

The Spiritualist.

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

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THE WANT OF PRECISION IN SPIRITUAL MANIFESTATIONS.

WHEN, by presence at a few *seances*, the physical philosopher gains the knowledge that spiritual manifestations are real, his first idea usually is that he is on the threshold of discovering either a variety of new forces, or new methods of applying old ones, and he proceeds to devise experiments. After a time, he discovers that the manifestations come at uncertain times and places, and in an uncertain way; also, that the intelligences who give them either cannot or will not give much information as to the method of their production. He tries to increase their power by varying the physical conditions, by raising or lowering the temperature, or by using particular kinds of light for the illumination of the room, but beyond discovering that the long red and yellow waves of light are very slightly better for the manifestations than the short blue and violet ones, he finds that he has scarcely any power over the results, neither can he guarantee beforehand any results at all. "Can you deflect this flame in my vacuum tube?" says the philosopher. "Be loving one to another, and you will be happier when you enter spirit life," may be the reply of the raps. "I knew that before," replies the vexed philosopher; "why do you not tell me something new?" He tries force, and imposes his own conditions upon the manifestations. In rare instances these conditions may be submitted to; in many cases the manifestations are stopped; and in some they are given, but the imposed conditions are destroyed. There is, then, strong temptation on the part of the physicist to regard Spiritualism as a fruitful source of anxiety and vexation of spirit.

If, on the other hand, Spiritualism be regarded as a mental science, at once it is discovered that there are methods of most powerfully influencing the manifestations. Let the medium be happy, and give him a circle composed of a few affectionate friends, all desiring revelations from the next world, and receiving them with pleasure, and the manifestations take place with great power. Make the medium unhappy, and introduce into the circle a few people who look upon him as a rogue, who also consider it to be a great favour on their part that they condescend to attend, and the manifestations disappear like snow before the sun, and are sometimes banished altogether.

Were it possible to reduce Spiritualism to physics, and nothing more, new inventions might be stimulated,

and some good accrue to the world, but its religious element, and its power to reform social abuses would be in a great measure lost. If it revealed a new force which men could apply at once to various mechanical purposes, all the Fellows of the Royal Society, all the members of the British Association, and all the educated people in England, would have no choice but to enter the ranks of Spiritualism at once. Reviewers who misrepresent that which is true, hard-headed scientific or commercial men with no object in life but the accumulation of wealth or the gratification of personal ambition, would be forced into the movement. Would not the entrance of men of this stamp tend to utterly destroy the religious aspect of Spiritualism, and its power in time to alleviate many of the sufferings and to increase many of the pleasures of humanity?

As the facts now stand in reality, a bad man who is continually injuring his neighbours and dependents for the sake of what he deems to be his own good, can no more enter the inner circles of Spiritualism than he can enter melted copper. We have never met *one* such man in the ranks of accredited and thorough Spiritualists, though they are plentiful enough both inside and outside orthodox churches. If their intellect leads them to begin to inquire into Spiritualism, they naturally take a dislike to it directly the very practical bearing of its revelations begins to come home to their understanding. If it were a mere matter of physics, they would not be thus shut out of its ranks.

The want of precision, the uncertainty, and the suspicious appearances surrounding many spiritual manifestations, tend to repel persons who are suspicious in their own nature, or who will not work perseveringly at the investigation of the phenomena. Thus, only particular persons are able to penetrate the barriers surrounding personal knowledge of Spiritualism; those persons are persevering, they are intellectual, they are not afraid of the anathemas of the preachers, they are bound together more or less by the affections. If these general results be due to the want of precision of the manifestations, and the circumstance of their being influenced by mental conditions, then it is for the good of mankind that Spiritualism gives very little aid at present to physics.

THE INFLUENCE OF FEAR UPON THE HAIR.*

It is asserted that mental emotions and violent passions have, in a single night, made the hair grey. This is said to be owing to the increased determination of blood *stimulating the absorbents into preternatural activity, and causing them to take up the colouring matter of the hair*. Disappointment, bereavement, deep grief, intense care and anxiety, produce devastating effects upon the hair. Dr. Wardrop, writing upon "Diseases of the Heart," states, that the changes which are induced by arterial disturbance upon the cutaneous capillaries, are illustrated in a remarkable manner in persons where the hair of the head has suddenly become white, from increased action of the heart caused by violent mental excitement. A lady who was deeply grieved on receiving the intelligence of a great change in her worldly condition, and who had a very remarkable quantity of dark hair, found on the following morning the whole of her hair had become silver white. Some striking instances of this kind are narrated by

* From *The Human Hair*, by Alexander Rowland, London: Piper, Piper, Brothers, and Co., 1865. Do any of our readers know any authenticated cases of change of colour of hair resulting from fear or trouble?—Ed.

historians. I may instance that of Mary, Queen of Scots. Sir Walter Scott says,—

“For deadly fear can time outgo,
And blanchè at once the hair,”—*Marmion*, Canto I.

M. Bichat relates that, in the course of one night, the hair of an acquaintance of his turned almost conspicuously white, on receiving some dreadful intelligence. Sir Thomas More, we are told, became grey during the night preceding his execution. Lord Byron alludes to this generally received opinion in “The Prisoner of Chillon :”—

“My hair is grey, though not with years;
Nor grew it white
In a single night,
As men’s have grown from sudden fears.”

Falstaff, in Shakespeare’s *King Henry IV.*, says,—
“Thy father’s beard is turned white with the news.”

Mr. Erasmus Wilson, F.R.S., doubts, however, the possibility of the blanching of the hair in a single night, or even in a single week.

It is generally stated (observes Dr. Hassall) as an undoubted fact, that the hair may turn white, or become colourless, under the influence of strong and depressing mental emotions in the course of a single night. This singular change, if it ever does occur in the short space of time referred to, can only be the result of the transmission of a fluid possessing strong bleaching properties along the entire length of the hair, and which is secreted in certain peculiar states of the mind.

“I was struck,” says Madame Campan, “with the astonishing change misfortune had wrought upon Marie Antoinette’s features; her whole head of hair had turned almost white during her transit from Varennes to Paris.” When the Duchess of Luxembourg was caught making her escape during the terrors of the French Revolution, and put into prison, it was observed the next morning that her hair had become white. A Spanish officer, distinguished for his bravery, was in the Duke of Alva’s camp, and an experiment was made by one of the authorities to test his courage. At midnight, the provost-marshal, accompanied by his guard and a confessor, awoke him from his sleep, informing him that, by order of the viceroy, he was to be executed, and had only a quarter of an hour left to make his peace with Heaven. After he had confessed, he said that he was prepared for death, but declared his innocence. The provost-marshal at this moment burst into a fit of laughter, and told him that they merely wanted to try his courage. Placing his hand upon his heart, and with a ghastly paleness, he ordered the provost out of his tent, observing that he had “done him an evil office;” and the next morning, to the wonder of the whole army, the hair of his head, from having been of a deep black colour, had become perfectly white.

Borellus relates the circumstance of a young nobleman who “was cast in prison, and on the morrow after, ordered to lose his head; he passed the night in such fearful apprehensions of death that the next day, Caesar sitting on the tribunal, he appeared so unlike himself that he was known to none that were present—no, not to Caesar himself, the comeliness and beauty of his face being vanished, his countenance like a dead man’s, and his hair and beard turned grey, and in all respects so changed that the emperor at first suspected some counterfeit was substituted in his room. He caused him, therefore, to be examined if he were the same, and trial

to be made if his hair and beard were not thus changed by art; but finding nothing counterfeit, astonished at the countenance and strange visage of the man, he was moved to pity, and mercifully gave him pardon for the crime he had committed.”

When the hair becomes suddenly white under the shock of a severe moral impression, Vauquelin is of opinion that this phenomenon is to be attributed to the sudden extrication of some acid, as the oxymuriatic acid is found to whiten black hairs. Parr thinks that this accident may be owing to the absorption of the oil of the hair, by its sulphur, as in the operation of whitening woollen cloths.

Man, to a certain extent, and many animals in a considerable degree, possess the power of erecting the hairs. This power, in man, is limited to the hair of the head; in many animals it is much more general. Most persons on sudden exposure to cold, and on experiencing any emotion of fear or horror, feel a creeping sensation pass over the head; this sensation is accompanied by a certain degree of erection of the hair; but not, indeed, to such an extent as to cause it to “stand on end.” Now, this emotion, according to Dr. Hassall, from whom I quote, is the result of the distribution of fibres of elastic and contractile tissue throughout the substance of the corium, and which, interlacing amongst the hair follicles, occasion the erection of the hairs themselves.

Macbeth says :—

“Whose horrid image doth unfix my hair.”

And again :—

“The time has been * * *
* * * and my fell of hair
Would at a dismal treatise rouse and stir
As life were in’t.”

The effects of sudden fright, passion, and excitement, it is well known, have frequently an astonishing effect upon the hair. Sir Walter Scott alludes to this :—

“Back from her shoulders streamed her hair;
The locks, that wont her brow to shade,
Stared up erectly on her head.”—*Marmion*, Canto II.

In the book of Job, at the appearance of a supernatural presence, Eliphaz states that the hair of his “flesh stood up.”

Seneca uses language remarkably similar to this, in describing the effect of fear, in *Hercule Etæo* :—

“Vagus per artus errat excussos tremor.
Erectus horret crinis, impulsis ad hoc
Stat terror animis, et cor attonitum salit,
Pavidumque trepidis palpitat venis jecur.”

So Virgil :—

“Steteruntque comæ, et vox faucibus hæsit.”—*Æn.* II., 774.

And again *Æn.* III., 48, and IV., 289.

So also *Æn.* XII., 868 :—

“Arrectæque horrore comæ.”

A similar description of the result of terror is given by Shakespeare in the Ghost’s speech to Hamlet :—

“I could a tale unfold, whose lightest word
Would make * * *
The knotted and combined locks to part,
And each particular hair to stand on end,
Like quills upon the fretful porcupine.”

The fact that alarm or fright causes the hair to stand on end is too well established and too common to admit a doubt. The cause may be that sudden fear drives the blood to the heart as the seat of vitality, and the extremities being left cold, the skin thus contracts, and the effect is to raise the hair.

SOME EXPERIENCES AND CONCLUSIONS REGARDING SPIRITUALISM.

BY J. M. GULLY, M.D.

I AM sending for your columns, if you should think them worthy to appear there, a few extracts from a record of *seances* held in my house at Malvern several years ago. The medium in them all was Mr. Home, who was a frequent visitor of mine for several weeks at a time. The circle was composed of my two sisters and myself, a lady making a prolonged sojourn with us, sometimes a male friend, and occasionally my butler, an old and valued servant, and himself having some mediumistic power. I make extracts only, because the entire history would occupy too much of your space, and because the pith of the sittings will suffice as a text for some remarks which I desire to make on the general scope and aims of Spiritualism as they appear to my mind. After the physical manifestations and trance exhibitions which have come before us during the last three or four years, I feel that the phenomena which I have to relate may appear inferior, at least, of less sensational interest; but, as will appear in my subsequent remarks, that is the very reason why I deem them worthy of mention at this later date of the history of Spiritualism.

When Mr. Home paid his first visit to me at Malvern, in September, 1862, he was smarting under the recent loss of his young wife, and had lost all medium power since her passing away, two months before. After a fortnight, Home came into breakfast one day, and told us he should have his power that day; that his wife had been sitting on his bed during the night, and had told him so; told him also that he was to abandon his mourning costume (which, by the way, she had bade him, in her last earthly moments, not to wear), and that she desired him to open the windows of his bedroom, and in two minutes after he had done so she told him to close it again. When dressing in the morning, he found that the black shirt studs were no longer in their places, and shortly after breakfast the gardener brought them to the house, having found them lying on the short cut grass underneath Home's window; almost simultaneously his hat was brought into the breakfast-room, having been found hanging in the entrance hall with the black cloth torn from it, and only held by a small shred.

As the spirit had promised, his medium power was present in the evening of that same day, when we formed the circle, and then came the spirits of my father and a daughter who had passed away twenty-three years before, in her third year, giving me the acutest moral suffering I have ever undergone. Her name was Fanny, and she always announced herself as "Papa's little Fanny." She first came to me in 1856, when sitting with another medium, and I there and then identified her by her recalling to me a little joke which she and I often played off when alone together in the last year of her earthly life, when I was both father and mother to her, and which she and I alone knew. Subsequently she informed me that she is a medium in the spirit world, and in this her capacity, I have been enabled to have the wondrous felicity of holding communion with my father, mother, sister, wife (little Fanny's mother), brother,—all the loved ones of my younger years, and allied to my spirit child by blood. The child herself told me her history, thus:—"When I passed from my body, holy angels took possession of me, and instructed me in holy things, and when it was judged by the Almighty God that I had wisdom sufficient, I was sent on my mission to you, darling papa, and I have seldom left your side since." Such is the beautiful spirit, through whose instrumentality I have obtained the brightest and holiest peep into that glorious hereafter of humanity. I dwell upon this, because her character, and the character of her communications, have given to my view of Spiritualism the special hue and aim which I would fain impart in the subsequent remarks.

But to return; my spirit child has been described to me by two mediums, each unknown to the other, in exactly the same terms,—as a tall woman, with long wavy hair, large forehead, deep set eyes of blue-like sapphire (the simile uttered on both occasions), and with a most mirthful expression of countenance. I once asked her what was the colour of her eyes, to which she replied, "Naughty papa, you *know* they are blue." Once when Home, my sisters, and myself were seated near our expiring fire and a flickering candle (though not in *seance* at all), the heavy silk curtains of a large oriel window were drawn aside slowly, and the bright white-clothed figure of a tall woman was disclosed in the opening. She was standing in the air, her head near to the ceiling; we asked for her name, and by raps were answered, "Little Fanny;"—she is always *little* to me, she says, "because you

knew and loved me as your little girl." Strange to say, I could not see any face to the figure above described,—there was a blank where it should have been. At a subsequent sitting, I asked her if I should ever see her whilst I was in the flesh, for I yearned to do so. She replied, "You will see me when you are in the act of leaving it, but before you have lost sight of the earth around you; we spirits delight to wait for our loved ones." She has told me that in the spirit world her name is Gladness, and certainly her joyous light raps running about the table so as almost to represent laughter, are in keeping with her name; that my father's spirit name is Love, and my mother's Trust, which seems to point to Swedenborg's spiritual family names according to special attributes. One day a stranger to our circle joined it, and, when little Fanny was named, asked who she was? I replied, "A daughter, whom I lost many years ago;" to which she immediately replied, "Am I *lost* papa?" and then patted my hands with hers, and her small raps danced all over the table with joy. She has kissed me a score of times, on my bald head, on my ears, on my cheeks, on my hands. She has pulled my hair and ears playfully, and once, when I asked her to pull my hair, she gave me a start by pulling sharply the hair on the back of my hand. She has crowned me with a vase of flowers and with the cross-work elastic wood frame used for flower-pots. She has taken my watch and chain from me, and I heard her shaking them at the other end of the room, and then place them in my sister's hand at the other side of the table. To her I am mediumistic: if I cannot get to sleep on one side, she has whispered to me, "right side," or "left side," as it may have been. If I sleep uncomfortably, a very loud rap in the room awakes me, and then my head and face are fanned. I have often heard her little taps on my pillow before going to sleep, and even had my pillow moved under my head. One evening, at my late meal, I ate a risole, stating, at the same time, that they generally disagreed with me; an hour and a half afterwards, we made a circle, but the manifestations were very weak. Enquiring for the reason, she said, "One of you is suffering, and that disables us." Home pointed to each one at the table, and at me. She rapped and said, "We tried hard to impress you not to eat those balls (the round risoles)." Another instance of this constant presence: at breakfast we were discussing the question of the reasonableness of seeking the counsel of spirits about worldly affairs, and concluded that it was folly to do so. Twelve hours after that, at nine in the evening, we formed a circle, when immediately my child began, "You were quite right this morning, darling papa. We only come to lift a small corner of the veil of the life mystery, and to show that the affections outlive the physical change; it is your duty to cultivate the faculties God has bestowed on you, which could not be the case if we were to guide you in all things: we live and love." "Then," said I, "it is not well for us to apply to you for guidance." Answer—"Why should you? are we not mortal, like yourselves, only having escaped from the intricate mechanism called the body?" "But what do you mean by being mortal now, Fanny?" Answer—"We are mortal in our affections." "And where are you, relative to this earth?" Answer—"Our heaven is the eternal, and earth is an atom of affection floating therein."

At a sitting a few days afterwards, I returned to this subject, and asked, "Then the loves of earth and life are not forgotten in your present life?" Answer—"How could we selfishly forget those whose affections were our earthly sunbeams?" "Does not that tend to bind you to earth?" Answer—"Yes, but we have Almighty God's mission to those on earth." "Then you are influenced by my mental condition?" Answer—"I find that as your spiritual state rises, so is my power of rising also." "Then, my child, you must have had much to vex and grieve you in your spiritual journey with me?" Answer—"We neither vex nor grieve, but sympathise and try to bring peace." "Then when your mission is ended, you will rise spiritually?" Answer—"We only then devote all our thoughts to a more perfect spiritual development when we have our earthly loadstar with us." "And what is your earthly loadstar, Fanny?" "You (very emphatically delivered), my own darling, sweet papa!" At the close of this *seance*, my other loved ones in the spirit world said this through my child:—"The others say that they have all been here with me, but left me to communicate. Now to your earthly rest—good night."

On an occasion nearly a year after the above, she began a sitting with, "We wish to converse—question, papa." I therefore asked, "Have you progressed in the last year?" Answer

—"I find, as you progress on earth, that it greatly aids me; I have progressed much the past year of your earthly time." Question—"You know how often I pray for you to be with me?" Answer—"I allude to that; prayer is the strong uniting link that binds God to us and us to you. I have borne your prayers to OUR FATHER (given with the greatest solemnity, the table inclining at each letter), only reserving the perfume of affection for myself." "Do you minister between us and God?" "It is a law of nature which comprises so much of the Divine (emphasized) that we should minister to the objects of our affections, that it would be impossible for us to avoid so doing, even if we would, provided you are not impure in thought and action." "You said, a short time ago, that you bore my prayers to God; is your spirit near me when I pray?" "Prayer is the soul's magnetism, which purifies and allows us to approach you! When I say I bear your prayers to God, I only speak figuratively; I mean to say that we, seeing your aspirations for good, come as LOVE SPIRITS; God is everywhere, and 'GOD IS LOVE.'" The underlinings were all most emphatically given. At this same sitting she was asked concerning a little grandson of mine, who, a few months before had passed away in scarlet fever, and who, after many hours of profound stupor, suddenly opened his eyes widely, looked upward eagerly into space, smiled all over his face, full back, and died: she replied, "I received his spirit, and I soothed him," illustrating the word by gently rocking the table, then exclaiming, "Won't we all have a joyous meeting!"

On another occasion I returned to the question of their constant communion of love with us who are left on the earth, and she said: "Were we to loose the ties that bind us to earth, we would lose the true sense of our immortality." I suggested that "they must feel their real immortality by comparing it with their earthly affections and sensations," to which she answered, "No spiritual joy could be perfect without the comparison of the natural." I remarked upon the wisdom of answers from one who passed away in childhood, and she replied, "Wisdom is ever child-like." I then remarked to the circle that from her organisation she gave promise of great intellectual and moral powers, when she struck in, "So much the more should I progress here where there is nought to check the development of the soul, where truth is the sun, wisdom the fountain, and God is love." I once asked her if prayer went direct to God: "It passes through holier and holier spirits." "Is the answer to prayer direct?" "Always direct from the throne of God."

My own idea of prayer is that it is idle, and faithless too, to ask for a number of things, some of which may not be good for us, and that it is better to leave all that concerns our mundane wants to God's love and wisdom, but that for what we know must be good for us—the spirit of holiness, truth, charity, and love,—it is reasonable and useful to ask for it from its only source, and that the act of interior petition and yearning actually puts us in communion with that source, and gives us a portion of what we could never, of ourselves, attain; believing, too, that God acts by the mission of high spirits, I think it useful to pray that such may be sent to aid us in our higher and better moral desires. With this belief I asked my spirit child, "Is it needful to use any other prayer than that which I do?" The answer came, "That comprises all; for if we can guide you we will do so, in the path of truth." It is to be understood that I made no mention of my particular thoughts regarding prayer, in putting my question. I asked her one day what would become of her when I should pass out of the body; reply: "My mission will end, and yours will begin." "Can you say what my mission is likely to be?" "Most probably to your dear children." (I have still three upon earth). "Shall you rise into higher spheres then?" "Yes, you alone keep me here." "But will that make communion between us more difficult?" "Not at all, we can *always* communicate then." I will not dwell more at present upon the communications of this beloved spirit child, but I cannot refrain at this spot from reciting a *seance* in which she was referred to in the year 1868, some time after what I have above recorded. The *seance* was at Pau, in the Pyrenees, at the house of a friend, Mrs. Hamilton, now well-known among investigators of the subject; the medium was a Swiss lady who spoke no language but French; she was a writing medium, with planchette, and the communications accordingly were all in that language. A spirit came who would only give the initials of her name, and I could not for nearly half-an-hour, fill them up, until by her allusions to far away events, I came to the conclusion that she was a young lady of Edinburgh with whom I was well-acquainted during the last year of my

sojourn at the university of that city, and whom I aided under painful circumstances. I filled up the names mentally, and the planchette instantly wrote vehemently, and three times over "Yes." I saw the lady in question for the last time in 1830—forty-two years ago! and she had not come into my memory for, I should say, twenty years. She wrote through the medium over and over again "*Priez pour moi: Je suis bien malheureuse;*" and in answer to questions she wrote, "*Hélas! je menais une mauvaise vie: je tombais dans la vice; j'ai quitté mon malheureux corps plus que vingt ans; je viens à vous parceque vous étiez bon pour moi;*" interjeering all these revelations with "*Priez pour moi.*" I asked if she knew aught of my spirit child; she wrote, "*Ah! oui; mais elle est bien, bien loin de moi, elle est dans la lumière; elle est une ange chérie, et moi je suis malheureuse.*" Do you see her about me? *Elle est toujours là, je vois; elle vous inspire.*" I know not where to seek for reiteration or confirmation of this sad spirit's account of herself, the time is so long since I knew of her earthly circumstance and surroundings. But that she should come to me more than twenty years after her departure hence, in a foreign land, by the influences of a foreign medium, whom I had never seen before, and I have never seen since, and identify herself to me by recalling events of forty-two years ago, is one of those curiosities of Spiritualism, which is quite insoluble by any theory concerning the cause and process of manifestations through mediums as yet known, or probably ever to be known.

OTHER WORLD ORDER.

BY WILLIAM WHITE.

PERHAPS no statement of Swedenborg appears more absurd at first hearing than the assertion that Heaven is in the human form, and not only Heaven, but every Angelic Society, and not only every Angelic Society, but every station and community on earth.

Yet, ought not comprehension to precede ridicule? and, as so often happens, may not comprehension extinguish ridicule?

First, let us discriminate between form and shape.

When we are told that France is in the human form, it is obviously untrue that France is in the human shape. Form is defined by Swedenborg as application to use. Hence, whatever instrument or combination of instruments, fulfils a use similar to that of the hand would be described by him as in the form of the hand, whilst all the while nothing in the shape thereof might appear. All the tools wherewith we accomplish efficiently what with our fingers and nails we might attempt indifferently, are to a Swedenborgian eye developments of the hand—the extension, subdivision, and perfection of its offices.

And, with this explanation, I may turn and ask, How is it possible for a community, or a nation, or mankind, to be in any save the human form? What is any society but a magnified individual?

A human being in isolation (were such a creature possible) would do everything for himself, and in doing everything for himself would find his whole energies consumed in providing himself with food and shelter. Savages who make the nearest approach to individual independence are, like animals, almost entirely engrossed in procuring physical sustenance, and not unfrequently perish from famine.

But, as savages become civilised, or, in other words, enter into social life, what happens? Why, simply that the individual ceases to do so much for himself—that a division of labour ensues. One man confines himself to hunting, another to fishing, another to husbandry, another to carpentry, another to weaving, and so on. And, each confining himself to a special use, not only does more work in less time, but acquires special skill and does better work. And as civilisation

advances, the division of labour proceeds to further and further refinements, until, as in England, we have a social and industrial organisation of an almost inconceivable complexity,—a complexity that we may reasonably assume will appear as simple to succeeding and more exquisitely developed generations.

We may also observe that in the order of nature, organisation is synonymous with division, and specialisation of function with division of labour. The simplest creature, the Ascidian, from which it is the pleasure of Darwinians to evolve the animal kingdom, is a sack or stomach which includes and excludes water, the element wherein it thrives; and the same Darwinians conjecture that what is accomplished in that sack is what is accomplished in man by a more intricate mechanism,—a mechanism that may be reduced or referred back to Ascidian simplicity.

Let me repeat, there is nothing and can be nothing in society that is not in the individual,—in the macrocosm that is not in the microcosm. As Herbert Spencer says, "The properties of the aggregate are determined by the properties of its units." Only we have in society a perfection in detail, which, in the individual, is latent in gross.

Thus fortified, I proceed to assert that man is not to be found in perfection in the individual, but in society, and in the highest perfection in universal humanity. Unlike animals in general, man is a social creature. A couple of dogs, or fowls, or fish, are as complete in themselves as in a myriad. Association develops no faculties, begets no improvement, nor any organisation. It is altogether otherwise with man. After a superficial analogy, he may be individually likened to a stone in a building which acquires importance through its position and relations. Individually, he is insignificant; socially, he may be as the keystone of an arch.

The truth thus stated may be to some as a truism from antiquity, forming the staple of many a well-known argument. When St. Paul wrote to the Ephesians,—“The body is not one, but many: there be many members but one body. The eye cannot say to the hand, I have no need of thee; nor can the head to the feet, I have no need of you. If one member suffer, all the members suffer with it; or if one member be honoured, all the members rejoice with it;” and to the Romans, “For, as we have many members in one body, and all members have not the same office, so we, being many, are one body in Christ, and every one members one of another”—he used illustrations which would commend themselves to the common sense of every reader. Prophets and poets, philosophers and politicians, in all ages, have recognised the humanity of communities, and in divers manners have incited their fellows to the perfection of that humanity on the model of the individual. It was Milton’s prayer, that England might be “as one huge Christian personage, one mighty growth and stature of an honest man, as big and compact in virtue as in body;” and from Plato to Comte a volume of testimonies might be compiled in evidence of the truth that Communities are Men on a larger scale. How plainly, too, does it now appear, that universal history is the biography of a man, and that man the Human Race!

“In what, then,” it may be asked, “consists the novelty of Swedenborg’s doctrine?” And I would reply, in the confidence and sincerity wherewith he enforces it. The deepest truths are often uttered un-

consciously and vaguely, and the probability is, that many who speak of the “unity of humanity,” of the “manhood of the nation,” and of the “communion of saints,” would dissipate their words as metaphor and fancy if brought to test with the queries—“Do you really mean that England is a man? that the human race is a unit? that a good man is in vital relations with angels?”

What, then, I have to say for Swedenborg (and for myself) is, that he meets such queries with a sober, matter-of-fact affirmative. He means precisely what he asserts, that communities of men are great men; that combinations of communities are greater men; and that the combination of all communities is the Grand Man.

In conclusion, let me remark, that he teaches that humanity in singular and universal is human, because its Creator, Sustainer, and Vivifier is Man.

“All are but parts of one stupendous whole,
Whose body Nature is, and God the soul.”

THE *TIMES* NEWSPAPER ON SPIRITUALISM.

THE discussion in the *Times* on Spiritualism ended on January 6th, and before giving a summary of the correspondence, perhaps it may be of interest to print a full report of the chief *seance* at which the *Times* commissioner was present. It will show how very carefully the narrative was pruned down before publication, and that startling as were the facts given to the public, several of a very remarkable character were omitted. The *Times* article, as originally given in by the author, was nearly twice its present length. The *seance* took place a year ago,—namely, on the 24th of November, 1871. Notes of all the occurrences were made in writing directly they were witnessed. The full narrative, of which the following is a copy, was written out from the notes immediately after the *seance*, and a copy sent to Mr. N. B., the *Times* commissioner. He returned it with pencil memoranda; these memoranda are given below as footnotes:—

SEANCE WITH MISS FOX AND MR. HOME.

Present—Miss Fox, Mr. Home, mediums; Mr. N. B., the *Times* reporter; Mrs. J. H., Mrs. E. H., Mr. Mrs. and Miss C., and Miss O.

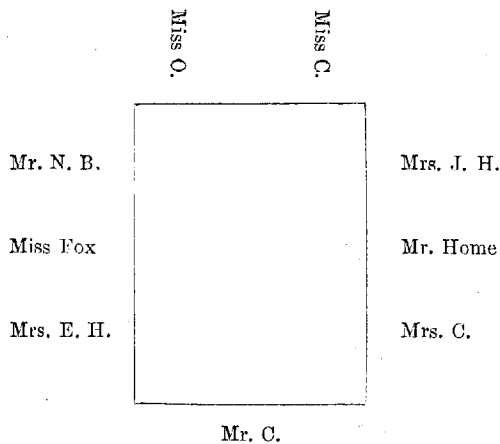
The party sat in a large dining-room, round a heavy dining-table with four legs. The room was at first lighted by gas. Afterwards the gas was turned out, and two lamps giving yellow flames were lighted. Towards the end of the *seance* these lamps were put out, and the room was only illuminated by the fire and the lights in the street.

The table had a leaf in it at first, and measured 4 ft. 5 in. by 6 ft. 4 in. During the *seance* the leaf was removed; the table then measured 4 ft. 5 in. by 4 ft. 7 in. The weight of the table without the leaf was 108 lbs. The force required to tilt it up on one side was 54 lbs. The force required to push or pull it along the carpet was 23 lbs.

On the table were ornamental glass troughs full of flowers, an accordion, a thin wooden lath 23 inches long by 1½ inch wide, and ¾ inch thick weighing about two ounces, a small brass hand-bell, matches, sheets of paper, pencil, and two spirit lamps with salted wicks.

Before the party assembled Mr. N. B. examined the room, furniture, &c., looked at the sheets of paper and marked each one of them by tearing off their corners, which he kept, tried the accordion, &c.

At about 9 p.m. the rest of the party entered the room and seated themselves round the table. It was agreed that any objection on the grounds of suspicion, imperfect observation, &c., were to be taken at the time, Mr. Home specially requesting this, and offering to be searched in any way Mr. N. B. desired. The party sat round the table in the following order:—



Almost as soon as the party took their seats, loud raps came apparently from the table and floor. Mr. N. B. got under the table whilst the raps were going on, but detected nothing to account for them.

Miss Fox and Mr. N. B. went by themselves to the door and put their hands together on it, when immediately loud thumps were heard apparently on the panels as if done with the fist. These thumps were repeated at Mr. N. B.'s request a desired number of times. The two then resumed their seats.

The table moved in different directions along the floor a few inches at a time. Mr. Home then put his feet up and knelt in his chair, his feet and legs being visible to all, and his two hands being on the table in front of him. Every one else removed their hands from the table. Under these circumstances Mr. N. B., who sat opposite to Mr. Home, asked for the table to be made light and heavy alternately. This request was granted, and he said he felt a difference of at least 18 or 20 lbs. weight between these two conditions. This was repeated several times under different conditions suggested by Mr. Home and Mr. N. B., and with similar results. On one occasion Miss Fox sat quite away from the table, Mr. Home kneeling on his chair with his feet and hands visible the whole time.

The movements of the table still continuing, it was proposed by Mr. N. B. that an experiment should be tried similar to the one described in the report of the Dialectical Society. All the sitters accordingly turned their chairs round, their backs towards the table, and about six inches from it. They then knelt on their chairs and put the tips of their fingers lightly on the table. Mr. N. B. went round to see that all were in the right position, and then at Mr. Home's suggestion, got under the table. Presently rather faint raps were heard, which, according to Mr. N. B., appeared to come from the table and the floor, and the table shook and moved sufficiently to cause a cedar pencil which was on it to roll along a sheet of paper. Mr. N. B. then got up and knelt on his chair as the rest; the movements and raps were repeated. All the hands were then raised from the table to a height of about four inches, when a slight vibration and movement of the table took place. During this time there was ample light in the room, and any attempt on the part of anyone present to touch the table with hand, foot, or other part of the body would have been instantly detected.

Whilst kneeling in this manner, the chairs occasionally vibrated strongly. Distinct vibrations of the chairs, the table, and the floor occurred occasionally during the whole *seance*. The vibrations had no relation to passing vehicles.

Mr. Home took the accordion in the usual manner in his right hand, holding it by the end away from the keys, and held it under the table. Presently it was heard to sound, and Mr. N. B. got under the table with a lighted lamp. The sounds were still heard, and then notes* were touched, and a beautiful air (unknown) was played. Mr. N. B. reported from under the table that he could see the instrument expanding and contracting, and that Mr. Home's hand at the upper end appeared quite still.† Whilst Mr. N. B. was observing in this way

under the table, the rest of the party round the table saw Mr. Home withdraw from the accordion his right hand, and place it by the side of his other hand on the table, both his hands thus being visible together. The accordion thus left without visible support, continued to play for about ten seconds, Mr. N. B. watching it under the table all the time. When Mr. N. B. got up and was told that the latter part of the time both of Mr. Home's hands were on the table, he said, "Whilst watching the accordion, Mr. Home certainly appeared to me to move his hand away for a short time, but as I did not distinctly see him do so, the accordion being too close to the wood of the table for me to see above it, I said nothing."

When Mr. N. B. had taken his seat again, Mr. Home, still holding the accordion in his right hand under the table, put his legs over the arm of his chair, and rested his feet on Mrs. J. H.'s chair, so that every one present could see them. He then put his left hand in the hands of Mrs. C., which were on the table. In this position an air was sounded from the accordion, consisting of treble and bass. Attention was specially called, during the time this air was being played, to the fact that Mr. Home's left hand and his two feet were visible, all the other hands being also visible on the table.

Whilst the accordion was thus playing, Mr. C. held the small handbell under the table. Presently, something feeling like the fingers and thumb of a large hand, touched all around it, and after two or three attempts, took it out of Mr. C.'s hand. The bell was then heard to ring in different parts of the space beneath the table, and at one time appeared to keep time with the music of the accordion. During the rest of the *seance* the bell was frequently rung and sometimes rubbed and knocked against the table top. Sometimes it fell to the ground, and after remaining there silent for a time, it commenced ringing and moving about again.

The gas-burner, which up to this time had brightly lit the room, was now turned out, and two spirit lamps, with salted wicks, giving large yellow flames, were put on the gasalier. The raps now became louder, the bell rang continuously for about two minutes, going round and round the circle, touching different persons on their knees; it was then placed in Mrs. J. H.'s hand, who put it on the table. Mrs. C. then took the bell, and held it under the table, when it was directly taken from her. Several persons declared they saw the luminous form of a hand rise up between Mr. Home and Mrs. C. just before the bell was taken. Mr. N. B. said that he could not distinguish a hand, but that he certainly fancied he saw something.

A message was now given out, by raps in the usual way, "Open the table." On inquiry, we were told to take out the leaf, so as to make the table smaller. This was done.

The table commenced to move about and rise at different sides. First tilting up at one side and then at the other, it finally floated up off the floor to a height of about six inches, swaying about gently as if it were floating on a liquid. It then gently descended.

All present held their hands about six inches away from the table, extending them over it. After one or two attempts, the table rose up quite steadily and horizontally until it was three inches off the ground. Here it gently swayed about for a few seconds, and then descended. The lamps gave ample light to enable us to see that this was absolutely without contact with the hands,* and unless all present had been trying to cheat, it could not have been done with the legs or feet, if it were possible even then.

The table also floated up several inches on other occasions. Mr. C. and then Mr. N. B. put a foot under one of the castors, when the table was in the air, and asked for it to be lowered gently without hurting them. This was done. When the weight of the table became painful, it rose up again at request to liberate the feet.

The thin wooden lath, which up to this time had remained motionless on the table, was seen to rise up at one end, and then at the other, and floated in the air gently to and fro over a space of a few inches. These movements of the lath continued for several minutes, whilst every one at the table was watching it. Mr. Home then said aloud, "If there is an intelligence moving this lath, I ask it to lift it up the number of times Mr. N. B. wishes." He then asked Mr. N. B. to hold his hand a few inches over the lath, and ask it to rise. Mr. N. B. did so saying, "I wish it to rise up to my hand three times." Immediately the lath rose and descended again, slowly and steadily, three times, the last time touching Mr. N. B.'s hand. During this time Mr. Home's hands, the

* Note by the "Times" reporter.—Neither my knowledge of accordion music nor what I saw under the table is sufficient for me to testify positively that the keys moved.—N. B.

† Note by the "Times" reporter.—I could not see quite the whole of Mr. Home's hand.—N. B.

* Note by the "Times" Reporter.—"I do not feel quite certain that the four legs of the table were off the ground in this experiment."—N. B.

nearest to the lath, were laid on the table about eighteen inches away from it. Mr. N. B. expressed pleasure at the success of the experiment, whereupon the accordion, still in Mr. Home's right hand under the table, sounded a triumphant bar, the bell rang, the table tilted up an inch or two and shook violently, and loud raps appeared to come from all parts of the floor and table. It was as though the "intelligence" appealed to by Mr. Home considered that it had achieved a triumph.

Mr. C. then asked that the lath should rise on to the top of the flowers in the glass troughs. Several attempts were made to effect this, but the lath could not rise high enough. One of the party then placed it in another position, the end pointing towards and being near to Mr. N. B. The lath rose up again, and both Mr. and Mrs. C. were enabled to slip their fingers under one end when it was in the air, Mr. N. B. doing the same at the other end.

The spirit lamps were then put out, and the room was almost dark. A little light came by the side of the window curtains from the lamps in the street, and some from the fire, which was very low. There was, however, light enough to distinguish the positions of each person round the table, and to see each other's hands and white objects.

The accordion, which had been left on the floor by Mr. Home, now commenced to sound, and presently it played a tune, moving about and touching each person in turn, except Mr. N. B. The bell then sounded. Presently, Mr. N. B. said the accordion was pressing against his knees. He put his hand down and said that the instrument seemed to turn itself round till the handle (the end away from the keys) was in his hand. He then said he felt something pulling and pushing the other end. Mr. Home then asked that Miss Fox might have her hands and feet held, which was done by Mr. N. B. with his disengaged hand and his feet, and that Miss O., who was on the other side, of Mr. N. B., should go into a far corner of the room, which she did. Mr. Home then placed his two hands on Mr. and Mrs. C.'s hands, and his feet under their feet. Under these conditions, the accordion sounded vigorously and harmoniously in Mr. N. B.'s hand for a short time. Mr. N. B. then said that the bell had been placed in his hand which was already holding the accordion, and soon after he said that what felt like a flower was placed in his fingers. Owing to his hand being already occupied by the accordion and the bell, he dropped the flower, and immediately afterwards felt a large and soft thumb and finger thrust it gently and firmly between his fingers, which this time succeeded in holding it. There was now another volley of raps of a jubilant sound; a match was struck, and drawing his hands from under the table, Mr. N. B. showed those present the accordion, the bell, and a sprig of yew. After the *seance*, Mr. N. B. examined Mr. Home's hands, and declared that the thumb and finger which pressed the sprig of yew (which it turned out to be when the light was struck) into his fingers, appeared to him to be much larger and softer than the thumb and finger of Mr. Home's hand.

Raps interpreted in the usual way, now spelt out "We can do no more." Loud raps were then heard, and gradually faded away. Before they went, Mr. C. asked if he might take Miss Fox to the door, and holding her hands, hear the raps on it. Permission being given, they went to the door together, when very loud thumps were immediately heard, apparently coming from the panel at Miss Fox's side, and on a level with her head. Mr. C. had hold of both her hands, pressing one of them against the door, and had placed his foot in front of her, so that she was kept standing about a foot from the door. He asked for raps to come from the leaf of the table behind him. This also was apparently done, and then raps came from the floor near where they were standing.

Whilst Mr. C. and Miss Fox were standing by the door, the dining table again floated up in the air,* Mr. C. and Miss Fox's chairs being vacant. It will be seen from the diagram that this would have been impossible to have been done by Mr. Home, even had he not been held hands and feet by Mrs. C., unless Mr. N. B. also had assisted.

During the evening some sheets of the marked blank paper, and a pencil were put under the table by Mr. N. B. On lighting the gas, on the cessation of the phenomena, at half-past eleven, Miss C. picked the paper off the floor, when the following words were found to have been written on it:—"Be of good cheer; all is well.—B. FRANKLIN."

* Note by the "Times" reporter.—"I think, and said at the time, that the leg at the right of Mr. C.'s chair did not appear to me to leave the ground. Still, as this was on Mr. Home's side, and as Miss Fox was away, it made the "levitation" of the other three legs perhaps the more remarkable."—N. B.

After the *seance* Mr. N. B. thoroughly examined Mr. Home's boots, taking them off for the purpose. He also felt Mr. Home's clothes, but detected no "concealed machinery."

The discussion which followed the first article in the *Times*, opened on Dec. 27th, 1872, with a letter from Mr. Henry Dircks, F.C.S. It is abusive, reveals that Mr. Dircks has no practical knowledge of the subject, says that "secrecy and mercenariness" characterise Spiritualism, and that "no really scientific man" believes in it. With Spiritualists his assertions had no weight, because many of them were not founded on fact, neither had they any weight in the scientific world, of which Mr. Dircks is far from being one of the recognised representatives. He is the real inventor of the Polytechnic ghost, and he has written a book on perpetual motion, compiled of facts drawn from the Patent Office records and other sources.

Mr. Hain Friswell contributed a letter to the *Times* of Dec. 27th, certifying the reality of certain spiritual phenomena. The *Times* of Dec. 28th, has one from Mr. Ford, secretary to the Dialectical Society, saying that the society had nothing to do with the report published by its committee appointed to investigate Spiritualism. He speaks highly of the qualifications of the members of the committee to do their work. A letter by "A Spiritualist" (a lady), published on Dec. 31st, and another by Mr. D. D. Home, consist of replies to the assertions of Mr. Dircks. The same paper also contains a letter of an advertising character from Mr. C. A. Hooper, of the Crystal Palace, about the automaton chess-player there, which it is asserted that some credulous Spiritualists have announced to be worked by spirits. The automaton chess-player is an old trick, described in Brewster's *Natural Magic*, and other books of a like nature.

The *Times* of January 1st contains a letter by Mr. Serjeant Cox, giving the public some good facts about the movement of solid objects without contact with anybody. Towards the close of his letter he makes the following statement:—

MR. SERJEANT COX ON SPIRITUAL PHENOMENA.

"I have witnessed most of the phenomena on which is based the theory that they are produced by spirits of the dead, who are supposed to be surrounding us. Who would not be happy, indeed, if this fact could be proved beyond a doubt? But I am bound to say that the result of this protracted and patient examination so far has been not merely not to confirm that theory, but to negative it. Not only can I discover no evidence that the spirits of the dead are associated with these phenomena, but all the evidence I have been enabled to collect goes to disprove that conclusion. It may well be that the extended scientific investigation which I hope will now be given to it may assign to this new force some other source or seat than in the nervous structure, but I have no doubt that it

* Note by the "Times" reporter.—"Mr. N. B. wishes to add that all through the evening both Mr. Home and Miss Fox appeared most anxious that he should apply every possible test to, and make every possible investigation of, the phenomena whilst they were occurring; that there were certain conditions—such as the number of people at the table, the necessity of keeping quiet whilst the accordion was being moved about under the table, and at other critical times, the faint light and subsequent almost total darkness, the impossibility of one person keeping watch above and below the table at the same time, the impossibility of knowing what amount of pressure was put upon the table by the hand laid in all appearance very lightly upon it—which made it impossible for such severe and direct tests to be applied as would at once determine the phenomena, but that he applied every test, and made every investigation which occurred to him, or was suggested by others, and was compatible with the required conditions, and that he failed in any single instance to detect the least semblance of imposture orlegerdemain. The causes of the phenomena and the modes of their production he cannot explain: he is only certain that they occurred, and that one evening's observation has not been sufficient for him to discover how they occurred. However they may be produced, he at present regards these phenomena as arising from purely physical causes, and conceives that he is as yet bound so to regard them, not because they must needs be, or because he can prove them to be purely physical, but because, till it is clearly proved that they are something else, his judgment must follow the force of habit and the analogy of nature. As yet, certainly the idea of a 'new force,' and most certainly the idea of 'spirits' is repugnant to him."—N. B.

will be found somewhere in the human organisation, for this alone will account for that which is obviously the essential condition of all the phenomena—the presence of one or more persons possessing a specially constituted nervous structure.”

In haunted houses, although the persons possessing “a specially constituted nervous structure” may be changed, the phenomena witnessed in those houses do not also essentially change, and the disturbances often go on without the presence of a medium at all. Solid objects are often carried many miles by what we call “spirits” and Serjeant Cox calls “psychic force.” Moreover, occasionally, though not very often, spirit or psychic force messages contain definite information not previously known to the medium or any member of the circle, but which afterwards proves to be true. There are plenty of well-authenticated illustrations of these points in the back numbers of *The Spiritualist*.

The *Times* of Jan. 2nd contains another letter by Mr. Dircks; it consists simply of abuse, and requires no reply. There is also a letter signed “Observer,” describing one of Mr. Morse’s trance lectures. The *Times* of January 3rd contains a letter by “F. G. S.,” giving some interesting facts culled from the report of the Dialectical Committee.

On the 4th of January the following letter by Mr. A. R. Wallace, President of the Entomological Society, was published in the *Times* :—

MR. A. R. WALLACE ON SPIRITUAL PHENOMENA.

To the Editor of the “*Times*.”

SIR,—Having been named by several of your correspondents as one of the scientific men who believe in Spiritualism, you will perhaps allow me to state briefly what amount of evidence has forced the belief upon me. I began the investigation about eight years ago, and I esteem it a fortunate thing that at that time the more marvellous phenomena were far less common, and less accessible than they are now, because I was led to experiment largely at my own house, and among friends whom I could trust, and was able to establish to my own satisfaction, by means of a great variety of tests, the occurrence of sounds and movements not traceable to any known or conceivable physical cause. Having thus become thoroughly familiar with these undoubtedly genuine phenomena, I was able to compare them with the more powerful manifestations of several public mediums, and to recognise an identity of cause in both by means of a number of minute but highly characteristic resemblances. I was also able, by patient observation, to obtain tests of the reality of some of the more curious phenomena which appeared at the time, and still appear to me to be conclusive. To go into details as to those experiences would require a volume, but I may, perhaps, be permitted briefly to describe one, from notes kept at the time, because it serves as an example of the complete security against deception which often occurs to the patient observer without seeking for it.

A lady who had seen nothing of the phenomena asked me and my sister to accompany her to a well-known public medium. We went, and had a sitting alone in the bright light of a summer’s day. After a number of the usual raps and movements, our lady friend asked if the name of the deceased person she was desirous of communicating with could be spelt out. On receiving an answer in the affirmative, the lady pointed successively to the letters of a printed alphabet, while I wrote down those at which three affirmative raps occurred. Neither I nor my sister knew the name the lady wished for, nor even the names of any of her deceased relatives; her own name had not been mentioned, and she had never been near the medium before. The following is exactly what happened, except that I alter the surname, which was a very unusual one, having no authority to publish it. The letters I wrote down were of the following kind :—
y r n e h n o s p m o b t. After the first three—y r n—had been taken down, my friend said, “This is nonsense; we had better begin again.” Just then her pencil was at e, and raps came, when a thought struck me (having read of, but never witnessed a similar occurrence), and I said, “Please go on; I think I see what is meant.” When the spelling was finished I handed the paper to her, but she could see no meaning in it till I divided it at the first h, and asked her to read each por-

tion backwards, when to her intense astonishment the name “Henry Thompson” came out, that of a deceased son of whom she had wished to hear, correct in every letter. Just about that time I had been hearing *ad nauseam* of the superhuman acuteness of mediums who detect the letters of the name the deluded visitors expect, notwithstanding all their care to pass the pencil over the letters with perfect regularity. This experience, however (for the substantial accuracy of which as above narrated I vouch), was and is, to my mind, a complete disproof of every explanation yet given of the means by which the names of deceased persons are rapped out. Of course, I do not expect any sceptic, whether scientific or unscientific, to accept such facts, of which I could give many, on my testimony, but neither must they expect me, nor the thousands of intelligent men to whom equally conclusive tests have occurred, to accept their short and easy methods of explaining them.

If I am not occupying too much of your valuable space, I should like to make a few remarks on the misconceptions of many scientific men as to the nature of this inquiry, taking the letters of your correspondent Mr. Dircks as an example. In the first place he seems to think that it is an argument against the facts being genuine that they cannot all be produced and exhibited at will; and another argument against them, that they cannot be explained by any known laws. But neither can catalepsy, the fall of meteoric stones, nor hydrophobia be produced at will; yet these are all facts, and none the less so that the first is sometimes imitated, the second was once denied, and the symptoms of the third are often greatly exaggerated, while none of them are yet brought under the domain of strict science; yet no one would make this an argument for refusing to investigate these subjects. Again, I should not have expected a scientific man to state, as a reason for not examining it, that Spiritualism “is opposed to every known natural law, especially the law of gravity,” and that it “sets chemistry, human physiology, and mechanics at open defiance;” when the facts simply are that the phenomena, if true, depend upon a cause or causes which can overcome or counteract the action of these several forces, just as some of these forces often counteract or overcome others; and this should surely be a strong inducement to a man of science to investigate the subject.

While not laying any claim myself to the title of “a really scientific man,” there are some who deserve that epithet who have not yet been mentioned by your correspondents as at the same time Spiritualists. Such I consider the late Dr. Robert Chambers, as well as Dr. Elliotson, Professor William Gregory, of Edinburgh; and Professor Hare, of Philadelphia—all, unfortunately, deceased; while Dr. Gully, of Malvern, as a scientific physician, and Judge Edmonds, one of the best American lawyers, have had the most ample means of investigation; yet all these not only were convinced of the reality of the most marvellous facts, but also accepted the theory of modern Spiritualism as the only one which would embrace and account for the facts. I am also acquainted with a living physiologist of high rank as an original investigator, who is an equally firm believer.

In conclusion, I may say that although I have heard a great many accusations of imposture, I have never detected it myself; and, although a large proportion of the more extraordinary phenomena are such, that, if impostures, they could only be performed by means of ingenious apparatus or machinery, none has ever been discovered. I consider it no exaggeration to say, that the main facts are now as well established and as easily verifiable as any of the more exceptional phenomena of nature which are not yet reduced to law. They have a most important bearing on the interpretation of history, which is full of narratives of similar facts, and on the nature of life and intellect, on which physical science throws a very feeble and uncertain light; and it is my firm and deliberate belief that every branch of philosophy must suffer till they are honestly and seriously investigated, and dealt with as constituting an essential portion of the phenomena of human nature.—I am, sir, yours obediently,
ALFRED R. WALLACE.

The same paper contains one of the best answers to Mr. Dircks, written by “An Eight Years’ Spiritualist.” The *Times* of Jan. 6th contains a letter by Mr. John Algernon Clarke, about the performances of Mr. Maskelyne at the Crystal Palace. He says :—

MR. MASKELYNE’S PERFORMANCES.

A large wooden box, inclosed in a canvas cover and corded, was placed upon a platform in which there was no trap; a

light screen was set up around the box and the conjuror, and the man actually transferred himself into the box, leaving it covered with the wrapper, and tightly bound in all directions by the knotted cord, as it was before. The speaker said that he, with three other persons from the audience, untied the cord, removed the canvas cover, opened the box lid, and found Maskelyne inside. "I do not know how the feat was done," he added, "but it beats the spirits into fits." . . . I may suggest to anybody's common sense what is the explanation of the wonderful box-trick. A little reflection will show that if the conjuror had first to loosen a portion of the cord, next to open the canvas cover, and then to open the box, in order to get inside, he must of necessity have refastened those parts in the reverse order of succession when shutting himself up. Thus, when once inside the box he first tied the cord, next secured the strings of the canvas wrapper, and then closed the box. Of course the box lid was shut, or neither the cord nor the wrapper would have tightly fitted in their proper form; but a portion of the box made to open inwards was that finally shut. Any one who knows how conjurors' boxes are constructed to deceive inspection by means of veneers which look like real dove-tail joints, by screw heads without screws, and nail heads without nails, belonging to them, will perceive how an end or side, or part of an end or side, could be moveable without being discovered to be so.

The *Times* of the same date contains the following very sensible letter:—

DR. CAMERON ON SPIRITUALISM.

To the Editor of the *Times*.

SIR,—I am a man accustomed to close and careful examination of intricate matters. I studied Spiritualism for about two years with great care, and, I believe, with perfect coolness and impartiality of mind. I saw it in almost all its phases. I saw its manifestations in private and in public, in the light and in the dark; and, though there is much that is childish, though many of the believers are most credulous and would accept almost anything coming in the name of the "Dear Spirits," and though in many of the dark *seances* there was abundant room for trick, if trick were necessary, I was yet compelled to believe that there was a power at work unknown to science, and which was not under the control of the so-called medium.

I do not, for what seem to me good reasons, believe that the spirits of our departed fellow-creatures are the agents in all this, but I have no explanation of my own to offer. Faraday's unconscious muscular action theory was quite unworthy of such a mind as his. Dr. Carpenter's unconscious cerebration may explain a few phenomena, as may also Serjeant Cox's psychic force, but there is much, very much, in Spiritualism that none of these explanations touch at all; and, as the new faith has now spread so widely, and has done so much mischief to many, the time has, I agree with your reporter in thinking, fully come when even our great scientists may, without loss of dignity, consent to become as little children, that they may learn something of this strange thing before they pronounce upon it; for many think with me that men who have fairly won great names by scientific discovery rather detract from than add to their reputation by speaking dogmatically concerning that of which they are practically in utter ignorance.

FENTON CAMERON, M.D.

Derby, Jan. 3.

The foregoing letter closed the discussion, and the editor of the *Times* summed up his opinions in the following leading article:—

THE EDITOR OF THE "TIMES" ON SPIRITUALISM.

Many sensible readers, we fear, will think we owe them some apology for opening our columns to a controversy on such a subject as Spiritualism, and thus treating as an open or debatable question what should rather be dismissed at once as either an imposture or a delusion. But even an imposture may call for unmasking, and popular delusions, however absurd, are often too important to be neglected by the wiser portion of mankind. It is, we suppose, on these grounds we are told that "men of science," instead of treating Spiritualism with derision or contempt, ought to study its phenomena with impartial attention, and prepare themselves either to expose deceit or to acknowledge facts. On the other side, however, it is reasonably argued that before scientific men can be expected to investigate alleged phenomena, it must be shown

that such phenomena are real enough and extraordinary enough to deserve inquiry. Thus, in fact, has arisen the question of "Spiritualism *v.* Science," under which heading we have allowed correspondents of all shades of belief, or disbelief, to relate their experience or state their views. Is there really any case for scientific investigation in this matter? Would it have been allowable, for instance, to ask Professor Faraday to come and verify for himself the manifestations of Spiritualism, or would it have been an insult to invite him to any such absurdity? Is there, in reality, anything, as lawyers would say, to go to a jury with? Well, on the one hand, we have abundance of alleged experiences which can hardly be called evidence, and a few depositions of a more notable and impressive character. On the other hand, we have many accounts of convicted impostors, and many authentic reports of precisely such disappointments or discoveries as we should be led to expect.

What, however, is Spiritualism? We ask that important question with little hope of getting a conclusive answer, for our readers will have seen during the last few days how very various are the impressions of Spiritualists themselves. Originally, no doubt, as the name itself implies, Spiritualism meant a certain dealing, through some mysterious agencies, with the spirits of the dead, which were summoned to communicate with the living. This is nothing but the old theory of ghosts and apparitions reduced to a kind of practice, by which Spirits, instead of appearing at their own discretion, are raised at will by the call of others. Probably the believers in Spiritualism as thus defined do not include many scientific men; but other views of the matter have been placed before us. One correspondent is content to observe that he has witnessed phenomena which could not be attributed to any natural causes. Another expresses his conviction that certain phenomena are really due to the operation of a force hitherto unsuspected, but entering into the agencies of nature like any other force. As this is, perhaps, the least incredible of all the hypotheses, we may as well consider it first, especially as the reader of Lord Lytton's novels will recognise in it a familiar and almost attractive assumption. It is said, then, that the force of the human will, which can put the fingers of the hand in motion at pleasure, can occasionally and under certain circumstances be exerted beyond the limits of the body, and with such material effect as to move inanimate objects to an extent, at any rate, far exceeding the mechanical force employed. A number of persons, being duly gifted, and in a proper state of "cerebration," might thus, we are told, put in motion a heavy dining-table and drive it over a considerable space. Now, we must avow that, for our own part, we do not believe the united "wills" of all the nine hundred millions of the earth's population could ever be made to move a single wine-glass; but the possibility of such a force may be imagined with less outrage to reason than is involved in certain other Spiritualist theories, and can easily be brought to proof.

Of the other alleged phenomena of Spiritualism it is difficult to speak with even this amount of gravity. They are, for the most part, exhibited under conditions either plainly suggestive of imposture or clearly consistent with delusion. Stipulations for a dark room, concerted arrangements of furniture, and a company predisposed by credulity to the reception of impressions are not terms likely to commend themselves to the students of physical science. The phenomena themselves, too, are mostly incompatible with any serious conception of spiritual revelations, and, at the same time, exactly adapted to the purposes of human operators. Raps given under the table, chairs tossed about the room, strange noises, and mysterious movements have been the stock features of all such stories from the days of the Cock-lane Ghost to the present time. Such tricks are easily played, and the manifestations are easily magnified by a credulous or imaginative mind. When we hear from witnesses neither imaginative nor credulous that they have really heard or seen what they could not tell how to explain, we may believe them without the least belief in the truth or reality of Spiritualism. Exactly the same things have been said of Indian jugglers or Egyptian magicians. When, again, we are told that Spiritualism, having existed for forty years, must have a basis of truth, we can only reply that magic, without the least basis of truth, existed, and was fully believed in, for more than ten times that period. Its theory was perfectly simple, being founded on the belief, universally prevailing, that the elements were peopled with certain spirits or superhuman natures which could, by the application of certain laws, be made to perform the bidder's will. Magical art consisted in the mastery of these

laws, and the command consequently attained over the powers of the air, the earth, or the sea. The observance of certain forms, the burning of certain essences, and the utterance of certain words called the spirit or the "genii" to the presence of the performer, and it is curious to remark how elaborately the study must have been pursued. The magician of Oriental talcs before exercising his art invariably consults his "books," and sometimes spends days in the investigation. We laugh at such pretensions now, but they were neither ridiculous nor incredible in times when the existence of the spirits concerned was never called in question. It was everywhere believed that natures endowed with more than human faculties were among the beings of the world, and from that conviction to the conception of an art by which they might be controlled the passage was easy. But this does not touch the essence of Spiritualistic pretensions. We are told either that spirits from the unseen world may be called to communicate with living men and women, or that a force hitherto unknown may be exerted with material effect upon inanimate bodies; and then we are asked why men of science will not apply themselves to the investigation of such claims. In the controversy which has been raised in our columns due allowance has, perhaps, not been made for the conditions of the problem; but a sufficient answer to the demand for a scientific inquiry is that the proposals must come in a less ambiguous or objectionable shape. The "medium" must be content with any apartment offered for the purpose, with an unbelieving audience, and with conditions generally devised to prevent even the possibility of deception or misapprehension. The employer of "Psychic Force" must accept similar terms, which, indeed, in his case, as there can be no "susceptibilities" involved, should be readily welcomed. We have been warned not to apply the measures of an exact or advanced science to discoveries possibly just dawning upon mankind, but that advice would befit only an ulterior stage of the inquiry. We cannot be too sceptical, too scrutinizing, or too precise in ascertaining facts, though it may be otherwise when we come to explanations. Let us first be positively assured that a Spirit has been evoked, or that a dining-table has been moved by a mere effort of volition on the part of an operator. When the facts have been once established Science may be fairly called upon to consider their import.

There is a mild tone about the foregoing article.

One writer spoke of the cost of investigation; most inquirers pay nothing, but get the first phenomena in their own homes, with none but members of their own families present. As to professional physical mediums, there are only five or six in the whole of this nation. A good spectroscope costs more than £10, but we do not know that we have ever met a single person who in the course of his first six months' investigation of Spiritualism has spent as much as £10. Yet, possibly, it may be admitted that questions relating to the double sodium line D, or to the green line in the atmosphere of the sun, are of less importance to the inquirer than where he himself is going to after passing the portals of the grave.

Not a little surprise has been expressed that Mr. Varley took no part in the discussion, since he was the first professional man of high reputation who dared to come forward and testify, not only that the phenomena were true, but that they originated with disembodied spirits. A few days ago he read the following to us, and we asked his permission to print it. The letter, not having been originally intended for publication, is written in rather an off-handed manner:—

MR. C. F. VARLEY, F.R.S., ON THE "TIMES" DISCUSSION.

My dear —, Thanks for yours of the 4th inst. I am not inclined to write to the *Times* at present.

It is a well-known fact that I have for many years, both voluntarily and, sometimes, involuntarily studied the spiritual phenomena, and further, I have always been willing to help earnest enquirers, when the latter have desired information.

I do not see that any letter of mine now would do any real good. My letter written to Dr. Tyndall, *when he requested information* upon the subject, has been published in the *Spiritual Magazine*, and other papers.

When the Dialectical Society desired information I gave it, and submitted to a cross-examination; but, how did the outside public receive my statements, or those of Lord Lindsay and the Earl of Dunraven? The public simply denounced us as either mad, wilful misrepresenters of the truth, or as people having dealings with the devil.

When the public is ready and willing to listen to truth, which, in some sense, runs counter to the commonly accepted faith, I will not object to use my pen—till then, I care not what the public think upon the subject.

I have received little else than abuse from the daily press for the four or five articles or notes I have already written upon Spiritualism, and have had my reputation as a scientific man assailed in consequence.

You know how grossly Dr. Carpenter went out of his way to libel me in his egotistical article in the *Quarterly Review*, and he is a fair specimen of the public in narrow-mindedness.

When the public is in earnest and anxious to know the truth of the matter, the public must come to me. I will not go to the public.

But there are many men who have seen more than I have, and who know more about these subtle phenomena than I do, and who, thinking they have a mission to force truth upon the public, are better fitted than I am for that purpose. I have no such mission.

If the *Times* be anxious upon the subject, let the *Times* invite its own editors, and those of all the other leading journals, to form a committee of investigation, and let them publish an unvarnished account of the tests applied, of what they discover, and give openly the conclusions to which they are led. They might invite some scientific men of known ability, and who are sceptics, to join them. This investigation should be carried on by efficient representatives of ALL the leading journals, so that they shall have no fear of publishing in full the conclusions to which they come.

In answer to your second question, I have established for myself the following facts:—

First—A certain class of people—"mediums" especially—give off a power which Sergeant Cox and Mr. Crookes have named psychic force.

Second—That that force is controlled by, or used by, the spirits of others to produce the so-called "Spiritual phenomena," and very often by the spirits of those who have left this life.

Third—That these spirits are frequently able to make known their identity, and thus prove that they have neither lost their individuality nor their personal affections by the "death" of the body.

Fourth—That spirits can often appear or communicate almost simultaneously in two places many miles distant from one another.

Fifth—That they are often able to cure people of nervous derangements and other maladies.

These things have been demonstrated to me in a manner beyond all question.

Sixth—I have also on several occasions had coming events correctly foretold and described. This latter power is the only one which perplexes me; for it is difficult to understand how a finite intelligence, such as they and we seem to possess, can see into the future in the way they sometimes do.

Investigators must comply with the conditions laid down by the spirits or "mediums," or they will get but poor results. It should be borne in mind, at the same time, that, while complying with the conditions specified, it is not at all necessary to abstain from making critical tests.

It would be as absurd for a person to hunt for Biela's comet in the day, and refuse the astronomer's advice to observe in the dark before the faint light of the comet is obscured by the dazzling glare of the sun.

Imagine a Faraday refusing to believe in the existence of a mixture of the hydrogen and chlorine gases because they cannot exist uncombined when exposed to daylight; for, as is well known, unless the actinic rays be excluded, these gases explode, forming hydrochloric acid.

In dealing with inanimate matter, when once the laws are discovered, the same results can be reproduced time after time; but, when you have to request the attendance of other intelligences—which latter are as self-willed as ourselves—we cannot beforehand determine the results of the experiment or *seance*. No person can work a telegraph cable unless the intelligences (the clerks) at each end are working in harmony, and are at their posts. We have some control over clerks, but none over spirits.

Yet telegraphs are useful, although dependent upon two intelligences, and other delicate conditions.

In like manner—by complying with the necessary conditions—we can often receive and transmit messages between persons in this and others in the next stage of existence, through the medium of communication, when the intelligences upon each side are in harmony. The public has a very erroneous impression that we can compel the presence at our *seances* of departed spirits. Such is not the case—it is nothing but their kindness or affinity that brings them to us.

It is my belief that all religions have sprung from communications received from departed souls by the means so familiar to Spiritualists, and consequently all religions are the same in spirit, when stripped of their external garments, so as to reveal the truth that lies hidden underneath.

When the public and their favourite journals really want to know the truth, and really desire to know something intelligible about the next phase of man's existence, they will make efforts to discover it, and will most assuredly find it.

It is my opinion that the public, at present, care very little about their future existence, or really spiritual matters, and I, consequently, care as little for the public. It almost seems that the majority of the public believe in but one god—"Wealth"—and that *£ s. d.* is his prophet.—I am, my dear Mr. —, Very truly yours, (Signed)

6th January, 1873.

CROMWELL F. VARLEY.

In conclusion, there is no doubt that the *Times* has done much good by lessening the amount of popular prejudice against Spiritualism. Already the tide is beginning to turn against the scientific world for its neglect of the subject, and this circumstance comes out very strongly in the discussion just closed. The opinions of the learned societies for or against Spiritualism have no influence whatever on the movement, because the facts are so important that few persons can accept them on authority; nearly everybody demands personal experience. Patient intelligent inquirers take up all the time of the best mediums, so there is no necessity to attempt to force into the ranks of Spiritualism those who have decided without investigating, and who, out of the depths of their own consciousness, draw materials for newspaper abuse. The mental conditions influencing the phenomena tend to shut out superficial, authoritative, and dogmatic persons, and it is a very good thing for the character of the young Spiritual movement, that moral elements such as these have not the power to enter. Spiritualism is more a mental than a physical science.

THE ANTHROPOLOGICAL INSTITUTE.

ON Tuesday, January 7th, at the ordinary fortnightly meeting of the Anthropological Institute, Sir John Lubbock, Bart., M.P., F.R.S., presided. As usual, at the first meeting after Christmas, there was a very thin attendance.

Mr. E. W. Brabrook, F.S.A., read a paper by the late Mr. J. W. Jackson, on, "The Atlantean Race of Western Europe," in the course of which it was argued that the original birth-place of people of the Aryan type was Europe and not Asia.

Dr. Campbell remarked that the natives of the Western Highlands of Scotland bear no resemblance to the Aryans of India or Burmah.

Sir John Lubbock expressed his regret at the great loss the Anthropological Institute had sustained in the death of Mr. Jackson.

Mr. Brabrook next read a paper by Dr. John Shortt, on "The Kojahs of Southern India;" it gave much information about eunuchs. He also read a paper by M. H. Geber, and Capt. R. F. Burton, on "The Primordial Inhabitants of Brazil."

Mr. Hamilton said he had lived in Brazil, and it was a very bad place for Englishmen to emigrate to.

The papers gave rise to no discussion, so that the business of the meeting was over much before the usual time. Some of the members present, therefore, said they should like to hear a few words from Mr. Hamilton about his expedition to Moab.

Mr. Charles Hamilton said that he was going to Moab to search for relics of anthropological interest, and that his own

little means had been very materially increased by the Rev. Dunbar Heath, to whom, therefore, the thanks of the institute were altogether due for showing so much confidence in an ignoramus like himself. Travellers started with great expectations, which, in his experience, were seldom realised; so he would say nothing of what he hoped to do. Possibly he might have difficulties in passing through the Arab tribes. The Rev. Dunbar Heath had said that if he got into any rows, he would do his best to get him out, which was the best thing under the circumstances that one fellow could do for another. (Laughter.)

The proceedings then closed.

IN our last Mr. Nelson Holmes's address was printed in error as 13, Old Quebec-street, W.; it should have been 16, Old Quebec-street. The *seances* through the mediumship of Mr. and Mrs. Holmes are very interesting, and they sit twice a week for spirit faces.

IN consequence of lack of technical knowledge the *Spiritual Magazine* is still "writing up" as genuine spirit pictures all the photographs of a man who has turned out some in which the negatives have been elaborately worked upon by hand with a cutting instrument, and others which have been manufactured by double exposure.

SEVERAL private mediums and scientific men connected with Spiritualism are flooded with letters from strangers, asking for *seances*, but cannot be expected to enter into the heavy correspondence thus forced upon them. One gentleman thus pressed says:—"Strangers have no more business to write to me without a proper introduction than they have to stop me in the street and question me." Inquirers can form circles in their own homes, or see very good manifestations through public mediums. All the good mediums in London are overworked, and one way to raise up mediums in any particular district is to print in the local newspapers instructions how to form spirit circles.

DEATH-WARNING OF HAROUN-AL-RASCHID.—A great warrior, a patron of learning in general, a moderate and wise lawgiver, it is not wonderful that amongst his people his name should be even yet revered, and the title bestowed on him should be that of "The Just." Haroun-al-Raschid died in 809 A.D. He may be said to have fallen a victim to one of the ignorant superstitions of the age. One night, when on the eve of a military excursion to Khorassan, a Persian province then in a state of revolt, Haroun dreamed that he saw a naked hand and arm raised in the air above his head, the hand holding a lump of red earth, and that he heard, at the same time, an unearthly voice exclaim, "Behold the earth that shall serve as the last resting-place of Haroun-al-Raschid." It seemed to him that he gathered courage enough to ask from what territory that earth had been taken, and the same awful voice replied, "From the land of Thous." Haroun awoke, filled with superstitious horror; and from that moment an overpowering melancholy stole over him, under which his health and spirits sank. His physician, a Christian by religion, strove to cheer him. He spoke to him of the folly of yielding to a mere vision of sleep, and exhorted him to continue his expedition. Haroun made an effort to rally, and continued the journey until they arrived at a small town near Khorassan, where a slight illness seized him, and he determined to rest for a night. While preparations were being made for his reception in the town, he carelessly inquired its name. With blanched cheek and quickening pulse he heard that it was the town of Thous! After a few moments, however, he recovered his wonted composure, and, turning to his physician, calmly remarked that it was the place he had heard of in his dream. Then, betraying no outward emotion, he ordered his attendant to go and bring him a handful of earth from outside the town. The man obeyed, and presently returned with the earth. His arm was bare, and, fearing to soil the monarch's robes, he raised his hand and arm high over Haroun's head. The caliph gave a cry of surprise. "Behold!" he exclaimed, "the very hand and arm I saw in my dream. This, then, is the spot destined for my grave!" Three days after this singular incident he expired, and was entombed on the spot, which a supernatural visitation, as he probably erroneously believed, had marked out to receive his mortal remains. Thus died Haroun-al-Raschid—with all his faults, the greatest of Eastern sovereigns—a man the most remarkable of any whom the history of his time has commemorated. His name is familiar to all; yet his real character and history are but little known, save from the doubtful records of the "Arabian Nights."—*Leisure Hour*, No. 350.

Correspondence.

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

MEN AND WOMEN.

SIR,—I should like to make a brief protest against Mr. White's sweeping assertions in regard to women and their intellectual capacities.

It is easier always to make assertions than to refute them, and it would take a long time to search for the necessary evidence; but is it true to say—"She has had ample practice in literature, but the critic vainly explores her volumes for original thought." Such a critic as Mr. W. White might fail to discover it, but has he read Mrs. Farnham's work, *Woman and her Era*? If not, I would recommend him to do so, as I think he might there meet with some very startling and original thoughts on this question. It is true that she admires man for his intellect rather than for his external beauty of form or face, and therein manifests a superiority over him; for when does man seek for intellect in woman? rather he seems to fear a rival, and usually chooses for his wife the prettiest, the youngest, and the silliest girl of his acquaintance. When men require intellectual qualities in women, the race may begin to improve fast; for men of genius are usually the sons of clever women rather than of clever men.

December 26th, 1872.

E. D.

SIR,—The subject of woman having so long claimed a share of public attention, I think you are right in inviting a discussion thereon in your paper. Allow me to venture a few remarks.

Whatever may be our opinions as to the ultimate position of woman and her relations to man, it is evident that these have undergone a marked, but gradual change, since the beginnings of civilisation. Amongst savages, women are regarded as inferior animals, and are frequently degraded into beasts of burden. This is the law of the strongest. When the sense of justice begins to overcome the sense of selfishness, woman claims and receives protection as the weaker sex, but remains in subordination to man on account of her inferior powers. Once released from more laborious tasks, her spiritual, or inner, nature begins to develop, and she acquires an influence, unseen, incomprehensible, but undeniable, extensive, and elevating. Lastly, she finds herself in the way which leads to the domains of intellect; but the gate is barred, and none but men are seen to go in and out. After long, persistent knocking, it is reluctantly opened to her also, and she is allowed to walk in certain paths levelled and marked out for her by the lords of the domain. Here it may be well for her to wander contentedly for the present, though there are signs of the pioneering, adventurous spirit beginning to show themselves among the sex. It seems pretty certain, however, that the physical incapacity of woman will always be a hindrance to her becoming a Humboldt or a Livingstone, and will make her mental achievements different in kind, if not inferior in degree, to those of a Bacon, a Shakespeare, or a Goethe.

Now, I would ask whether, with this undoubted development, women have, on the whole, improved or degenerated? And, if the former, why some men are so ungenerous as to oppose any extension of their privileges, and to cast a slur on the names of those who have grasped every opportunity of self-improvement? Because they are afraid of women losing their gentler attributes in a higher intellectual development. But what are the facts? To take my own experience, which I suppose is an average one, the clever women of my acquaintance (to use an epithet which has become almost a term of reproach) love their husbands and children not less well, but more wisely, and perform every duty, however humble, domestic as well as social, just so much better than the ill-educated ones, in proportion as their minds are better regulated and have been trained to habits of thoroughness, accuracy, and elegance, by a well-directed education. And if in any of the relations of life they should fail in tenderness, charity, sympathy, or any other womanly virtue, I still maintain that it is not from too much, but too little education; one most important part, the training of the character, has been forgotten. This is a fatal mistake, but do not let men, therefore, think that the highest intellectual culture is incompatible with the greatest spiritual development.

Women are seeking for this higher culture, not for the sake of competing with men, but rather in order that they may

serve them better, and make fuller, brighter, happier lives for them and for their children; or, if not called to be wives and mothers, that they may know how to set out on some other path of usefulness.

There will doubtless be some examples, as in all transition periods, of evil arising from a sudden development of the intellectual life in women. But in another generation men will wonder how their ancestors could have preferred their wives to remain household drudges, rather than let them share in some degree in their pursuits, in addition to those peculiar duties which each must perform apart.

"So let us," says Professor Huxley, "have sweet girl-graduates, by all means. The sunny curls will not cluster less bewitchingly over their fair brows, for having well-balanced, well-cultivated brains beneath." (I quote from memory, and have somewhat distorted the Professor's happy phrase.) Of course the whole question turns upon the sort of education which should be given to women, but, as my letter is already too long, I will not trouble you with my views; though this, being the practical part of the subject, is the more worthy of being fully discussed.

W.

SPIRIT FACES.

SIR,—Yours of the 31st to hand. If the chair is abolished in Miss Cook's cabinet, they could put a low fast seat at each end of the cabinet, as that would, with the thread tying, answer every purpose, and which I hope will be adopted, for I purpose sitting inside myself some day.

In your last issue I feel rather certain the whole problem is roughly solved as to the genuineness of spirit faces, although, as yet, we cannot get at the method of causing them to appear. In Mr. Guppy's letter in your last *SPIRITUALIST*, page 63, he says—"The reason is, that as the mould of spirit hands is taken from the hands of the medium, so is the mould of the face," &c. Again, at page 54, you say that "Mr. Holmes saw when in the cabinet, with Miss Cook entranced, a body faintly luminous rising out of Miss Cook, which floated towards the opening, both bodies being connected by luminous threads," &c. Now, to me, these two general ideas are near the truth, and are the root, or basis, of a deep field of scientific research; therefore I trust you will give every facility to the press and men of learning to assist us in asserting or proclaiming great facts, for we wish for nothing but the publicity of truth. As for myself, the condemnation of the whole subject, if found untrue, I will cheerfully help, because I hate imposture.

I notice the *Times* and other newspapers have begun their fire. Of course, we shall be very glad to convince these men, but we don't care for them; they can't extinguish facts, if they write till doomsday. It may suit them better to oppose it, but it is not so honourable as taking the present opportunity, free of cost, and go see for themselves (through you) at Miss Cook's, of Hackney. Now this invitation is, as above stated, not merely for the press, but for scientific men; the latter can help us to investigate the cause, whilst the former can spread its truth. We know these "Faces" are produced without trickery, as seen by the editors or writers of the *Daily Telegraph* and *Morning Post*, and many other persons in London, not in the dark, but during bright gaslight, tangible, and full of apparent life, whilst the medium is set upon a low seat, under an impossibility of reaching the aperture of the cabinet, she being of diminutive stature and in trance condition during the appearance of these varied faces.

Many silly questions are put, such as, "What's the good of it all?" Now, we can't foresee or pretend to say what will be the good. Let us first establish the fact; then science and religion will both be benefited in some way or other.

CHARLES BLACKBURN.

Parkfield, Didsbury, near Manchester,
Jan. 4th, 1873.

SIR,—A face seance, under good test conditions throughout, with Miss Florence E. Cook, was held on Monday evening, 6th January, 1873; besides the family, the following visitors were present:—Mr. and Mrs. Strawbridge, Miss Lisette C. Deekens, Miss Emily Russell, Mr. J. H. Donaldson, Mrs. Thomas Blyton, and myself. Mr. Donaldson secured the medium's waist with a piece of cotton, the knot being sealed with wax, when she seated herself in the cabinet, and the end of the thread was brought through a small hole in the cabinet door, which was bolted and locked. The thread was held by Mr. Donaldson during the first sitting. The voice of "Katie King" was soon heard, and she spoke of the probability of the manifestations being weakened consequent on the medium not being in perfect health; which cause also explained the

somewhat lengthy interval prior to "Katie" appearing at the opening. After sitting and chatting merrily for upwards of twenty minutes, a hand and arm appeared, which were shortly followed by the well known face of "Katie King." She appeared full of life, and exerted herself in various ways in order to satisfy the wishes of the visitors. Noticing the scrutiny of Mr. Strawbridge, who, throughout the *seance*, made use of an opera glass, Katie requested Mr. Donaldson to hand the glass to her, and having looked through it and made some novel remarks upon it, she returned it to that gentleman. Requesting Mrs. Thomas Blyton to approach nearer to her, Katie, stretching out her arm, removed a comb from that lady's head, and on her trying to regain possession of it, it was dodged about by Katie and eventually the comb was placed upon the head of Mr. Donaldson. Katie showed her face of a dark colour in about twenty seconds after having shown herself in the most natural and beautiful condition, and in as short a space of time again appeared dark as before. She did this, she observed, as an additional proof that her medium was not acting; and if such proof were wanting, it was given shortly after at the request of the circle, when two spirits appeared side by side at the opening. One of the spirits was that of Katie, and the other was not recognised. In order to enable some members of the circle to distinguish the strange spirit better, they changed sides, and again showed themselves together. Those seated nearest to the cabinet distinguished the features very plainly, and it was remarked by many that the strange spirit had a prominent nose. The next appearance was of Katie's husband, John, who, with the strange spirit, could not bear so strong a light as Katie; but sufficient light was given to observe his face clearly, and to observe the profusion of dark hair, which in the case of Katie King was quite fair. Katie came again, and permitted one of the lady visitors to touch her hand, which, we observed, differed in a marked degree from those appertaining to the medium. I was then instructed by Katie to unlock the cabinet and arouse her medium, when the sitting was adjourned for refreshments. On resuming the *seance*, Mr. Strawbridge carefully secured the medium, and held the thread in conjunction with two other visitors, when Katie again manifested, and remarked that she would be unable to do anything further without injury to her medium. Accordingly, all present concurred in the advisability of closing the *seance*, when Katie instructed the circle to hold hands, and the gas to be extinguished. In a few moments the bolt of the lock in the cabinet door was heard distinctly to be shot back, and on lighting up the door was found open, although the key was outside. Both Mr. Donaldson and Mr. Strawbridge reported that the pull upon the thread at the utmost was not more than between two and three inches, while, on experimenting afterwards, it was found that for a person to show themselves at the opening as Katie King did would produce a pull on the thread of fully thirty inches. The cabinet was, as usual, thoroughly examined, and the *seance*, was a very excellent test one, considering the condition of the medium and number of persons present.

74, Navarino-road, Dalston, E.

THOMAS BLYTON.

PROSELYTISING.

SIR,—As an earnest, non-partizan investigator into the phenomenal facts of Spiritualism, I read the editorial in your last issue with intelligent interest. I admire to some extent the independent tone of the article upon "Proselytising;" albeit that I think you attach too little importance to the customary methods of bringing scientific facts before the leaders of popular opinion. You say that Spiritualism needs not the weight of any particular influential names to augment and sustain the circulation of its psychological truths. At least, you imply as much throughout your able and timely article. Now, I beg to maintain that its *status* would gain much by continual "conversions" in eminent quarters. At the same time, it would seem unmanly were any believers to demean themselves by trying to render gratuitous chances of investigation to commonplace critics who merely betray sufficient acumen to falsify test evidence, and hasten to condemn marvels they are too cowardly to confess, of too stupid to fathom. I think, for the present, and as a matter of expediency, those who favour "investigators" at *seances* should exercise the wisdom of the serpent in the selection of candidates; giving the readiest facility to educated, impartial individuals of the literary and scientific worlds. I would not despise the opinion of the less thoughtful multitude who clamour for admittance at the outer porch; but "mediums"

certainly suffer from casual contact with persons of strong preconceived ideas, to which consolidated convictions, more enlightened public men—*litterateurs* in particular—should be less firmly attached. If once a journalist or schoolman embraces the peculiar facts of phenomenal Spiritualism as a deliberative alternative of clear evidence, he cannot long resist the fascinating inducements such mighty facts present to favour extensive publicity. And even if a newspaper writer should decide against the Spiritualist interpretation of a wonderful *seance*, his published condemnation of proceedings would, in most cases, lead the "curious" to look into the advertised novelty otherwise uncared for, and perchance unknown. No one can deny the good *Punch* is doing Spiritualism by its facetious, frequent, and not altogether unfriendly allusions. Of course, the unenlightened bias against the subject is as yet tremendous and profound. The press is willing, but the people are weak. Take the case of the *Cornhill Magazine*, which, I am informed by our clever friend, Gerald Massey, declined in circulation by *many thousands* through an article on spiritual manifestations some years since. I can also testify to the timidity of editors in dealing with what, if true, is surely the most important of all human questions of research. In many widely read prints I am allowed to appear, when I see fit, in poetry and prose; but because I wish to understand preternatural "experiences," my editorial friends think me slightly lunatic on some points. Nevertheless I invariably get permission to report impartially the peculiarities of any exceptional *seance* I may be privileged to attend. In conclusion, I would recommend that some wealthy Spiritualists combine to advertise this journal, and its regular contents, in the chief secular newspapers of the day.

JOHN T. MARKLEY.

Crowland, Peterborough, December 23rd.

EXPERIENCES OF AN INVESTIGATOR.

SIR,—I enclose copy of a letter I wrote to the *Times*, but which was too late, the Editor having closed his columns to correspondence on the subject of Spiritualism. It may be of use to some who are investigating the subject, and therefore I send it to you for you to publish, if you see fit. G. K.

To the Editor of the "Times."

SIR,—I have read with interest the article and the correspondence in your paper regarding Spiritualism, and I now write in the hope that some of your readers, either Spiritualist or scientific, may be able to help me in a dilemma.

Till lately, I had never met anyone who professed to believe in Spiritualism, and I did not imagine that a person so foolish existed; but about a year ago I happened to come across some of them, and to be thrown much among them in business; and, to my astonishment, I found that their belief was evidently genuine, and not feigned. I plied them with questions in a way that must have been to them extremely disagreeable; but with exemplary patience they tried to answer all my objections. Next, just to see how far the absurdity had extended, I took in one of the Spiritualistic newspapers, using, however, the precaution to write a letter saying that my object in thus patronising their press, was to expose the fraud of the mediums and the folly of their dupes; and of an evening one or two congenial friends and myself read this paper, and nearly rolled off our chairs with laughing. I was, however, more than amused; I was often annoyed and shocked, as I have long been a Christian, and it seemed to me that much of what I read was a horrible parody of our religion. At last, there was put into my hand by a Spiritualist friend a book, which purported to have been written through a medium by spirits, and which was wonderful for its truth and power, though the alleged source of the book was a great stumbling-block to me. I therefore, for the first time, thought it worth while to go to see some of these marvels for myself, so as to come to a rational conclusion regarding them; and in determining to make an investigation, I resolved to be quite impartial, that is, to give the mediums every fair opportunity, at the same time that I exercised the best of my faculties to guard against imposture. It had been my idea that mediums would only hold sittings in their own rooms, or, at any rate, only where they had facilities for using previously prepared apparatus; but I found them willing to meet me on my own grounds, at my own time. I therefore arranged for one of them, a gentleman, to come to my house, where we had two sittings, a week apart. Both these sittings were lamentable failures, and even the medium acknowledged that nothing satisfactory had occurred. It is true that on one occasion my books became remarkably lively, and fell about the table and on the

floor, some of them dancing after their fall in a way I never know books do before; but this happened in the dark, and though certainly I myself could not have manufactured the "manifestations" under the circumstances in which the medium was placed, I am not sure that a practised juggler could not have done it.

Thinking I had proved one too many for this medium, I sought out another to experiment on, and this time I chose a lady, who is said by those Spiritualists who knew her, to be the best "voice medium" in London; that is, it is said that spirits can speak in her presence as if they were once more clothed in their bodies of flesh, and that without using her physical organism at all. I was introduced to her by a friend, at whose house the first sitting took place.

To begin with we sat in daylight, and various raps came, while also the furniture moved in an unaccountable manner; but I saw nothing to convince me. We then shut out the light, and sat in total darkness. Almost immediately a voice began to speak, and it continued to speak, with intervals, for about half-an-hour. It was a strong male voice, with nothing peculiar about it, except a little roughness; and all that was said was very proper, but not very original, though now and then there were some rather witty repartees to the remarks made by myself and others. We had what I would call a jolly evening, but I came away far from being converted.

The following week we had a sitting in my own house, the medium and her husband coming all the way across London for the purpose; and I may mention that she is not a professional medium, and she asked nothing but my thanks for her trouble. This sitting was very like the previous one, only some of my own deceased friends purported to come; and though they said they could not themselves speak aloud, they gave me messages through the ghost-speaker whom I have mentioned already. These messengers were nothing out of the common, except that I was informed I myself was a medium, and that if I sat at a table with a pencil in my hand, my deceased friends would be able to write to me.

This seemed a crucial test, and the moment my guests had left, I sat in a room by myself to put it to the proof. For a while nothing came, and I was laughing at the whole affair, when suddenly my hand felt as if violently seized and forced to perform extraordinary antics over the paper; and at last it wrote short and broken sentences quite independently of my will. These sentences were often unintelligible, but when I could understand them, they were usually contrary to my preconceived notions. The best one was, "Every one is a medium, only you are a writing one."

Since then I have had a great deal of writing of various kinds, religious and secular; grave and gay; prose and poetry; also in English and French, though I have not spoken French for about twelve years, and have almost forgotten the language. This writing comes one word at a time, and beforehand I have no conception of what is coming; yet the sentences are well composed, and in a flowing style; and sometimes a long and solid argument is thus written out, through which runs a much better-sustained train of thought than I am, in my normal state, capable of. As to the poetry, I had not been guilty of writing verse since two attempts at prize poems when I was a boy at school, and, nevertheless, hymns came out word by word, without thought or trouble on my part.

This is what I want explained, and if any one can make any suggestions, I shall be very glad.

I may add that some of the writing has been most extraordinary in character, often false, and sometimes what I feel inclined to call blasphemous; but most of it has been beautiful, and certainly not the twaddle that "spirit" communications are generally supposed to be.

The physical phenomena we are investigating patiently at the house of a friend, without the aid of so-called mediums; and though nothing has yet taken place worth recording, the furniture is dragged about. Careful experiment seems to me the only way of arriving at the truth.

I do not wish my name yet to appear in print, but I leave it to your discretion to give it to anyone who may ask for it. King William-street, E.C., January 3rd, 1873.

G. K.

PSYCHIC FORCE.

SIR,—In the expectation that a third edition of Mr. Serjeant Cox's book upon "Psychic Force" will soon appear, the second having been announced as exhausted, it is to be hoped he will either admit or disavow the following state-

ment contained in an interesting pamphlet which has lately been published.*

The author says "Mr. Serjeant Cox told me that he had had many *seances* with Mr. Home, at his own private house, and that all the manifestations were in the light, and with no possibility of trickery." Mr. Cox is reported to have said, "If Mr. Home was sitting at one end of the table, and I at the other, whatever I asked for was brought to me by invisible power. A hand-bell was taken up from the table, and rung by unseen power. I requested the bell should be brought to me. It was placed in my hands, and as I took the bell I felt the fingers on a natural hand, although I could not see them. I requested that my pocket-book should be taken from my pockets; while the pocket-book was being drawn out I seized the hand that was taking it away by the wrist. The hand and wrist felt as natural as the natural member, though I could not see it." Page 39, and in the following page is a narrative quite as remarkable.

It would be very obliging if the learned gentleman would have the goodness to state in what respect the so-called "Psychic" phenomena described by him differ from those ascribed to spirits who have become disembodied. H.

Edinburgh.

AMERICAN SPIRITUALISM.

(From our own Correspondent.)

Boston, U.S., Dec. 16th, 1872.

SPIRITUALISTS here are holding a series of meetings at the music hall, on Sunday afternoons, and it was a strange sight to an Englishman like myself to behold two thousand people listening to a lecture by an avowed Spiritualist. Yesterday Professor W. Denton lectured to an audience of more than two thousand people on "Poverty, its Causes and its Cure." After a few remarks on the effects of poverty, the lecturer remarked that various religious teachers had passed encomiums on poverty, and quoted this passage among others, "Blessed are ye poor, &c.," "but," added he, "the Church is making very little attempt to secure the blessing." He alluded to the effects of poverty on the body, obliging people to live in small close houses, and thus causing disease, while, at the same time, it prevents their securing proper medical aid; on the mind, debarring them from books of travel, and other means of education; on the morals, making them dependent, and diminishing their self-respect. As causes of poverty he dwelt upon ignorance and waste; waste of material in war and in intemperance; waste of labour and time; waste produced by the tyranny of fashion. He told his audience they were in slavery to this deity of fashion, both men and women. Idleness was, he said, another fruitful cause of poverty. Men looked on labour as a part of Adam's curse, and would not do more than they were compelled; for this orthodoxy was in part responsible. He then advocated strongly the doctrine that the land should not be owned by private parties, but should belong to the State, and only be put into the hands of those who actually made use of it, returning it to the State when they ceased to work it. In conclusion, he strongly advised every man to get even a small piece of land, and then, with industry and economy, he might lay up treasure for himself, sufficient to set him above the reach of poverty.

One newspaper discussion on Spiritualism has begun in *Public Opinion*, and another in the *National Reformer*.

MR. SERJEANT COX has in the press a popular introduction to Psychology, to be entitled, *Why am I?* It will appear in February.

* "Eight Days with the Spiritualists," by James Gillingham, Chard. F. Pittman, Paternoster-row, London.

HOW TO FORM SPIRIT CIRCLES.

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

1. Let the room be of a comfortable temperature, but cool rather than warm—let arrangements be made that nobody shall enter it, and that there shall be no interruption for one hour during the sitting of the circle.

2. Let the circle consist of four, five, or six individuals, about the same number of each sex. Sit round an uncovered wooden table, with all the palms of the hands in contact with its top surface. Whether the hands touch each other or not is usually of no importance. Any table will do, just large enough to conveniently accommodate the sitters. The removal of a hand from the table for a few seconds does no harm, but when one of the sitters breaks the circle by leaving the table it sometimes, but not always, very considerably delays the manifestations.

3. Before the sitting begins, place some pointed lead-pencils and some sheets of clean writing paper on the table, to write down any communications that may be obtained.

4. People who do not like each other should not sit in the same circle, for such a want of harmony tends to prevent manifestations, except with well-developed physical mediums; it is not yet known why. Belief or unbelief has no influence on the manifestations, but an acrid feeling against them is a weakening influence.

5. Before the manifestations begin, it is well to engage in general conversation or in singing, and it is best that neither should be of a frivolous nature. A prayerful, earnest feeling among the members of the circle gives the higher spirits more power to come to the circle, and makes it more difficult for the lower spirits to get near.

6. The first symptom of the invisible power at work is often a feeling like a cool wind sweeping over the hands. The first manifestations will probably be table tiltings or raps.

7. When motions of the table or sounds are produced freely, to avoid confusion, let one person only speak, and talk to the table as to an intelligent being. Let him tell the table that three tilts or raps mean "Yes," one means "No," and two mean "Doubtful," and ask whether the arrangement is understood. If three signals be given in answer, then say, "If I speak the letters of the alphabet slowly, will you signal every time I come to the letter you want, and spell us out a message?" Should three signals be given, set to work on the plan proposed, and from this time an intelligent system of communication is established.

8. Afterwards the question should be put, "Are we sitting in the right order to get the best manifestations?" Probably some members of the circle will then be told to change seats with each other, and the signals will be afterwards strengthened. Next ask, "Who is the medium?" When spirits come asserting themselves to be related or known to anybody present, well-chosen questions should be put to test the accuracy of the statements, as spirits out of the body have all the virtues and all the failings of spirits in the body.

9. A powerful physical medium is usually a person of an impulsive, affectionate, and genial nature, and very sensitive to mesmeric influences. The majority of media are ladies.

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

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

G. H. ANDREWS,

TAILOR, &c.,

61, LAMBS CONDUIT STREET, FOUNDLING, W.C.

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