the knots being at the back of her neck; the string was afterwards passed round the rail of the chair at the back and tied there.

It was then ascertained that two gold finger rings, which Mr. Dunphy had put through the aperture to Katie, had been passed through the gold wires which Miss Cook wore in her ears, thus making pendants of them.

When Miss Cook came out of the cabinet, Mr. Mankiewicz took both her hands and led her upstairs to the door of a room, which she entered with Mrs. Piercy and Mrs. Corner, who took off her clothes and searched them, and found nothing whatever concealed in the medium's clothes. Mr. Dunphy, Mr. Blackburn, and others examined the cabinet directly she left it, and found nothing in it but the chair and the piece of carpet.

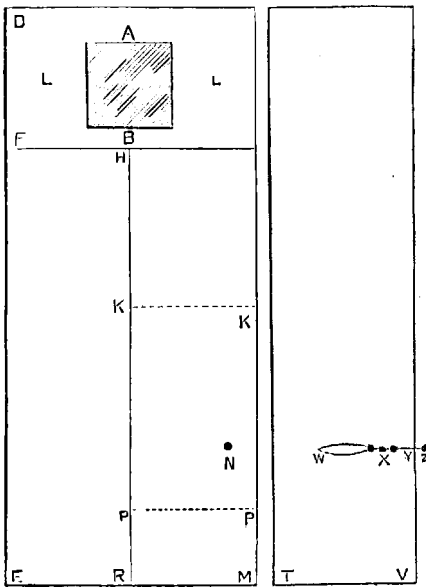
All the seals were unbroken and intact when the cabinet was opened. There were no joints or knots of any kind in the string but those which the visitors had made and sealed.

CHARLES BLACKBURN, Parkfield, Didsbury, near Manchester.  
FREDK. PIERCY, 12, Stock Orchard-villas, Holloway.  
JAMES MANKIEWICZ, 37, Upper Bedford-place, Russell-square.  
AMELIA CORNER, 3, St. Thomas's-square, Hackney.  
A. PIERCY, 12, Stock Orchard-villas, Holloway.  
HENRY M. DUNPHY, 3, Essex-court, Temple.  
ADA MANKIEWICZ, 37, Upper Bedford-place, Russell-square.  
WILLIAM H. HARRISON, Chaucer-road, Horne-hill.

Mr. J. M. Gully, M.D., of Streatham (late of Malvern), had to go away directly after the above *seance* was over, and before the foregoing document was drawn up, but he saw all the manifestations, and will, no doubt, certify the accuracy of the description of them.

At the second sitting, Mr. Dunphy bound Miss Cook's wrists together with tape, also with a handkerchief. A lady tied her feet together, and one of the guests asked to tie the string from the outside of the cabinet to both her earrings instead of to her waist, to which she assented. It was afterwards noticed that, as a physical test, this tying by the earrings was not a good one. Then the observers coaxed Katie to show herself once more, and she quickly put her head and both her hands at the same time, out of the aperture, with a mischievous expression on her countenance. A passing remark was made about lawyers, and she asked whether her hearers knew what the Irish usher said when he was ordered to clear the court? "No," was the reply. "Well, then," said she, "he shouted, 'Now then, all you blackguards who are not lawyers, leave the court!'" At the close of the sitting, Mr. Dunphy found Miss Cook's hands doubly bound, as he had left them, her feet were also tied as before, and the string

from the outside of the cabinet still held her by her earrings.



The accompanying cut shows the construction and dimensions of Miss Cook's cabinet. The distance from the bottom E, to the tops of the doors F, is 66 inches; and from F to the top of the cabinet D, 21 inches; total, 87 inches. The aperture, A B, for the faces, is one foot square, and the bottom of the aperture is three inches above the top of the doors at H. The width, E M, of the cabinet is 37 inches. P P represents the level of the seat of the child's chair, 10½ inches from the floor. K K is the level of the top of Miss Cook's head, when seated on the chair, and is 41 inches from the floor. N is the hole through which the string is passed. The depth of the cabinet, T V, is 21 inches. W is the loop round Miss Cook's waist, X the three seals, Y the hole in the door again, and Z the rail of the chair to which the string is tied.

Before closing, it may be well to say a little about the argumentative part of Lord Russell's letter:—

The best spiritual manifestations with a very sensitive medium are obtainable when all the members of the circle are bound together by the affections; when there is a great want of this harmony a chief condition necessary for pure spiritual influx is broken. This was the case last week.

The pulling open of the doors of a cabinet during face manifestations is other than a question of "courage." A man might have courage enough to pull open the door of an electric lamp while Professor Tyndall was showing experiments with it at the Royal Institution, but the auditory and the lecturer would resent the act.

When light is suddenly thrown upon a sensitive in a trance, it always causes pain, and interference with certain spiritual manifestations is fraught with danger to life. When unruly people strike lights, as they sometimes do, at dark *seances*, the instruments fall, and sometimes hurt the observers, and mediums are seldom floated in the air at public *seances*, because of the danger to life which then results from striking a match. At Mr. Home's *seances* he often tells the sitters to "talk to each other," because it induces a more passive and less anxious state of mind; singing is also good at all *seances*. The shuffling and other noises are palpable, in Miss Cook's cabinet, and no talking drowns them.

In the midst of a tide of uninterrupted success, Miss Cook has had five or six unpleasant *seances*. At a time when Dr. John Purdon, of Sandown, Isle of Wight, had had little experience in Spiritual phenomena, he found out that "Katie's" face much resembled her own; this startled him, so he attempted to govern the manifestations by putting her in a straight jacket, and sewing her hands behind her back. At

the close of the manifestations she was found to have been freed from the jacket, evidently with a cutting instrument, but she insisted upon Dr. Purdon publishing these circumstances in the *Spiritualist*, because they were true. He did so, and she suffered for a time. Dr. Purdon's further experiences forced him to approach Spiritualism other than with a tone of authority, and when he began to observe in a different spirit, "Katie" gave him physical tests in abundance, which he published in these pages.

Time passed on. It was discovered also that the other face mediums obtained some faces which were more or less duplicates of their own, and gradually the cloud cleared away. Mr. Herne sometimes gets faces like his own, yet one of the chief fellows of the Royal Society recently tied, wired, soldered, and secured him in a most efficient way, obtained the faces, and afterwards gave his verbal testimony as to the result to Lord Arthur Russell.

Another F.R.S. recently tied, wired, soldered, sewed, and strapped up Mrs. Holmes, with her consent, in an extraordinary way. He obtained the manifestations as usual, but before the close all his bonds were flung at his head, and the medium found to be completely free.

Attempts to reduce Spiritualism wholly to mechanics result in many failures and a few successes, so that to the Materialist it is a most aggravating subject. Leading Spiritualists have more confidence in the integrity of each other than in the integrity of ropes and chains, although they are by no means blind to the evidence furnished by the latter, and persons of a different nature cannot penetrate far into the inner circles of Spiritualism.

#### THE PSYCHOLOGICAL COMMITTEE OF THE ANTHROPOLOGICAL INSTITUTE.

On Tuesday, Feb. 4th, the Council of the Anthropological Institute appointed a committee to "promote psychological research." Mr. Francis Galton, F.R.S., of 42, Rutland-gate, Hyde-park, is the president of the committee. The other members are—Mr. John Beddoe, M.D., V.P.A.I., 4, Lansdowne-place, Clifton, Bristol; Mr. Hyde Clarke, 32, St. George's-square, S.W.; Mr. David Forbes, F.R.S., F.G.S., 11, York-place, Portman-square, W.; Sir John Lubbock, Bart., M.P., F.R.S., High Elms, Farnborough, Kent; Mr. Edward Burnet Tylor, F.R.S., Linden, Wellington, Somerset; and Mr. Alfred Russell Wallace, President of the Entomological Society, the Dell, Grays, Essex. The committee has power to add to its numbers, and to confer with other scientific bodies.

#### THE ANTHROPOLOGICAL INSTITUTE.

On Tuesday night, February 4th, at the ordinary fortnightly meeting of the Anthropological Institute, 4, St. Martin's-place, Trafalgar-square, London, Colonel A. Lane Fox, V.P.S.A., presided.

Mr. W. L. Distant read a paper on the inhabitants of the island of Car Nicobar, whom he described as shrewd and intelligent; he stated also that robbery and murder were unknown among them. In speaking of their religion he said that they believe in a good and evil spirit; the latter lives in the woods, and is only to be feared if they do wrong by stealing, having more than one wife, and so on. They say that some villages have regular visits from the bad spirit; then the inhabitants clear out of their village, and put food before their doors. They exhume their dead after three years, and throw away the remains. The author of the paper was in Car Nicobar, in 1868, and remained there four months.

Mr. Moncure D. Conway asked whether the people paid equal worship both to the evil and good spirit? Did they worship the evil spirit simply through fear, or had they built up any philosophy on the subject?

Mr. Distant said that they had scarcely any notion of a good spirit, but a very strong one about the evil one; they had scarcely any religious idea but that of gross fear.

Mr. E. W. Brabrook, F.S.A., then read a paper by Mr. J. E. Calder, on the "Extirpation of the Native Tribes of Tasmania."

The President then announced the appointment of the Psychological Committee of the Anthropological Institute.

## Correspondence.

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

THE MEDIUMSHIP OF MISS COOK, MR. HOLMES, AND MR. WILLIAMS.

SIR,—I observe in your impression of yesterday several references to me, in connection with the so-called "face manifestations" at Miss Cook's seances, coupled with remarks on matters of fact, which oblige me reluctantly to trespass upon your space, and to request you to be good enough to publish in its entirety my letter to you of the 16th Jan. last on the subject of the seances in question, and written at your particular request. The following is the letter referred to:—

4, Sumner-terrace, S.W., 16 Jan., 1873.

SIR,—The "suspicious appearances" you ask me to mention for Mr. Blackburn's information respecting the face manifestations at Miss Cook's seance last night are:—

1. That the faces which appeared, whether white or black, were always, in every feature, *exact counterparts* of the face of the medium.

2. That the "check string," if I may use the term, was drawn into the cabinet to a sufficient distance (about two feet) to allow of the face of the medium appearing at the aperture; a circumstance to which, you will remember, I called your attention at the time, when measuring off the string. The drawing in of the string took place by intermittent—though, as it appeared to me, systematic—pulls or jerks, many of which occurred before the so-called entrancement of the medium.

3. No faces appeared until the full quantity of string had been drawn in.

4. *This check or test string was the only practical impediment to the medium presenting her own face at the aperture.*

To the best of my judgment the same thing precisely took place on the only other occasion when I was present at Miss Cook's seance.

You are most welcome to show this note to Mr. Blackburn, or use it in any other way you think proper.

H. CHOLMONDELEY-PENNELL.

Your correspondent will perceive from this letter that he was misinformed in supposing that "I did not disclose the circumstance at the moment." I both mentioned it repeatedly during the seance, and also, when it was over,\* requested you, as the responsible person present, to notice that in measuring off the "slack" of the check string I did so accurately, carefully stretching it to the mark it had reached and remained at during the manifestations, and then cutting it off close to the shut door of the cabinet. I retained the excised portion, and it measures two feet ten inches, or, allowing four inches for the interval between the medium and the door, exactly the "thirty inches" you state in your article to be "necessary to enable the medium to get her own face out of the opening in the top of the cabinet."

It is also stated editorially, that in the former seance (apparently that referred to in the latter part of my letter above quoted) the drawing in of the check string had occurred "after, and not before, the faces were seen." This is the reverse of the fact, as presented to my judgment.

In this instance, also, immediately after the seance, I cut off and, with Miss Cook's permission, retained the portion of slack string, and I find its total length, two feet nine inches, is, within one inch, identical with that already described.

I may, of course, have been unfortunate in the conditions under which I witnessed the faces in the presence of Miss Cook, of whose courtesy and that of her family I retain only the pleasantest remembrance; and nothing would give me more pleasure than to find my experience reversed on further investigation. If otherwise, however, the most severe censor

\* On this point there is a direct but unimportant contradiction in testimony. Mr. Harrison says—"I knew of no pull on the string, and did not hear Mr. Pennell speak of any pull on the string till the first sitting was quite over, and it was too late to rectify it. Then I saw Mr. Pennell measuring a bit of string inside the cabinet door, but did not verify his measurements, or know exactly what he was doing till he told me some time afterwards. Of course I accepted his testimony, as a gentleman, as to the results, which results vitiated the whole seance. So I informed Mr. Dunphy and Mr. Davis when Mr. Pennell had stated, and asked them to attend the next seance, specially to note whether they had any pull upon the string, and whether the string itself had any joints in it. This they did, and their certificates, printed in the last *Spiritualist*, destroy some of the leading points in Mr. Pennell's letter. So likewise do the published experiences of many other guests."

need not be very hard on the frolics of a young lady of sixteen.

Whilst on the subject of the "materialisation of spirits" and "spirit faces," it may possibly interest some of your readers who, like myself, have taken an interest in the investigation of what are termed the phenomena of Spiritualism, to hear the result of my experiences with another celebrated medium, Mr. C. E. Williams, descriptions of whose seances have recently occupied so many columns of the *Spiritualistic press*. Mr. Williams' seances, as you are aware, are sometimes held in a cabinet in the light, on the same principle as Miss Cook's; he also sits in a cabinet for face manifestations in the dark, in which case the spirit faces, dimly irradiated by a pale, greenish light, appear outside of the cabinet and close to the spectators.

I had a most successful seance of this latter character in my house with Mr. Williams a month or so ago, when both "John" and "Katie King" showed their faces outside the cabinet (a screen draped with curtains), and spoke to us in a very affable manner. At this seance no test conditions were imposed; but, having established the suitability of the cabinet, surrounding conditions, &c., for these manifestations, a second sitting was arranged as before, and with all the same sitters except one person. On this occasion, however, it was suggested that if a thin welded steel chain were passed through a staple screwed and rivetted into the wainscoting, and were then fastened round the medium's neck with a puzzle letter padlock, it would add to the interest of the manifestations, as it would make it physically impossible for the medium to present his own face beyond the limits of the surrounding screen. Accordingly, a chain as above described was affixed and padlocked to Mr. Williams' neck, and his hands fastened tightly to the opposite sides of the chair. Nothing could, in fact, be more complete and absolute than the test, but—*nothing of any sort appeared, nor was there a solitary rap heard upon the table*; and, after sitting for an hour and a half, the seance was, with the medium's concurrence, adjourned. About a week ago this seance was repeated, under similar test conditions, both in the light and dark, but again the results, either as to rappings or faces, were *nil*, literally *nil*.

On both occasions the medium stated that he felt himself "quite comfortable," so that the failure of the manifestations cannot be attributed to mental or bodily discomposure on his part.

The similarity between the features of Mr. Williams and those of "Katie" and "John King" has been repeatedly noticed by Spiritualistic writers; and you yourself have, as you stated in yesterday's *Spiritualist*, borne testimony at least to the former resemblance.

In concluding this unavoidably somewhat long letter, I will only add that I have been present at face seances with Mr. Holmes, both in his house and in my own; but as Mr. Holmes declined to submit to the tests I proposed—or, indeed, to any tests whatever—I express no opinion as to the character of the manifestations which occur in his presence.

H. CHOLMONDELEY-PENNELL.

4, Sumner-terrace, S.W., 2 Feb., 1873.

## MEN AND WOMEN.

SIR,—Your correspondents appear to think that under the protection of Swedenborg I have represented women as destitute of intellects worth the trouble of culture; but anything further from my intention it would be difficult to conceive. My position is this—that the feminine mind is designed for the worship of the masculine mind, for its reception and appreciation, to their mutual delight, or in Swedenborg's phrase, "Woman is the love of man's wisdom;" and assuming such to be the fact, with what reason could I be hostile or indifferent to the mental culture of women? for how could the woman love the wisdom of the man unless her intellect was developed in harmony therewith? The position assumed prescribes, in its very terms, the culture of woman's mind *pari passu* with man's—that is to say, if true conjugal love is to subsist between them.

"But," remarks a friend, "your explanation intensifies your offence, which is, that you deny the equality of the sexes." Say, rather, that I assert their difference, and the subordination—the natural and willing subordination of women to men. Can anyone familiar with history question that women are intellectually subservient to men, and that whilst they can understand whatever man *may* know, yet that they only recognise what man *does* know? In a word, know-

ledge has to be humanised ere women can perceive or enjoy it. Consequently, women are never originators, inventors, discoverers, explorers; paternity is not among their functions. Woman is a follower, never a leader.

I know the reply. Mary Somerville, George Eliot, Harriet Martineau, Miss Nightingale, Elizabeth Barrett Browning, &c., &c.; whereon I might reasonably object that until the genesis of the ideas of these women is known, it is unscientific to urge them as evidence against a well-known law which only some "women's rights" people venture to call in question. Let me, however, take the first two in the list. Mrs. Somerville and George Eliot, and see whether they affect my argument in any way.

Mrs. Somerville's love of abstract science was unusual in a woman, that is all; but how is it inconsistent with Swedenborg's assertion that woman is the love of man's wisdom? The point is, did Mrs. Somerville do anything to enlarge that wisdom? Moreover, had she been a man, would her acquirements have been considered in anywise extraordinary? As for George Eliot, I admire and dislike her novels, but their usual treatment by reviewers is not criticism—it is abject adulation. They are as distinctly didactic as Miss Yonge's, but few have the information necessary to perceive it. Mr. G. H. Lewes's *Positive Philosophy* has comparatively few adherents, and would be rejected with horror by the orthodox, but diffused through *Middlemarch*, it is extolled as a fresh revelation of human nature, and is absorbed in every genteel English household as the last best thing in literature. But how many such luminaries have we seen rise, shine, and, in due season, set!

And here let me remark, that it is as letter-writers and story-tellers that women excel, and that by reason of the constitution of their intellects. In their worship of humanity, they play round, enter into, and discuss character with a minuteness and a zest which only men who approximate to the feminine type can rival. It is Madame de Sévigné, Lady Mary Wortley Montague, and Miss Mitford, who are the true immortals among women.

Mr. Fraser says intellect is of no sex, and that a woman solving a geometrical problem goes through the same process as a man. Even so do men and women eat and drink at the same table and yet remain men and women. I venture to maintain, that there is precisely the same difference between men and women spiritually and mentally that there is between them physically. Spiritualist as I am, I perfectly coincide with the new school of materialists who aver that there is nothing in the mind which is not in the body, nor in the body which is not in the mind. Indeed, physiology is nothing but psychology reduced to Nature; and as Swedenborg long ago taught, we may safely reason from one to the other.

"A woman-despiser" is a singularly inappropriate epithet to apply to a Swedenborgian, who regards "conjugal love as supreme felicity, wherein exists innocence, peace, inmost friendship, full confidence, and perfect good-will; and from whence proceed blessedness, satisfaction, delight, and pleasure, the eternal enjoyment of which is the bliss of heaven."

Hampstead.

WILLIAM WHITE.

P.S.—As I write, I open the *New York Nation* of 2nd January, and read in an article on "The Morals and Manners of the Kitchen":—

"Women are not naturally good cooks. They have had the cookery of the world in their hands for several thousand years, but all the marked advances in the art, and, indeed, all that can be called the cultivation of it, have been the work of men."

When it is said that women invent nothing, it is replied that they have had no opportunity. Surely they have lacked no opportunities in cookery.

#### MISS FLORENCE E. COOK'S MEDIUMSHIP.

SIR,—Last week we had the pleasure of a visit of two or three days from Mrs. and Miss Cook. During that time the spirit Katie made her presence continually felt by rapping about the table, and causing it to vibrate at meal times. We only held one circle, a dark one, and then Miss Cook was entranced by my spirit sister, who gave a test message to my mother. Miss Cook afterwards complained of feelings of pain similar to those experienced by my sister before her departure from the body.

These are trifling incidents, but I mention them as a proof of the constant, involuntary working of mediumship, for it was our wish to put no strain upon Miss Cook during her visit to

us, and the continual raps were due to no desire for manifestations, expressed or unexpressed, on our part.

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

February 12th.

SIR,—I wish to describe the marked physical aspect of certain unmistakable spirit manifestations obtained through the mediumship of Miss Florence Cook on Saturday evening, 18th January last.

To those who have studied the modern spiritual phenomena, and recognise the best conditions conducive to good manifestations, it is simply necessary to state that the medium was surrounded with those who appreciate her gifts and reciprocate the warm kindly feelings of her family, and feel proud to claim her as a true-hearted, generous friend. The circle, which was made up of Mrs. Cook, her daughters Florence and Katie, Mrs. Thomas Blyton, the servant Mary, and myself, sat around a tolerably large oak table, on which a guitar, concertina, tambourine, and harmonica were placed. The gas was turned off, and the *seance* opened with singing, during which the various instruments were freely manipulated and carried about the room, while the medium and all the other members of the circle were heard singing their part of the music. The familiar voice of "Katie King" was heard; she allowed all to feel her hands. Various articles were handed to her, and after being taken all round the circle, were carefully returned. Suddenly, the heavy swab of the sofa was dropped lengthways upon the table, and the medium as suddenly lifted from her chair and laid upon the swab, where she was found laughing, upon a match being struck directly afterwards. Order having been restored, Katie asked for a long piece of rope, and a stout piece of clothes-line, about ten feet long, was accordingly obtained, with which she proceeded to tie up her medium. On obtaining a light, after an interval of a minute or two, she was found bound to the back of her chair in a most remarkable manner. On examining the fastenings, it was found that her hands had first been separately and securely fastened with knots at the wrists, which were drawn and fastened to the middle rail of the back of her chair, and the ends of the rope then brought round her waist and secured firmly in the front of her. The fastenings at the wrists were so taut, as to swell the flesh on each side, and it took upwards of five minutes to release her from her bonds. The *seance* was then resumed, and at my solicitation, Katie King bound my hands together to my neck, and bringing the rope downwards, secured my body to the back of my chair, where the ends of the rope were knotted. While this most satisfactory feat was being performed, I was frequently twisted round with my chair for the purpose of enabling the spirit the more readily to manipulate the fastenings, and Katie was exceedingly dexterous in making the fastenings secure. The tying having been scrutinised in the light, the rope was removed, and the *seance* again resumed. Katie King, taking up my right hand, secured one end of the rope to my wrist, and, after securing the medium with her hands to the back of the chair, as in the first instance, she then grasped my left hand, and, guiding it alongside my outstretched right hand, secured it with the other end of the rope. Some little time was taken up in scrutinising the work and removing the rope, when the lamp was again extinguished. The tablecloth was then suddenly removed from against the door of the room, and I was enveloped in it. The rope was then thrown in a noose over my head and drawn taut, being carried downwards, and my body again lashed to the back of my chair. An antimacassar and chair were then placed over me, while on top of the chair were piled the musical instruments, which were manipulated, and the signal then given for a light. After the laughter and astonishment had subsided, the lamp was again blown out, when Katie King wished each one separately "Good night," and immediately overturned the heavy table, chairs, with the sitters, sofa swab, and other things in the room, care, however, having been taken of the musical instruments, which were carefully laid upon the sofa. The *seance* was closed, a light obtained, and a most extraordinary state of confusion made apparent, at which it was difficult to refrain from laughing. Throughout the whole of the *seance*, there were very many little incidents which it is impossible to record with justice, but which only helped the more conclusively to demonstrate the reality of the presence of disembodied spirits. If investigators would only strive to submit to the spirits those essential conditions of harmony and kindly feeling to the medium, they would not meet so often with what they consider indifferent results of their sittings with foreign media. The foregoing marked physical manifes-

tations were in no small measure due to the happy condition of not only the medium, but the whole of the circle, which, from experience, would appear to be one of the chief laws governing spirit manifestations.

THOMAS BLYTON.

74, Navarino-road, Dalston, E.

January 20th, 1873.

[This letter was sent for publication in our last number, but was kept over for want of space.—ED.]

SIR,—If you have space, and I am not too late, will you kindly put these few lines into the next *Spiritualist*, as I think it but just that all the evidence procurable should be published in defence of those who so disinterestedly expend both time and trouble for our instruction. I particularly allude to Miss Florence Cook. On Monday, the 10th inst., I had the privilege of being present at one of Miss Cook's *seances*, which was conducted under very severe test conditions; in the first part of the *seance* whipcord was securely tied and sealed round her waist, the end drawn through the door and attached to a chair, which was so close to the door of the cabinet that only a few inches of slack could be gained, even if the chair were pulled close to the hole in the door through which the cord was passed (this, however, was not done). While thus secured faces showed themselves, but not so distinctly as usual, owing perhaps to its being a new manifestation. Hands were shown very distinctly, some of them much larger than Miss Cook's. A glove was taken from a gentleman and placed on one of the hands. In the second portion of the *seance* the tying was the same, except that tape was used instead of cord, and that her hands were tied to her waist. Miss Cook sat in an unusually low chair, the seat of which was only 10½ inches from the ground. Paper and pencil were asked for, and on my presenting them at the aperture they were caught out of my hand with what I might almost designate as violence; the bottom of the aperture is about six feet from the floor, and when Miss Cook, *before* being tied, stood on the chair, she could not get her face up to it; but when tied she certainly could not get either hands or face anywhere near the opening; so let those who choose to doubt her integrity, show how all this is done, if they can. I will not write more, as the phenomena which are presented at Miss Cook's *seances*, have been so often described. I must, however, ask one more question which is, What object can a highly respectable and (by those who know them) much esteemed family have in allowing, nay, aiding their daughter in practising deception.

16, Gloster-square, Hyde-park, J. C. LUXMOORE.  
Feb. 11, 1873.

[Mr. Luxmoore was informed of the experiences of Lord Arthur Russell and Mr. Pennell before the *seance* began, so carefully attended to the sealing and tape tying.—ED.]

SIR,—Allow me a little space to record an interesting *seance* at my own house, through the mediumship of Miss Cook, showing that Miss Cook's mediumship is not confined to the manifestation of spirit faces, however excellent they may be, as all unprejudiced persons who have had the good fortune to witness them must acknowledge.

Miss Cook made me a friendly call a few days ago, and stayed to tea, after which I proposed a little *seance*, to which Miss Cook readily consented. Present—the medium, my two daughters, and myself. The evening being very cold, we placed the table near to a large fire, and kept two gas burners fully turned on. Miss Cook was soon influenced to write, and when paper and pencil were placed before her, she wrote, commencing each word from the end. We were able to read the message by holding it before a toy mirror one of my children happened to have by. "All sit; I will give you tilts and raps—Katie." The tilts commenced immediately, and were soon succeeded by raps, low at the commencement, but gradually increasing in sound, and answering all questions put by us in an intelligent manner. This continued some time, the knocks being as it were in the centre of the wood on the top of the table. The raps were so loud as to be heard in the kitchen under the room where we were sitting. Miss Cook's hand was again influenced and Katie wrote: "Would you like me to entrance my medium?" to which I replied, "Yes, if Miss Cook does not object." We were then told to put the gas out; but the conditions were still not right, owing to the large fire which was burning. I then said, "We will place our hands on the table, and Katie will take it to where she wishes us to be." Immediately the table "trotted" to another part of the room and stood still, but certainly not in the part I should have chosen. In about three minutes she

was entranced, and Katie chatted to us in a most social manner. She then said, "I will make my medium as tall as Carrie," and while she was still sitting, she rose apparently from a little below the waist, like the drawing out of a telescope, and was suddenly shot down to her normal size. This was repeated three or four times. She then said, "My medium shall walk as tall as Carrie," and she rose from her chair and was again elongated; she walked about half-a-dozen steps and back to her chair again, after which she was restored to her normal state, without any appearance of exhaustion.

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

#### SPIRITUAL ASPIRATIONS.

SIR,—Having read much upon the subject of Spiritualism, I am now anxious to go further, *practically*, in the search after spiritual knowledge; and, being personally unacquainted with other spiritual enquirers, I venture to ask the favour of being allowed to state my case in your columns, in the hope that some lady or gentleman may be disposed to afford me private opportunities of carrying out my wishes.

As a voucher of my social position, I may state that I am a London physician of many years standing. I enclose my card. Any communications forwarded to M.D., care of A. Smith, Esq., 45, Euston-square, will duly reach  
February 11th, 1873. A SEARCHER AFTER TRUTH.

[Our correspondent had better induce his private friends to form spirit circles in their own homes.—ED.]

#### UNCLE TACKERBURY'S GHOST.

From the "American Artisan," January 4th, 1873.

THE *World*, in a recent issue furnishes the following details of a recent Spiritual *seance*, which are enough to make one's hair stand on end:—

At Dr. Slade's mansion, in West Forty-third-street, a fashionable party assembled to witness a *seance* by Miss Harriet Tackerbury, the great Cleveland Spiritualist. Among the assemblage there was Professor A. Thurber, Dr. Simpson, Dr. Higgins, Professor McDonald, Charles A. Slainbridge, and a number of Spiritual disciples. At eight o'clock Professors King and Thurber introduced Miss Tackerbury to the audience. Drs. Higgins and Simpson, who are sceptics, were appointed as a committee, and what is termed a "cabinet" by the Spiritualists, was brought into the room and placed in the front parlour. The cabinet is a slight wooden frame which shuts up like a closet. The frame is covered with black glazed cloth, and the open space at the top was covered with a shawl. It was placed in front of one of the large mirrors that adorn the walls. A bundle of rope was then brought in and a roll of court-plaster. The latter was placed over Miss Tackerbury's mouth, and then layers of sticking-plaster firmly glued on the top of that. The committee then examined her mouth in order to see that the sticking-plaster was firmly put on. After they were satisfied Miss Tackerbury suffered herself to be tied with a rope, and fastened by another rope to the chair, after which the audience examined the tying and came to the conclusion that she was tied fast. Professors Thurber and King then lifted her into the cabinet.

Mr. Thurber now announced that Miss Tackerbury had departed to the spirit land. The cabinet door was closed and the lights turned low. A murmuring sound followed, and lights appeared at different parts of the room, while the cabinet seemed to move in a mysterious manner, which caused many to quake and tremble. Mr. Thurber announced that spirits were moving around. The lights were again turned on when a knocking was heard. One of the audience then asked who was there. The reply from the cabinet was that a spirit had come. The spirit was then asked his



name. He replied, "Uncle Ben Tackerbury." The sceptic then put several puzzling questions to Uncle Ben, which he answered.

He said that in the spirit world those who are not troubled spirits linger in blissful repose. A voice then asked what were troubled spirits. The spirit replied, "Those who had not followed the paths of duty towards their brother and sister spirits while sojourning in this world." The committee then asked the spirit if he had power to untie Miss Tackerbury. The spirit replied, "Yes;" but that he would sing a song first. The spirit then sang "Old Dog Tray." After the song was concluded the spirit announced the medium was untied. The committee opened the cabinet, and there sat Miss Tackerbury in a trance, with the sticking-plaster on her mouth and the rope untied and laid in a bunch in her lap. The cabinet door was then closed, and the spirit threw the ropes through the door. The audience then requested Uncle Ben to be with the medium again, which he did in a few minutes.

The cabinet door was again opened and Miss Tackerbury was found still tied firmly to the chair as when she was placed there two hours before. She looked pale, and wan, and lifeless. The ropes were then unloosed, when a look of horror was depicted upon the countenances of the audience. Miss Tackerbury had swooned. The medical men felt her pulse, while Professor Thurber administered restoratives. All was for a time useless. The medium's head was bathed, when all of a sudden the lights burned blue, the table moved, music played, and the pictures moved to and fro. Strange voices were heard, and several again trembled with fear. A voice then said: "The spirits depart, but will return again." The lights again burned up bright, and Miss Tackerbury awoke as from a dream and stared wildly around her. This ended the affair, and many left, wondering by what unknown power all this was brought about. Every-body left satisfied, and several were glad to leave.

#### ANSWERS TO CORRESPONDENTS.

E. B. (Edinburgh).—We see no reason for supposing there is any connexion between the two things.

W. S.—If the circumstances under which the first picture was taken were published, the man would be thought less to blame.

In Mr. Enmore Jones's letter in the last number of the *Spiritualist*, the words "moral child" were printed in error, instead of "model child."

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## HOW TO FORM SPIRIT CIRCLES.

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

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

## EVIDENCE THAT SPIRITUALISM DESERVES INVESTIGATION.

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

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

"H. G. Atkinson, Esq. F.G.S., G. Wheatley Bennett, Esq.; J. S. Berghheim, Esq. C.E.; H. R. Fox Bourne, Esq.; Charles Bradlaugh, Esq.; G. Fenton Cameron, Esq. M.D.; John Chapman, Esq. M.D.; Rev. C. Maurice Davies, D.D.; Charles R. Drysdale, Esq. M.D.; D. H. Dyte, Esq. M.R.C.S.; Mrs. D. H. Dyte; James Edmunds, Esq. M.D.; Mrs. Edmunds; James Gannon, Esq.; Grattan Geary, Esq.; Robert Hannah, Esq. F.G.S.; Jenner Gale Hillier, Esq.; Mrs. J. G. Hillier; Henry Jeffery, Esq.; Albert Kisch, Esq. M.R.C.S.; Joseph Maurice, Esq.; Isaac L. Meyers, Esq.; R. M. Moss, Esq.; Robert Quelch, Esq. C.E.; Thomas Reed, Esq.; C. Russell Roberts, Esq. Ph.D.; William Volekman, 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. B.A.; Edward W. Cox, Esq. Sergeant-at-law; William B. Gower, Esq.; H. D. Jencken, Esq. Barrister-at-law; J. H. Levy, Esq.; W. H. Swepston, Esq. Solicitor; Alfred R. Wallace, Esq. F.R.G.S.; Josiah Webber, Esq."

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

"1. That sounds of a very varied character, apparently proceeding from articles of furniture, the floor and walls of the room—the vibrations

accompanying which sounds are often distinctly perceptible to the touch—occur, without being produced by muscular action or mechanical contrivance.

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

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

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

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

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

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

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

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

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

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

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

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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 G. 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 Juno 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. Llewelyn Davies, Rev. C. A. Johns, W. D. Christie, Esq. C.B., W. Cave Thomas, Esq. Rev. H. Vyvyan (Vicar of Seaton and Beer), Charles Hutton Gregory, Esq. C.E., Captain Delrymel Elphinstone, R.N. Rev. Compton Reade, Mrs. Stirling, Algernon C. Swinburne, Esq., William Morris, Esq. (Earthly Paradise), F. Madox Brown, Esq., E. Coleman, Esq., P. McLagan, Esq. M.P., Jos. Aspinwall, Esq., &c. &c.

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