

The Spiritualist.

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

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HOW SPIRITUALISM GROWS.

A KNOWLEDGE of some of the conditions which influence the growth of the Spiritual movement is useful, because it influences the conduct of those who desire to promote the public welfare, by bringing the facts of Spiritualism home to the intellect and heart of every living soul. This knowledge can only be obtained by experience. The truths of Spiritualism may be disseminated by verbal teaching and by practical demonstration. The first plan was tried in Kilburn and North London, for a year or more, by Messrs. Pearce, Swinton, and others; they did scarcely anything in the matter of presenting the phenomena for the observation of enquirers, but by speaking and printing they disseminated information, and impressed upon those who were interested the necessity of testing the matter in their own homes. The result of this was that they disseminated a knowledge of Spiritualism far and wide in the district, causing many new spirit circles to be formed, and new mediums to be developed, so that to the present day the influence of the labours of the Kilburn Society of Spiritualists is felt in many a home. By lecturing and printing the whole subject may be fairly argued out in any district, and those persons who have a natural tendency to enter into the ranks of Spiritualism quickly test the reality of the phenomena among themselves. A great advantage of this plan of action is, that people uninterested in the subject, and not naturally of a spiritual turn of mind, are not introduced to existing spirit circles to spoil the manifestations and worry the mediums.

Spiritualism has an organic growth of its own, which can neither be much accelerated nor much retarded by

external conditions. Discussions in the *Times* and other newspapers make no converts; they simply very slightly accelerate the growth of the movement, by loosening the surrounding soil, or, in other words, by lessening the popular prejudice. The circulation of the Spiritual periodicals gives decided statistical evidence that Spiritualism grows very slowly and very steadily, irrespective almost of favourable or adverse external conditions. It separates from the mass of society persons mentally fitted to enter its ranks, and remorselessly shuts out others whose mental nature places them outside its pale. Those who are once thoroughly imbued with Spiritualism never desert the standard to return to the dust and ashes of theological speculations. Spiritualism fights for every inch of ground it gains, but its progress is sure and strong, and every convert has practical demonstration of the truth of the subject. Hard, worldly people, who cheat or injure each other, cannot possibly enter the inner circles of Spiritualism, and anybody who studies the mental and moral characteristics of individuals, can tell what persons can easily be converted to Spiritualism, also what persons it is utterly impossible to bring into the movement, however much pains may be taken by their friends to make converts of them.

The suspicious appearances surrounding a large proportion of the spiritual phenomena, act very beneficially as a sieve or filter, through which persons of an inferior mental nature cannot penetrate. Persevering hard work is necessary to pierce through this barrier, which at once repels superficial and suspicious enquirers. Those only who have some confidence in human nature, and do not distrust the integrity of the friends who have previously passed through the barrier, at last discover the reality of the brilliant truths beyond the external cloud. Thus, Spiritualists are spiritually united, held together by mutual confidence and mutual affection, more than by mere agreement as to the reality of certain mechanical effects. A garotter and a philosopher may agree as to the breaking strain of a bar of iron, or as to the reality of any other physical fact, but no spiritual union is thereby established between them. Spiritual phenomena, on the other hand, so operate on the minds of enquirers, as to separate from the outside world, and bring together people in mental sympathy with each other, and with things spiritual. Hence the tendency of Spiritualism is to twine itself round the affections and the innermost social life of its converts, whereby the movement acquires a strength altogether unknown in bodies united by conditions of a more worldly and external nature.

SPIRITUAL POWERS.

THE following lines are quoted from *A Lyric of the Golden Age*,* a spirit poem, delivered through the trance-mediumship of Mr. T. L. Harris, and taken down in shorthand as the words fell from his lips. It will be remembered that Mr. Harris was the head of the American community joined a few years since by Mr. Laurence Oliphant, M.P.:—

Through harmony in body, heart and brain,
Through harmony of wisdom, love and use,
Man blooms in every faculty of soul,
And every organ of the cultured mind,
And consciousness itself becomes inspired,
And man reflects the streaming thoughts that shine
Through spirit atmospheres upon the world.

* Published by John Thomson, 39, John-street, Glasgow.

He takes impressions from the entities
Of the Divine Existence ; in his sleep
He passes through the golden gate that opens
Into the splendours of the Spirit-world ;
He wakes beyond the body and its sphere,
He is at liberty from outward things.

This state of inner waking is beyond
The state men first take on beyond the grave,
Because the nervous essence that first clothes
The spirit, leaving the dissolving form,
When mind becomes clairvoyant, yet remains
Connected with the outer particles ;
And when this state grows perfect, man ascends
The spiral pathway of the upper life,
His errors being dormant, and he learns
Eternal and unutterable things,
That never are and never can be known
Till all the outward faculties of man
In perfect harmony prevent no ray,
But shine translucent from the light above.

Men cannot tell the secrets of the life
Beyond the portals of the natural sphere ;
At best they dimly shadow out the truth,—
Too glorious 'tis for mortal minds to bear.
When mortal puts on immortality,
Corruption incorruption, when the grave
Hath lost its sting and death its victory,
When, free from all the passions of the earth,
The soul becomes a conscious element
In the One Harmony that moves through all,
Man is translated to a realm of thought
Incomprehensible to minds in time.
A language infinite in thought, whose tones
Are as the accents of Almighty God,
Assumes the place of the external tongue.
He speaks as he is wrought upon by powers
Innumerable and beyond himself,
And can at will in perfect freedom change
His state each hour, as crystals change their hue,
Turned at a varied angle to the sun.
Humanity in heaven has varied forms ;
Each Race of Angels differs in the sphere
Of its delight. Celestial faculties,
Varied as hues and harmonies of morn
And noon and sunset, alternating, give
Each various race some glory which is new
And special, and its own appropriate name.
This speciality may be received
By radiant spirits of each kindred sphere.
On earth men send their writings to their friends ;
In heaven they give divinely glorious states,
Transmuting by the mighty alchemy
Of thought the spherical air around their friends ;
And filling up the void with images
Of loveliest truths in loveliest forms combined,
Whose beauty winds like groves of Paradise
Round the tranced Angel whom they visit.
Angelic lovers give their blended love ;
Sages their intellectual realms of truth ;
Poets inspire the spirit till it grows
Itself a melody, and floats afar
Through unimagined realms and seas of bliss,
And universal heavens of happy life.
Men give cold thoughts and words on earth below,
But living worlds and spheres of bliss above.
Shakespeare gave Hamlet, Romeo, Juliet,
Art-forms that, clothed with beauty, walk the world
And multiply themselves in every brain ;
Cordelia, Desdemona, crownless Lear,
Timon and Shylock, Falstaff and his crew,
Titania, Puck and Oberon, and all
The fays of that sweet Midsummer-Night's Dream,
Ariel, Miranda, gifted Prospero,
Each form the type of some essential state
Of mind or heart, some gift or sphere of power,
Some use or prescience of the intellect ;
His thoughts have grown art-poems to the world,
Sweet, deathless entities, for he became
Creative. All the Angel-peopled sun
Is one transcendent Art-realm, where unfold
Myriads on myriads of evolving forms,
Which the artistic faculties of mind
Create, projecting outward from themselves ;

And Angels dramatize their radiant thoughts,
Marshaled in stately theatres, that open
Their vast prosceniums for the inner sight.

Pass into rapport with an Angel's mind,
And it becomes to you a living world,
Because each thought has its appropriate form.
The idea in the image grows revealed ;
Therefore the wonders of the life to be
Transcend imagination. Every mind
Creates a universe within itself,
As various as the worlds that people space,
The constellations of the singing stars,
The multitudinous angel-peopled isles,
Transferring all it sees, or hears, or thinks,
All its enjoyments, all its ecstasies,
Into its own pure being, there to be
Form in the picture gallery of the brain,
And statues in the Pantheon of the soul,
And landscapes in the spheres of memory,
Beatified in its perpetual life.
Man hath such universe within himself,
Even while he dwells below ; strange are the beams
That gild the mountains of the soul in sleep,
The happy valleys, whose fair landscapes lie
Bathed in purpureal halos, that disclose
Temple and palace, grotto, glen and lake,
And silver stream and lotus-covered pool,
And waterfall with rainbows glittering o'er ;—
That world is man's own consciousness revealed.

'Tis hard to give man's thoughts to the child's brain,
Or outward light to infants in the womb ;
So hard it is to give to mortal man
Defined conceptions of immortal life.
The charge of mysticism that all time
Has aimed at Revelation, is deserved.
And mystery is the setting of the soul,
Receding in the dimness of its sleep.
When all the senses lie diffused in rest,
And an apparent death usurps the place
Of the accustomed habitude of man,
When eye and ear alike have lost their power,
How wonderful is that enchanted state ;
And yet 'tis veiled in deepest mystery all.

Suppose no man had ever slept and dreamed,
And one should rise among his fellow-men
Able to pass into that mystic realm
Of outward slumber and interior sight ;—
Men comprehend things by experience,
And, since his differed from the world around,
No other man knowing the state of sleep,
He would be styled a liar and a knave,
Chained in a madhouse, torn by human wolves,
Doomed by the Church and exiled by mankind.

The argument, that nothing ever came
From Spirits or the Spiritual World
Is very ancient. The Philosopher
Said to the Seer, " All that you see I know."
The Seer, in his deep wisdom, made reply,
" All that you know I see." The outward mind
Shines in reflected beams and borrowed rays
From inspirations through all ancient time
Diffused, and made a part of the world's thought ;
The Seer, upon the other hand, discerns,
With an original insight, what the world
Takes from its ancestral authority.
All that Isaiah saw was seen before,
And yet his state was real ; all ablaze
Before him shone the New Jerusalem.
The Spirit-movements of the Present Age
Approve themselves as real as the old,
Because the same objection smites at each ;
That is, that they are mystical and dim.
Till they become each man's experience,
All spiritual states are mystical.
Till man unfolds new faculties of mind,
And floats into the harmony of things,
Inhales the fragrance of the blessed spheres,
And rests within the perfect peace of God
That passeth understanding, Inner Life
Seems to the mind upon its sensuous plane
The poet's fancy and enthusiast's dream.

As the great atmosphere, whose massive weight
 Presses upon the body, is not felt,
 The mightier Spirit-ether, that descends
 And holds the spirit in its fixed embrace,
 Is all unknown, though in its breath we live.
 Through solid substance runs th' electric flame,
 Invisible to sight ; the mountains ope
 For its mysterious movement, and the sea ;
 So flashes thought ; the Spirit like a sun,
 Yet shaped in human form, in luminous robe
 Of living light, pervades the natural sphere ;
 And thoughts, like sun-fires, penetrate the world,
 And go where they are sent ; so mind with mind
 Communicates though oceans roll between.
 Affinity determines intercourse.
 Surely as chemical affinities
 Unite and blend material particles,
 Moral affinities unite mankind.
 All men are parts of one another ; none
 Live separate from the being of the race ;
 All share in its ascension ; for a time,
 Perhaps, misled and trodden under foot,
 But destined at the last to culminate,
 Rise with its sun and triumph with its noon.
 There is a triumphing, all-conquering law—
 The evolution of interior powers,
 Which makes all men seraphic and complete
 In the Integral harmony of life,
 Wrought out by God, through inmosts of the soul,
 To ultimates of the external form ;—
 'Tis fixed in the necessity of things.

Peal the great Truth from star to answering star,
 Blazon it on thy shield, O orb of day,
 Breathe it in all your sweets, ye summer flowers,
 Chant it, ye winds, in all your harmonies.
 Let the dull midnight feel it, let the grave,
 Until it bursts its massive gates to let
 The conquering Lord of light and mercy in.
 Chant it in temples that no human hands
 Have built on heavenly mountains in the skies,
 Angels and hierarchs of truth and love :—
 Messiah-like, God-manifest in law,
 As once in flesh, the Harmonizing Power
 Streams from the Infinite, pervades mankind,
 Uplifts the blind from ignorance and sin,
 Smites down the idols of mythology,
 Raises the dead world from its grave, reveals
 Immortal light to the recovered blind,
 Restores the paralytic sons of fear
 To intellectual vigour, wipes away
 All tear-drops from all eyes, and feeds the race
 With science, art and culture multiplied,
 And clothing all the world with plenteousness,
 While Angels chant "Glory to God on high,
 And peace on earth and love for evermore."

Review.

Another World, or Fragments from the Star City of Montalluyah. By Hermes. London: Samuel Tinsley. 1873.

This is a curious book, which professes to describe the manners and customs of people dwelling upon another planet. In the preface the editor of the book states that the account is derived not from the imagination but from actual knowledge, and is not written as a satire upon the follies of mankind. He adds that many years passed away, and many tests were applied, before all doubts as to the reliability of the information received were removed from his own mind, but that if he attempted to explain how the facts reached him, the incredulity of the reader would be increased, because similar experiences would be outside the pale of his own knowledge.

Accepting the statement of the anonymous editor, that he believes the contents of the book to be drawn

from actual knowledge, the probability is that the narrative was given through the mediumship of a private individual. It is not impossible that spirits from another planet may sometimes communicate, with more or less precision through a medium ; it is also not impossible that scenes upon another world may be observed through the agency of clairvoyance, though many long years must pass away before all the sources of error incidental to the obtaining of knowledge by these methods, can be understood and eliminated. The statements made in the book are like those which might be received through a partially developed trance or writing medium. In such cases the messages are often very much unconsciously coloured by the thoughts of the medium, especially when the medium is one who never becomes insensible while the communications are being given.

The professed author of the book narrates how he became the chief ruler of Montalluyah, and at once began to reform the evils existing in society throughout his empire ; but the circumstance is palpable that the evils he had to remove were precisely those which afflict English society at the present day. There is less difference at the outset, between the dwellers in London and the dwellers in Montalluyah, than there is between an Englishman and a Chinaman. Thus, the description of the original condition of Montalluyah would appear to have been conceived in an English brain, or to have had to pass through the brain of an English person before it was written. When it is remembered that the differences in the force of gravity and the amount of temperature, would cause such very great physical differences in all kinds of organic life upon another planet, as compared with organic life upon the earth, when also the variations in the length of day and night are considered, it becomes the more evident that many of the thoughts in the book are of mundane origin. A vague idea pervades the popular English mind, that electricity has extraordinary powers. If a table rises in the air, or anything inexplicable takes place, Mrs. Grundy often satisfies her own mind with the remark, "It's all electricity!" In the book now under notice, there are said to be many different kinds of electricity which are applied upon another planet to a great variety of useful purposes, yet no practical information is given in the book how to separate the alleged different kinds of electricities, or how to apply them to the useful purposes mentioned, so that the communication stops just where it might begin to be valuable. The editor of the book, it is but fair to state, is conscious of the shortcomings just mentioned. He says, speaking of himself in the third person,—

If the fragments had been less fragmentary, and fuller information had been offered on the various subjects which fall under consideration, he would have been better satisfied. Nevertheless he reflects that it would be hardly reasonable to expect in facts made known under exceptional circumstances, the fulness of detail which we have a right to demand, when on our own planet we essay to make discoveries at the cost only of labour and research. He looks upon the fragments as "intellectual aerolites," which have dropped here, uninfluenced by the will of man ; as varied pieces detached from the mass of facts which constitute the possessions of another planet, and rather as thrown by nature into rugged heaps than as having been symmetrically arranged by the hand of an artist.

In all mediumship, the individuality of the medium and the individuality of the communicating spirit seem to be blended ; sometimes the one preponderates and sometimes the other. The best mediums are easily and frequently entranced. The less developed mediums

are seldom or never entranced; and the messages through these are usually very considerably unconsciously coloured by their own thoughts and modes of expression. If the contents of the book before us were given through mediumship, there would appear to be more of the individuality of the medium than of the spirit in the messages received, and whether the spirit attempting to communicate belonged to the earth or another planet, we think there is no evidence in the book to show. All communications of this kind should, however, be printed, with full particulars about the method by which they were given, and a description of the development of the mediumship, so that the matter published may be of use to the rising body of students of mental science.

The book is an entertaining one, and contains suggestions of a valuable character relating to education and to social reforms. To the general reader it will be of as much interest as the late Lord Lytton's book, *The Coming Race*, it being a work of somewhat the same style.

SPIRIT FORMS AND FACES.

OCCASIONALLY, though not often, the work of observing the development of phenomena and of trying experiments at the spirit circle held at the house of Mr. H. Cook, at Hackney, is retarded for the purpose of trying physical tests for the benefit of Spiritualists not present. Mr. Blackburn devised one test which has recently been tried, by which a lock of Miss Cook's hair (which is all really growing on her head) is brought out through an orifice in the lower part of the cabinet, and the end fastened outside. Spirit faces and hands then show themselves at the aperture high above, in the manner described in the following letter:—

To the Editor of the *Spiritualist*.

SIR,—On Saturday, the 1st of March, I was at Mr. Cook's circle. Before going into the details of the sitting, I had,

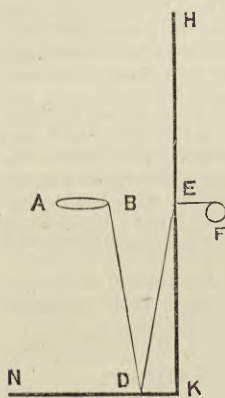


FIG. 1.

perhaps, better refer you to the accompanying diagram, Fig. 1, in which N K is the floor of the cabinet; A B a piece of tape round Miss Cook's waist, securely knotted and sealed at B. D a piece of brass fastened by two screws to the floor inside the cabinet; seals were put over the heads of these screws, so that no screwdriver could be introduced without disturbing the wax. The tape was then passed from B through a hole in the brass at D, thence through the cabinet door at E, and the end tied to a chair outside at F. The leg of the chair was placed on a piece of white paper, so that the least movement would have been indicated. When Miss Cook was thus secured, faces were shown as usual.

I will not give a detailed account of

them, as it has been so often done in the *Spiritualist*. A break in the *seance* now took place, and on our returning to the *seance* room, Miss Cook was tied as above, but in addition her hands were tied together, and to the front part of the tape which was round her waist; all the knots were carefully sealed. When she had been in the cabinet some little time, Katie asked for a piece of tape; two or three yards were given to her, which she threw out with great indignation, saying it was not half enough; seven or eight yards were then handed in, and in a very few minutes we were requested to open the cabinet, when we found each of Miss Cook's feet tied securely to a leg of the chair. Both her arms above the elbow were tied very tightly with double knots, then the two ends secured to the back part of the chair on which she sat. Katie requested that all the knots might be untied; a lady was deputed to do this, and it took, by my watch, rather more than eight

minutes to accomplish it, the point of a pair of scissors being necessary to loosen some of the knots. A new experiment was then attempted, but as it was not successful, I need not occupy space by recording it.

On Monday, the 3rd of March, I was again at Mr. Cook's when only Mr. Cook's family, Mr. Harrison, Mr. Pycock, and myself were present. We now agreed that no test should be applied, but that the cabinet should be arranged as described in Mr. Tapp's letter in the *Spiritualist* of the 1st inst. This was done, and when Miss Cook was in the cabinet, the light was nearly extinguished. After a short interval, a white, full length figure was dimly visible; in a few minutes we were allowed to have more light, but still to keep the gas rather low. The shawl or rug in front was then seen to be pulled back, and a white figure showed herself full length, which appeared to me to be quite two, if not three, inches taller than Miss Cook; her feet and hands were bare, and much larger than Miss Cook's. I could clearly distinguish every toe, and on my saying she was taller than Miss Cook, she stamped her foot on the ground to show she was not on tiptoe. She lifted her dress, and we saw her bare leg a few inches above the ankle. She stooped, picked up paper from the floor, and also took paper and my pencil from a table near the cabinet; then, in our presence, wrote on different pieces of paper. One was directed to me, and was as follows:—

Soon I shall be able to give this manifestation under test conditions, but for a little time I must have my own way. If I had had proper conditions, I could have done this before.—A. MORGAN.

I should say that she stood writing in our presence five minutes; I did not look at my watch, so cannot be very positive on this point. Before Katie left, and the first part of the *seance* closed, we asked her if a test proposed by Mr. Blackburn could be safely tried; and on her replying in the affirmative, we opened the cabinet, awoke Miss Cook (whom we found entranced), and went upstairs for refreshments.

On returning to the *seance* room, Miss Cook's hands were tied together with tape, and the knot sealed. A lock of Miss Cook's hair was then passed through a bodkin and tied with twine, so that the hair could not get out of the eye of the bodkin. Hair and bodkin, after Miss Cook had seated herself, were passed through the division between the door and the portion of the cabinet to which the hinges are attached; on this

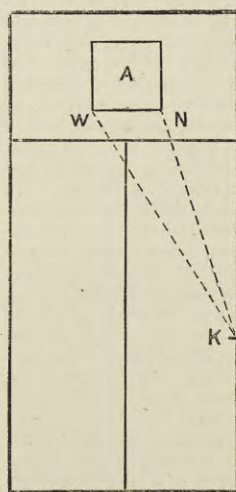


FIG. 2.

occasion the hair was about two inches above K, Fig. 2. The bottom of the aperture is shown at W N; the distance from K to N is three feet and half an inch; from K to W three feet four inches. Miss Cook's head was less than two inches from the inside of the cabinet at K, this being all the slack the length of the lock of hair would allow. The cabinet was then closed, which jammed the hair very tightly; hair and bodkin were plainly to be seen by all during the whole of this second part of the sitting. Miss Cook's arm was measured, and found to be two feet three inches from the top of her shoulder to the extreme end of her fingers; but it should be remembered that her shoulder must have been some inches below the hair, so that supposing both hands to be free, instead of being together, she could not possibly have reached within

several inches of the bottom of the aperture, but her hands being tied closely together, I feel sure that neither could get within twelve or more inches of the aperture. While Miss Cook was so secured, faces and hands as usual showed themselves, and three or four of the circle were called up to the aperture, myself among the number. I placed my fingers just inside the aperture, and keeping them parallel to the floor of the cabinet, they were shaken, pressed, and patted sufficiently to allow of every one in the room hearing the sound; then two rings were taken from my little finger; one was replaced, the other retained; and when Miss Cook came out of the cabinet, my ring was hung on to her earring, which was not a hook as they are now usually worn, but a ring closing with a spring, and she was obliged to apply to a lady present to get it off. I need scarcely add that the seal on the knot of the tape, which secured the hands, was quite perfect. I, before the bodkin was removed, carefully examined the lock of hair, and

can positively declare that it was growing on Miss Cook's head. To satisfy me on this point, she kindly allowed me to pass my fingers on to the skin of the head. Now, if any of our sceptical friends, or others, want more convincing tests than the above to prove Miss Cook's honesty, and that it was not either her hands or face that were shown, all I can say is, that I am unable to suggest anything likely to convince them. It is very easy to cry out, "Imposture, humbug!" &c.; but my experience of the world teaches me that those who are the most ready to suspect others are those who are not over reliable themselves. I would also remind all who honour me by reading this, that when Katie appeared in full length outside the cabinet, her feet and legs were bare, whereas, of course, Miss Cook had on boots and stockings. Again, that Katie was clothed in a long and rather full white robe, such as Miss Cook could not possibly have concealed about her person, especially as her figure happens to be very small. I carefully examined every portion of the cabinet, and nothing of the sort was in it. I am fully aware that it may with truth be said that the full length form did not appear under test conditions, but I am permitted to say that all who saw it were fully convinced that it could not possibly be Miss Cook's figure that appeared.

On Thursday, the 6th of March, I was again at Mr. Cook's. The cabinet was arranged as on the last occasion, and Katie fulfilled the promise written to me, and named above, as to test conditions. When Miss Cook first entered the cabinet, no tests were resorted to, but very soon a voice came, requesting me to tie Miss Cook's hands; this I did securely with tape, sealing the knots. Both hands were tied together, and as closely as could be arranged, so as to use sealing-wax. The gas was low. One hand was at once shown through the aperture, and on my saying I could not see it distinctly, we were permitted to have more light, so that the hand was visible to all. Gas was again lowered, and in a short time the full length figure, with hands, and feet naked as before, pulled back the rug in front and appeared as on Monday; both hands were free, and at my request the arms were extended at full length, so as, with the body, to form a cross. I should before have stated that after the first appearance this evening we had more light than on Monday. It usually follows that as these manifestations progress more light can be permitted. I will not go into further detail, as my letter is already of what I fear you will consider an inconvenient length; I must, however, beg you to recollect that all this time Miss Cook's hands were tied together, and knots sealed, whereas the hands of the full length figure were quite free, the arms being peculiarly long. On opening the cabinet we found Miss Cook entranced, with the tape and seals confining her hands quite secure. A break in the *seance* then took place. On returning to the *seance* room Miss Cook's hands were tied and sealed as before. Mr. Blackburn's hair test was then resorted to under the same conditions as on Monday, but to render this test more easily understood by those who were not present, I must refer them to Fig. 2, representing the front of the cabinet. A is the aperture through which the faces are shown; K the spot through which the hair and bodkin were passed, so as to be seen by all the circle, and to prevent the possibility of their being slipped higher up, a small wedge was placed just above, so that had this been attempted, the wedge must have been displaced the distance, as I have before stated. From K to N was three feet and half an inch; from K to W three feet four inches; and I again remind you, Miss Cook's shoulder must have been lower. The door of the cabinet had scarcely closed before hands were exhibited at the aperture, and in a short time two or three different faces; one with very black eyes and a thick black beard. I and others were called up to the cabinet. I placed my hand between W and N (Fig. 2); at first only my fingers inside; they were taken firm hold of, my whole hand pulled in, squeezed, and scratched, so as to be slightly painful. This was done at my request, because I know Miss Cook's nails to be peculiarly short. Others stated that they were treated much in the same way. I think that as Miss Cook's hands were tied together, and the distance from W and N and K remembered, I may venture to say that it was a physical impossibility that Miss Cook's hands could have taken hold of mine, or that her face could have come to the aperture. I would further ask those who are willing to impute dishonesty to any one but themselves, how, when the full length figure was seen, Miss Cook could possibly (were she disposed to do so) get the white robe on when her hands were securely tied together. I am almost ashamed to occupy your space with absurd questions; the fault is not mine, but

belongs to those who resort to such grumbling. I have of late seen much of Miss Cook and her family, with whom she resides, and after very close observation, I affirm that I have as much confidence in the integrity of the whole party as in my own, or that of any other friend with whom I am acquainted. J. C. LUXMOORE.

16, Gloster-square, Hyde Park.

Mr. B. W. Pycock, of 33, Surrey-street, Strand, has sent us the following description of the *seance* of March 3rd:—

The privilege of being allowed to be present at the great test sitting that took place at Mr. Cook's last evening has been a pleasure and satisfaction to me I find it difficult to express. My calling there was as unexpected to the family as it was to myself at midday; however, to this wonderful test. Having taken our places in the seance-room, the circle was formed by Mr. J. C. Luxmoore, Mrs. Corner, Mr. Harrison, myself, Mrs. Cook, Mary, and three children. Our amiable medium, Miss Cook, entered the cabinet, which was dressed as described by Mr. Tapp in your last issue of the *Spiritualist*. Katie soon told us of her presence, and said she intended to show us her form; in five or six minutes she began peeping through the folds of the curtain, and in a quarter of an hour diffidently stepped out from behind in a robe of spotless and perfect white, of ancient, graceful form; gaining strength, she came out fully before us, took up paper, wrote messages to two of our party, keeping up a pleasant and instructive, but whispering, conversation. On my remarking about the purity of her robe, she put a sheet of paper beside it, which became dark by comparison. We asked if she objected to the test proposed by Mr. Blackburn, that her medium should be secured through the side of the cabinet by *her hair*. She said "No," and seemed pleased, then left us for the test sitting.

Miss Cook readily conceded to our proposition of securing her head to the door by a lock of her hair, passed through the crevice formed by the hinges of the door. It fell to my lot to secure her, and suggest the means. I asked for and obtained a large bodkin, threaded it with her lock of hair, and then tied the ends (after passing through the eye of the bodkin) back on the main lock of hair. Miss Cook seated herself on the low chair inside the cabinet; I passed the bodkin through the crevice of the door; the hair and bodkin never once moved during the long *seance*; and I must not omit to say that the lock was only sufficiently long to allow the head to move one inch inside the cabinet, without a very painful strain, Miss Cook's head being then three feet one inch from the centre of the bottom of the opening in the cabinet from which the faces appear. Miss Cook's hands were tied together, and the final knot sealed. Not five minutes elapsed before a face appeared at the opening; it was pale, cold, and death-like, without the slightest resemblance to the medium. The next was a face with bright, glassy eyes, and very marked features; the next was a stout man's face, with abundant black whiskers, but expressionless; the fourth was the face of a very aged woman, much wrinkled, with sharp, high cheek-bones; then the whiskered man returned; Katie keeping up a very humorous conversation, and, declining to show her face, bade us good night.

In the whole of my long and varied experiences at *seances*, both in this country and America, I have never witnessed anything as a test so thoroughly beyond dispute.

B. W. PYCOCK.

In a subsequent letter Mr. Pycock says:—

I have neglected to say to you that I think an equal, if not a stronger, test than the one on Monday, the 3rd inst., was that on Thursday evening, March 6th. After securing Miss Cook by the hair and hands, as described in my account of the previous *seance*, with a rather greater distance between her head and the opening over the cabinet doors, you will remember the spirit hands soundly and loudly slapped the back of my hands, which I had rested by accident in the opening, while securing the cabinet doors. I am quite sure one minute had not elapsed from my hands leaving her hair secured in the door to the hand appearing and touching mine outside; the test both surprising and pleasing. B. W. PYCOCK.

In all the lock of hair experiments described in the above letters Miss Cook's hands were firmly tied together with tape, and the final knot sealed with wax and Mr. Luxmoore's signet-ring.

Last Monday evening, March 10th, at a *seance* at Mr. Cook's, a lock of Miss Cook's hair was tied to a bodkin and fixed outside the door as usual, by an engineer, a gentleman who frequently aids Mr. C. F. Varley, F.R.S., in his researches, by executing delicate experiments for him. Hands and faces appeared at the aperture, although the hands of the medium were tied together with tape and sealed. Dr. John Purdon, Mrs. Corner, and Mr. J. C. Luxmoore were present at this *seance*.

Last Wednesday evening there was another *seance*, at the close of which the following statement was drawn up and signed:—

This evening, March 12th, 1873, we, the undersigned, were present at a *seance* at Mr. Cook's. In the first part of the sitting, the full form calling herself Katie came out of the cabinet, draped in white, while Miss Cook's hands were securely bound together with tape and sealed. Both the hands of Katie were free. At the second part of the *seance*, Miss Cook was secured by her hair as at previous sittings, the lock of hair being brought out at a spot 2 feet 10 inches from the nearest bottom corner of the aperture. Miss Cook's hands were most securely bound together with tape, which was sealed close up to the skin. Hands came out of the aperture, and every visitor present felt these hands to be sure that they were living and not mechanical.

At the close of each sitting the tapes and seals on Miss Cook's hands were intact, and were then cut off and taken away by two of the visitors, Dr. Purdon and Mr. Mankiewicz.

Dr. Purdon drew the lock of hair through the door, and, with other visitors, satisfied himself that it was growing on Miss Cook's head. By measurement, her head was pulled close up to the door inside the cabinet, so that she had not power to move it more than an inch.

J. E. PURDON, M.B., Sandown, Isle of Wight.

HENRY M. DUNPHY, 3, Essex-court, Temple, E.C.

JOHN JONES, Bala, North Wales.

JAS. MANKIEWICZ, 37, Upper Bedford-place, Russell-square.

A. MANKIEWICZ, 37, Upper Bedford-place, Russell-square.

J. C. LUXMOORE, 16, Gloucester-square, Hyde-park, W.

WILLIAM H. HARRISON, Chaucer-road, Herne-hill.

At the close of all the foregoing *seances* the tapes and seals used were cut off, and taken home by one or other of the visitors, in accordance with the regular custom for the past nine months. Three sides of the cabinet are formed by the solid walls of the house; there is no other entrance to the cabinet than through the front doors; nothing inside the cabinet but a chair and piece of carpet; and no mortal being in it while the manifestations are going on but the medium, who is dressed in black.

The *Spiritual Magazine* is the oldest and one of the best papers connected with the movement, so it is to be regretted that in the last number it throws some literary mud. It publishes a statement on its cover that the latest *on dit* is that henceforth the title of the *Spiritualist* newspaper will be *Miss Florence Cook's Journal*. Whenever new manifestations of great public interest begin to be developed, it is a scientific and public duty to observe them rigidly, and to accurately note all the facts; hence the large amount of time, expense, and space devoted by us to the laborious work of observation. This is why we once watched Messrs. Herne and Williams' manifestations for many months, and why, when spirit faces began to appear in a strong light at Mr. Cook's, we, with his kind permission, observed the development of the phenomena so closely. Mr. Cook and family have nothing whatever to do with this journal, and we have nothing whatever to do with the spirit circle at Mr. Cook's, except that he consults Mr. Luxmoore and ourselves as to the admission of visitors. It is a cheap and easy way of conducting a periodical to have no reporter, and to publish only narratives casu-

ally sent to the office by all kinds of reliable and unreliable people. While it is not our business to find fault with journals worked upon this idle system, the *Spiritual Magazine* need not risk the loss of its character for respectability, by throwing mud at workers who are searching after truth at very considerable sacrifices.

Correspondence.

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

THE PROTECTION OF MEDIA.

SIR,—I cannot refrain from expressing to you my strong approval of the article in the last number of the *Spiritualist*, headed "The Protection of Media," with the exception of one sentence, which I shall notice presently. Such an article was much wanted, and will, I think, do great good to the cause of Spiritualism; it will preserve non-professional mediums from rudeness and insult, to which several of such have been subjected.

The sentence which I object to is towards the end. It commences—"Professional mediums might save themselves, &c. &c.," and ends with the words—"shall not have the right to attend at pleasure." My opinion is that there ought to be some *seances* open to the public, to which admission may be had on payment of a small sum. How, otherwise, can those who have no personal friends to introduce them, and who are anxious to form an opinion founded on their conviction and experience, have the opportunity of seeing and hearing for themselves?

I do not consider it sufficient to say, let persons form a circle composed of the members of their own family, or household, or friends. Many will not do that until they have had some small measure of conviction, or, at all events, an impression that there is a reality in the professed manifestations. I myself have been asked how are certain phenomena to be witnessed? My answer has been—"There are several avowed mediums; you should go to some of them."

I certainly should not subject any non-professional medium, who might be a personal friend of myself, to be regarded as capable of trickery or imposture; but if professional mediums advertise, they may reasonably enough be examined, questioned, watched, and scrutinised; nor will they, if honest and truthful, object to this. I need not enlarge. I have said enough in support of my opinion.

A. A. A.

March 11th, 1873.

SIAM MANIFESTATIONS AT THE CRYSTAL PALACE.

To the Editor of the "Norwood News."

SIR.—In reply to the questions oral and written put to me by many of your readers, I desire to state that last Tuesday the exhibition of so-called spirit manifestations *a la Home*, disappointed me. They were not equal to the ordinary Christmas pantomime transformation scenes.

There was no stranger on the *stage* to observe and report to the audience as to the usual side-scene appliances to produce effects, so the audience have to allow distance to lend enchantment to the view.

In common with those of your readers accustomed to the mannerism of spirit power manifestations in our own houses, I can only say, that if the paste diamond exhibition produced, confirmed the opinions of some of the audience that real diamonds do not exist, their ignorance leaves the diamond still the unmatched gem.

The watch-box exhibition that followed, during which I was allowed to be on the stage, was very clever. I found out how a part could be effected, the other part I could not, but I think that if I could steadily attend a few times I could find out all.

In the face of the thousands of persons in all classes, from prince to peasant, who have in their own families, at their own houses, enjoyed the marvellous evidences of ghost life and power of the character vouched for by *The Times*, the tricks of theatre managers, can only satisfy those who would rather pay half-a-crown to see a sham to confirm their ignorance than pay the same sum to obtain proof that man has an immediate intelligent future, at and after the moment called death.

5th March, 1873.

J. ENMORE JONES.

STAGE IMITATIONS OF SPIRITUAL PHENOMENA.

MESSRS. MASKELYNE AND COOKE'S PERFORMANCES.

The *Standard* newspaper of March 4th contained the following advertisement:—

CRYSTAL PALACE.—Exposition of Spiritualists' Manifestations.—This day, in the New Opera Theatre, at 2.30, Messrs. Maskelyne and Cooke will give an original *seance*, calculated to be explanatory of the manifestations of so-called "Spiritism" and other illusions. Reserved seats, Half-a-Crown and One Shilling. Admission to the Palace, One Shilling, or by Guinea Season Ticket.

The same newspaper also published the following description of the performance at the Crystal Palace:—

Yesterday afternoon an exhibition was announced of an exposition of spiritual manifestations by Messrs. Maskelyne and Cooke at the Crystal Palace. It was announced as "an entertainment *à la Home*," and was supposed to be an exposure of the tricks of the Davenport Brothers, and the illusions practised on the Spiritualists generally. In a short address before the curtain rose, however, Mr. Maskelyne came forward and said that though he believed he should be able to show the tricks and deceptions of spirit-rapping, &c., he was not then prepared with all the apparatus for its explanation, though he would be next week; but in the meantime he with his colleagues could show their audience (which was a very large one) sufficient to amuse and interest them. The entertainment, or rather series of entertainments, which then commenced amply justified this modest preface—indeed, of its kind, the Crystal Palace has never brought forth anything so good. They consist of a sketch, extravaganza, and a burlesque, and we can only regret that the great pressure on our space caused by the debates in Parliament prevents our doing justice to them more at length. While it is clearly explained that all that is done are tricks, they become more incomprehensible than ever, from the utter absence of being able to comprehend how such tricks can be done on an open stage, and under the full glare of gas. Table turning, spirit-rapping, voices, raising people from the ground in mid-air, are all done in the first sketch. But passing over the amusing extravaganza of *Bodkin*, the great piece of the entertainment is the *The Will and the Watch*. We cannot attempt in this short space to give even an outline of the extraordinary deceptions and illusions which were practised in this amusing burlesque. It is enough to say that gentlemen from the audience were invited to come on the stage, and given every facility to try and discover how the tricks were practised, and many availed themselves of this permission, and were most keen in their surveillance, but all efforts at detection failed. To give an instance, a watch-box is on the centre of the stage, full in view, with nothing near it, standing on four legs, about the height of an umbrella, and not much thicker. The gentlemen from the audience are invited to examine, sound, and measure it, which being most carefully done inside and out, showed it to be only a stout watch-box, about two inches thick. In the course of the burlesque two of the actors, Mr. Maskelyne and Mr. Hasarde, were crammed into this, yet, when it was opened, they were gone, only to reappear among the back seats of the auditory. The burlesque necessitated this trick being done two or three times, and gentlemen came on the stage to watch the box from behind, and below, and above; but the most careful watching, though within a yard of the box, failed to even excite suspicion as to how it was done. It is difficult to conceive how, in any manner, two big men could have been concealed in a watch-box, which was thrown open and visitors invited to examine, but it is quite impossible to conceive how they could have got away out of it, with every one on the *qui vive* around them, and with no chance of communication between floor or ceiling. Yet get out they did, as was evidenced by their walking back on to the stage. Again, visitors were invited to inspect a stout mahogany trunk, perforated in the lid with air-holes. Into this, fastened in a straight waistcoat which confined the whole body, head, hands, and feet, Mr. Maskelyne was crammed. We say crammed, because it required a push to shut the lid, which was locked, and the key given to a gentleman. The trunk was then firmly bound with ropes, and the junctions of the ropes and their fastenings sealed. Yet in a few minutes after the burlesque had gone on, the box was examined—the seals found all unbroken, the lock untouched, and only the straight waistcoat and its fastenings in the box. These are only some

of the tricks. We have not space to mention more, though others are equally worthy of note. The acting is very good, and as one man in his turn has to play many parts, the changes of dresses and characters have to be instantaneous.

The *Daily Telegraph* of March 5th, published the following short article:—

Conjuring tricks, intended to expose Spiritualism, are not new, and the present performance at the Crystal Palace is only a clever repetition of former attempts. Of course such feats do not solve the riddle completely, but they are useful as proving that the unexplained is not always the unexplainable, and that there is hardly any limit to the extent of mechanical and sleight-of-hand deception in the presence of the most watchful spectators. The inference is obvious: if cool witnesses, entirely unawed, are thus deceived, when they are on the alert to detect the *modus operandi*, how much more easily may emotional and excited spectators be bewildered when they do not suspect trickery, and are, on the whole, anxious to believe! This cuts the ground from under all stories of wondrous movements of tables and chairs, yet it still leaves unsolved two permanent puzzles for all who have honestly looked into the question. How is it that a certain number—not many—of intelligent, honest, and disinterested observers have believed, and do believe, that Spiritualism is partially true? For instance, a man like the late Robert Chambers understood thoroughly the powers of professional wizards and sleight-of-hand men. Why did he treat table-rapping with respect? Next, the exposure at the Crystal Palace may teach us to regard with distrust all *seances* where professional mediums are employed. But what is the secret of the raps, or tiltings, or messages that come at sittings where all are of the same family or circle, and all are morally convinced that none of the group is base or silly enough to play tricks night after night? To be sure, messages in such cases are invariably trivial, and never soar beyond the knowledge possessed by at least one of the party; but, granting the good faith of those present, how are the effects produced? Dr. W. B. Carpenter suggests that it is by "unconscious cerebration"—movements of the mind producing physical sounds, and yet with the initial exertion of the intellect as unknown to the after-perception as the words or acts of a somnambulist are to the same person awake. That is a guess at the truth, but as yet it is not clearly established. Meanwhile, the amusing Crystal Palace tricks do good, as showing what may be done by avowed—and therefore by unavowed—impostors.

The last remark of the editor of the *Telegraph* is rather a hard one, since Messrs. Maskelyne and Cooke are not impostors, but are what they profess to be—conjurers.

A THEATRICAL SEANCE.

On Friday, March 7th, we went for the first time to see Messrs. Maskelyne and Cooke's performance. The curtain rises; an old gentleman appears upon the stage, and narrates to a friend that he has been to see the celebrated medium Mrs. Bokanque, whose tables jumped about, rose in the air, and emitted rapping noises; his own walking stick which he had left leaning against the wall, walked across the room to him, and he left the house a confirmed believer in Spiritualism. His friend undertakes to show him all this and more. A lady enters, the two put their hands on the top of a light table on the stage, at a distance from the observers; they lift it up, jump it about, and mechanical knocks come from its inside. The old gentleman who is looking on is duly terrified by the performance, and emphasis is given to his exclamations of astonishment by the rising and falling of the hair of his head, or rather—of his wig. Then his walking-stick, suspended by a wire or thread, is made to dance about the stage, at the will of the unseen performer up above, holding the other end of the string. A nosegay travels through the air on a wire or thread, and the actress trying to imitate a medium goes into a sham trance. Shortly afterwards she is raised in the air, near the back of the stage.

FLOATING IN THE AIR BY MACHINERY.

There are at least two ways of raising a person in the air on a stage, at a distance from the observers, the best being the one employed by Professor Pepper at the Polytechnic Institution, the principle of which may be explained by the aid of Fig. 1.



FIG. 1.

The feet of the actress are concealed by her dress, and they stand upon a ledge fixed to the top of the sheet of glass, which ledge is denoted by the dotted line N. The reason the observers at a distance in front cannot see the plate of glass, is that there are no lights in the theatre in front of H, throwing rays upon the glass in the direction H K; if lights were so placed, the rays would be reflected to the eyes of the observers, and they would then see the glass. In practice, most of the light or lights are above the head of the actress, so that the background E B is well illuminated, and can be clearly seen through the glass. The manager usually walks round and round the rising "angel," holding a lighted candle over her head, and remarking,—“You see, ladies and gentlemen, that she is not suspended by wires or raised by levers from behind.” He would strongly object if asked to place the lighted candle at H, or to swing a walking-stick under her feet.

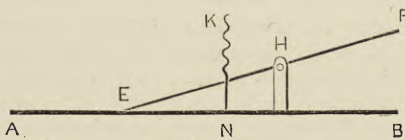


FIG. 2.

Another, and a clumsier plan, is to let the edges of two curtains meet at the centre of the back of the stage, and to lift up the actress by means of a lever, protruding between the curtains and hidden from observers a long way off in front, by the breadth of the lower part of her dress. Let A, Fig. 2, be the front of the stage, A B the floor, and K N the back of the stage formed by curtains. After the actress takes her stand at E, the end of the iron lever is pushed through the curtains; she stands upon it; then one or two men pressing at F elevate the end E, and the actress also, the fulcrum being at H. This is how the actress appeared to be lifted at the performance at the Crystal Palace.

The body of Mr. Home has often been floated in the air in private rooms, in private houses never entered by him before, and in the midst of responsible witnesses, such as Lord Lindsay and Mr. S. C. Hall.

CABINET TRICKS AT THE CRYSTAL PALACE.

The crowning portion of Messrs. Maskelyne and Cooke's performances last Friday week was entitled *The Will and the Watch*. A very large cabinet occupied the centre of the stage; it stood upon four high legs, and when the doors in front were thrown open, the

whole of the inside could be seen by the auditory. Anybody who pleased went on to the stage for the purpose it; about a dozen went on to the stage for the purpose on the occasion now under notice. They measured it inside and out, and proved that there was no concealed space which could enclose anything bulky, and the proprietor beat the bottom and sides of the cabinet very vigorously with a pole. When everybody was satisfied, or rather when the spectators who came to be amused began to get noisy and demand the performance to begin, the searchers left the stage, with the exception of two, who were permitted to remain near the side-scenes, to make quite sure that nobody got out behind or beneath the cabinet. One of these scrutineers was Mr. J. Enmore Jones, of Enmore Park, South Norwood, and the other was an energetic member of the Dialectical Society. The spectators sang out "Confederates!" and demanded that Mr. Jones should come off the platform. Mr. Jones stated that he was a Spiritualist well known in the neighbourhood, and wished to watch the performers narrowly. Something in Mr. Jones's manner seemed to convince all the observers, and no further objections were made to his remaining.

An amorous watchman of the olden time then began to make love to the belle of the village; and while attempting to take undue liberties, he is detected by "her own true love," a sailor, who returns unexpectedly from ayont the seas, just in time to thrash the preserver of Her Majesty's peace. A nondescript elderly personage with a pigtail, who may be a justice of the peace, a superintendent of police, or "the father of the village," but who, at all events, has absolute authority, appears upon the scene, and the sailor is put in stocks inside the cabinet, or "lock-up," and the doors are closed. An old witch then appears, resembling the one described by Ingoldsby:—

There's an old woman dwells upon Tappington Moor,
She hath years on her back at the least fourscore,
And some people fancy a great many more;
Her nose it is hook'd,
Her back it is crook'd,
Her eyes blear and red:
On the top of her head
Is a muteh, and on that
A shocking bad hat,

Extinguisher-shaped, the brim narrow and flat!
Then—my gracious!—her beard!—it would sadly perplex
A spectator at first to distinguish her sex;
Nor, I'll venture to say, without scrutiny could he
Pronounce her, off-handed, a Punch or a Judy.
Did you see her, in short, that mud-hovel within,
With her knees to her nose, and her nose to her chin,
Leering up with that queer, indescribable grin,
You'd lift up your hands in amazement and ery,
"—Well!—I never did see such a regular Guy!"

Neither the watchman nor the damsel are pleased with the appearance of the old crone, who flings coloured flames about with her hands, and behaves peculiarly, but undertakes to deliver the sailor from bondage. The doors of the cabinet are then opened; it is empty; the sailor has disappeared. The inside of the cabinet is well lighted by means of two lamps fixed to the sides. The doors are again closed. When they are opened once more, a gorilla is found inside, who jumps out, and runs about the stage, but is locked up in the cabinet, to vanish once more. Throughout the piece, a butcher, a gorilla, and a sailor, appear, and are lost again inside the cabinet; and once, after the butcher has been locked up therein, he reappears at the back of the theatre, among the auditory. The watchman, and his superior, and the damsel, get more

and more unnerved by this *diablerie*. The watchman, while trembling all over, advises the damsel to run away lest she should get frightened, probably that he may adopt the same course afterwards with less loss of dignity, but as she stands her ground, he explains the facts to her scientifically, beginning by telling how the atmosphere is composed of hydro-gin, nitro-gin, and London-gin. His explanation, which is just as reliable and scientific, as Dr. Carpenter's explanation of spiritual phenomena in the *Quarterly Review*, succeeds in bewildering both himself and the listener, and, soon afterwards, the piece closes.

The inside of the cabinet is of the form described in Fig. 3. In this cut, A E is the back of the cabinet, A B the top, and E F the bottom. A strong broad shelf, H K, projects from the back of the cabinet, extends from side to side, but does not extend from K, to the front doors between B and F. Two lamps, D, are fixed, one at each side of the cabinet, inside, and illuminate the back of the cabinet, A H, as well as the top, A W.

All the tricks in this part of the performance, probably depend upon two things,—a sheet of looking-glass, and the dresses of the gorilla,—which may be assumed to be used in the following manner:—The sheet of looking-glass is backed with wood or iron, papered or painted to resemble one of the panels of the inside of the cabinet. The most convenient position for its concealment is against the roof inside the cabinet, between A and N. When, after the search, the proprietor beats the inside of the cabinet with a pole, the scrutineers should publicly ask for the weapon, also for permission to beat the cabinet anywhere, and then they should propose to hammer at W, to the intense delight of the proprietor. This looking-glass may conveniently have a hinge at A. When the sailor is shut in, he first frees himself from the stocks, then lies at full length, upon the shelf H K, after which he releases the mirror at N, and lets it fall into the position denoted by the dotted line A K.

When the front doors are opened the cabinet appears to be empty. The spectators *think* they see the back of the cabinet A H, but what they really see is the pattern of the illuminated roof A N, reflected by the mirror A K, so as to appear to be at A H, in obedience to the optical law that a point reflected by a plane mirror appears to be exactly as far behind the mirror as it is in front of it in reality. At this time the scrutineers on the stage are at one side of the cabinet, instead of looking into it, so are in the position where they can see nothing, and are hopelessly harmless.

The doors of the apparently empty cabinet are again closed. The sailor fixes the mirror again at A N, dresses himself in other vestments and a mask, so that when the doors are opened once more, out runs a gorilla.

The butcher enters; the doors are closed, reopened, and he has disappeared, the mirror being down. The doors are closed, he slips into the loose gorilla dress, and puts on the mask; when the doors are opened he runs out, and for an instant is lost to view at the side scenes. Another gorilla, apparently the same, all

identity being destroyed by the dress and mask, enters the cabinet, whilst the original butcher, being now out of the cabinet, walks into the body of the theatre among the auditory, and the second gorilla in the cabinet reappears there as a sailor or somebody else, till the spectators are fairly bewildered.

The mirror may possibly not be concealed at A N, though that is the most convenient place to hide it. If the scrutineers search there, they may find that what is apparently the roof is not nailed to the sides of the cabinet, but probably the mirror is so fastened that they cannot pull it down. It may be that detents holding it do not release it till the front doors of the cabinet are closed, but then release the mirror automatically. It may be that pressure upon a button or two, hidden under thin veneering or paper outside the cabinet, is necessary to release the mirror, so that it can afterwards be moved by hand by the person inside the cabinet. The disconsolate young lady and the watchman were constantly moving round the cabinet and leaning against its sides during the performance.

The scrutineers should ask to sit two yards in front of the cabinet all through the performance. The Davenport Brothers permit this, and last Friday week the manager asserted that he could do all the "tricks" of the Davenports. The cabinet of the Davenport Brothers consists of a few thin boards, which the investigators often fasten together themselves.

THE BOX TRICK.

In the course of the performance an uneasy gorilla gives the watchman much trouble. In fact, when the butcher succeeds in chopping off the tail of the animal, the tail leaps about the stage, to the terror of the two men, and the more vigorously they attempt to seize it, the more vigorously does the tail jump, in obedience to the unseen performer above, who is jerking it up and down with a thread or wire.

Considering the trouble in securing the tail, it is no wonder that when they seized the gorilla himself, they resolved to make sure of him, so they packed him in a very small mahogany box, made the lid close by sitting upon it, and, locking it, then proceeded to bind the box with a rope, which they knotted where they pleased. The two scrutineers assisted in the tying, their black dresses contrasting incongruously with the dresses of the past generation worn by the actors, just as the tails of the monkeys which sometimes accompany street organs, do not harmonise with the tails of the red dresses which often adorn the said monkeys. After the box was corded it was put end uppermost in the empty cabinet. When the doors were closed the gorilla escaped, and the box was found corded as it had been left, but with no gorilla inside, nor apparently in the cabinet, he being then behind the mirror.

The hinges of this box are at A B (Fig. 4), and the lock at P. If we remember rightly, the watchman kindly put the rope round the box in the direction F H, but Mr. Jones and the other gentleman promptly put the rest of the rope round the box in the directions N N and R R, to keep the principal lid from opening. We have never handled the box, which is heavily made of thick mahogany, bound with

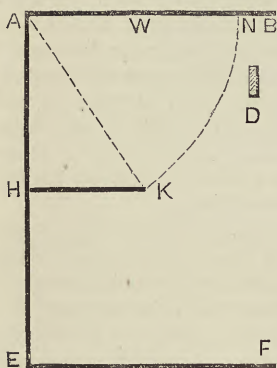


FIG. 3.

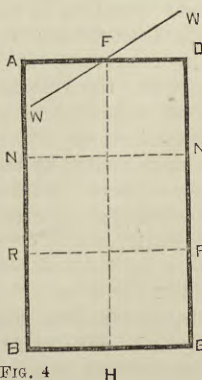


FIG. 4

brass, but in all probability the end A D (which is placed uppermost in the cabinet) swings open on an axis F, in the direction denoted by the line W W. Whatever fastenings in the wood may hold the lid (A D) tight, probably the act of shutting down the lid, or of locking the box, may release the detent, so that A D can afterwards be opened from the inside by pressure or otherwise. In future, scrutineers should tie the ends A D and B E in all directions, and not trouble much about the rest of the box. They should provide themselves with a long piece of rope, in case the piece given them should be too short to do much binding longitudinally.

Supposing the box to be efficiently corded, it might be necessary that a gorilla, or sailor, should enter the cabinet and disappear under the mirror. Then, when the box was put in, a confederate inside the cabinet could untie the box from the outside, and release his imprisoned brother, who, in consequence of being incarcerated longer than usual, would be nearly stifled.

We have never been inside Messrs. Maskelyne and Cooke's cabinet, and have never handled their mahogany box, so the statements in this article should be considered merely as theories, which at the time explained satisfactorily everything we witnessed during their performances last Friday week.

The fire the old witch threw about consisted apparently of ignited pieces of pyroxyline paper, which had been soaked in nitrate of strontium, and dried.

SURVIVAL OF DECAPITATION.

In one portion of Messrs. Maskelyne and Cooke's entertainment at the Crystal Palace, a quack doctor bemoans the hard times upon which the members of his craft have fallen, but revives when a patient, in the shape of a burly farmer, is announced. The farmer is afflicted "wi' a buzzin' in his ears," which the doctor undertakes to cure by the common operation of cutting off his head, cleaning and repairing the inside, and fixing the head on again. The former is rather startled at the proposed operation, but, remembering the miraculous cures of his leech, as narrated in the newspaper advertisement, which reached his rural homestead in company with a bar of soap, he finally yields, but cautions the operator not to fix his head on again with the face behind. The afflicted one is then seated on a chair with a cloth back. An "extinguisher" is placed over his head, and rests upon his shoulders. Through an opening in the front of this extinguisher, his face can be seen. After sundry pantomimic performances on the part of the doctor and patient, in consequence of the manifest dislike of the latter to the approach of the gleaming knife, the head of the farmer is cut off under the bell. The livid and motionless face, staring out of the opening in the extinguisher, is then carried away, and placed on a table some yards off, where it begins to talk, while the body in the chair indulges in ghastly antics, in which the boots and gaiters of the farmer are prominently displayed.

This is not an optical trick, and how the rose is severed from its parent stem any observer of moderate ability can discover. There is no desire on our part to expose more of the performances than those which attack Spiritualism, and are placarded all over London as "expositions" of Spiritual phenomena. What the Davenport manifestations really were will be found described in another column, in an article extracted from *The British Journal of Photography*, and written by its

editor, Mr. John Traill Taylor, a gentleman who is one of the best authorities in London on the subject of any juggler's illusions connected with optical science. Considered merely as conjuring, the Crystal Palace entertainment no more deserves comparison with the Davenports' exhibition than does a farthing rushlight with the noonday sun. Spiritualism has outgrown the imposture theory so far as London is concerned, whatever may be the case in some few provincial towns behind the age; the feeble applause which followed the remarks against Spiritualism made at the Crystal Palace proved how little the majority of the listeners believed the statements. In truth, very many Spiritualists live in the neighbourhood around the Crystal Palace, and not a few of them are season ticketholders. In giving the entertainment there is no reason why the managers should throw mud at absent people; but for this erroneous step on their part, no doubt Spiritualists, as well as the general public, would find no fault with their jugglery, and would award them all the credit their cleverness deserves.

There were some skilful imitations of Chinese plate and dish dancing.

THE DAVENPORT BROTHERS.

SOME conjurors at the Crystal Palace are now professing to expose the Davenport Brothers. The following narrative, from an editorial article in the *British Journal of Photography* of August 14th, 1868, shows what the Davenport manifestations actually were:—

Paying our entrance fee of one shilling, we find the place, St. George's Hall, tolerably well filled, and lighted up by sunlights as aggregated groups of gas burners placed near the ceiling of a building are now designated.

Placed in the centre of a large platform, and supported on a couple of trestles, was a cabinet of a size sufficient to accommodate three or four persons. The simplicity of the whole arrangement formed a striking contrast to that of the Polytechnic. The lecturer, Mr. Cooper, after some introductory remarks, stated that it was desirable that those present should have a guarantee that there was no concealed apparatus about the cabinet, it would be desirable to appoint a committee, chosen by ballot from the audience, not only to examine the cabinet and platform previous to the commencement of the entertainment, but to remain on the platform during the whole proceedings. A committee was accordingly chosen by the audience, and, by request publicly made by a gentleman present, we had the privilege of accompanying the committee.

Entering the cabinet, which was more than six feet in height, having in front large folding doors permitting the interior to be plainly visible to every person in the hall, we saw at a glance that, from the total absence of anything connected with optical science, we should have to look in some other direction for the solution of that which might at first sight prove inexplicable. We raised the cabinet from off the trestles, and found that there was no electrical connection between it and the floor. It was evidently a plain cabinet, which we could see under, walk round, or get on the top of. The Davenports were then securely tied by the committee, the hands being fastened behind their backs. They were then seated, one at each end of the cabinet, and the cords by which they were bound were pulled down through holes in the seat, and then employed to fasten their feet, which was most effectually accomplished. Placed in the centre of the cabinet were some musical instruments, but quite out of the reach of either of the brothers; and when the audience had by their applause testified their satisfaction at the manner in which the pinioning had been performed, the doors of the cabinet were closed. Simultaneous with the closing of the doors, if not even sooner, one of the instruments, a horn, was ejected from the cabinet through a square aperture in the door, above six feet from the floor. The sudden opening of the door revealed the occupants of the cabinet sitting bound, as they had been left a few seconds previously. This was repeated with several variations, the horn being placed under

the seat, and even across the back of the neck of one of the brothers. As a crucial test, we unbuttoned his vest, inserted the horn, and buttoned both vest and coat so closely that the horn could not be seen. In less than one second after the door had been closed the horn was ejected as before, although on the most rapid opening of the door the brothers were seen sitting bound.

Subsequently the hands of these gentlemen were filled with flour, and not only so, but one of the committee was allowed to enter the cabinet and sit between them with a hand on each. On this occasion the manifestations were, if possible, of a more violent nature than before; the instruments in the cabinet were played upon, and hands and arms were protruded through the aperture. All attempts to grasp these hands proved futile. True, they could be both felt and grasped, but, somehow or other, nothing remained in the hand. One arm which was projected was without doubt that of a female—fleshy, plump, and well formed. It was visible up to the elbow, but all attempts to secure it were, as we have stated, quite futile. When the doors of the cabinet were thrown open the trio were discovered sitting as they had been left, the member of committee (a medical practitioner residing at the west end of London) averring that not only had the Davenports not been the active agents in these displays, but that neither he nor they had moved in the slightest degree. The cabinet, he said, had been filled with beings of some sort or other, and he had been very freely handled; but the brothers had not moved in the slightest degree, as he had held them firmly all the time.

At a subsequent period of the evening, when the cabinet was placed on one side, Mr. Fay, who travels with the brothers, and who is a "medium" like them, had his hands firmly tied behind his back by the committee; and while seated in front of the platform and thus tied, the lights then being put out, he had his coat taken off and thrown among the audience. In from one to two seconds after the coat had been seen flying from him to its resting-place, among the audience, we were examining the knots by which his hands were tied, and found them securely fastened as before. A coat belonging to a stripling in the audience was in like manner transferred to Mr. Fay's back while his wrists were tied. Much amusement was afforded by the fact that when his hands had been untied it was found to be an exceedingly difficult matter to get the coat removed; for Mr. Fay, be it observed, is very far indeed from being attenuated in his physical proportions.

A couple of guitars, which had been well rubbed over with phosphorus, rose up from the table on which they were lying, and flitted like bats through that end of the hall facing the audience, and at an altitude varying apparently from six to eighteen feet. Was this accomplished by any of those on the platform? We reply to this by stating that each person belonging to the party was grasped by two gentlemen from the audience, and that we ourselves held firmly the arm of Mr. Cooper, the principal person, or lecturer. The ordinary means of detection, such as placing the feet on a sheet of clean paper with a pencil mark round the sole, loading the upper part of the foot with a pile of coins, &c., were not disregarded. During the whole entertainment nothing whatever was said as to a spiritual origin. It was rather something like the following:—Here we present you with an entertainment of a marvellous kind; it is for you to find out how it is effected.

How, it may now be asked, are the Davenport manifestations performed? If the clever successor of the famous Robert Houdin, after due examination, was forced to pronounce the exhibition to be "inexplicable," we need not feel abashed at confessing ourselves to be in the same predicament. Every facility for detecting the origin of the manifestations was afforded, but without avail so far as we were concerned. Of one thing, however, we were well assured: neither the Davenports nor neither of their two associates who were on the platform effected anything of what we had seen. Their being tied during the whole time was security of a certain kind; but much better was the assurance afforded by their being held by strangers, with whose names even they were and are now unacquainted.

Our chemical readers know what is meant by *catalysis*, that is, a body acting by means of its presence, such as the influence exercised by peroxide of manganese when used with chlorate of potash for producing oxygen. Analogous to this seemed to be the agency of the Davenports in inducing phenomena which appeared to us to be subject to no rules of physics with which we are acquainted.

A CASE OF OBSESSION.

The following exceptional case of the tormenting of a medium by low class spirits was published in a recent number of *Human Nature*:—

To the Editor of "Human Nature."

Sir,—Some time ago I sent you an account which you published in *Human Nature* respecting the extraordinary mediumship of the girl Sapia Padalino, of this city, on whom I built the best hopes for developing a first-rate and very useful medium. Most unfortunately, through one of those physical or psychical disturbances, the causes of which are as yet hidden to the investigators of Spiritualism, this poor girl, notwithstanding the greatest care and intelligence employed in guiding and developing her mediumship, finds herself now obsessed by a band of low spirits, who not only render any further experiment with her unpleasant and unprofitable, but seem determined also to torment and drive her to despair. Let me give you a brief account of the facts the knowledge of which may prove useful to Spiritualists, and with the further object of eliciting some advice from some of your correspondents who may have more experience in this line than I possess, and thus perhaps enabling me, by a change of tactics, to relieve that great but unfortunate medium from her present distressing position.

The unpleasant phenomena began with a request from the circle, that the spirits might bring in some material object through closed doors and windows. The request was immediately complied with by our hearing an object fall on the table. On striking a light we found a neatly made-up parcel, and on carefully unfolding it we were much disgusted to find it containing—a dead rat! I mildly remonstrated with the spirits for the unpleasant joke, and told them to bring in future more genial objects. They said they would, and at a subsequent sitting some tawdry brass-gilt trinkets were soon brought in (always with closed doors) as a present to the medium. At the next regular *seance* they said they would show their power also by taking things out of the room, and sure enough, at the end of the *seance*, a new mantle belonging to a lady present had been abstracted, and has never been found since. The next day poor Sapia brought a red mantle to the lady, asking if that was the mantle lost, and saying she had found it spread on her bed as she awoke that morning; but it was a different mantle which remains still in Sapia's possession. At another *seance*, a member of the society, Signor Lamarra, had his new hat stolen by the spirits. He had to go home without his hat, not, however, before searching minutely the whole house for it; but it has never been recovered. The spirits next pilfered a watch and chain belonging to an ardent Spiritualist, Signora Commetti, who seemed distressed at the loss, as the watch and chain had belonged to her departed husband. This time, in a speech, which I made as impressive and instructive for them as I could, I urged the spirits to return the property to the lady, as their mission here was to convince the seepies, and not to distress the friends of the spirit-world. They promised they would, but not then, and when the lady reached home, she found the watch and chain lying on her bed. A few days afterwards, however, both watch and chain were missed from before her eyes, and have never been found to this hour.

At the next *seance* I asked to speak to the spirits, and Sapia said she saw them muster all round our circle in great numbers. I again addressed them in a kind of sermon, explaining to them the law of progression, and how wrong it was thus to squander their time and ours, and give us such serious annoyances by abstracting our property; and that if they wanted to advance in a better sphere and be happier, they should be active in good works, and not distress their fellow-beings; they should repent their faults, and earnestly pray the Almighty for their deliverance from their present unhappy state. At the end of my speech Sapia informed us that only one of the band seemed moved and shed tears, whilst the others were dancing about and making horrid faces at me.

One of the most remarkable phenomena occurring through Sapia's mediumship consists in noises, either as from the explosion of firearms in the room, or as from a large hammer striking the *seance* table. One evening Signor Barone, an old spiritualist and medium, felt alarmed at the concussion on the table so near his hands, and said aloud he had withdrawn them from the table in fear. A spiritualist present observed, that he had not the least apprehension of being hurt by the spirits; but he had no sooner said the words than he was struck with a very severe blow on his hand, the painful effects of which

he felt for nearly a week. Sapia said she saw the spirits strike the table with an instrument like polished iron, in the shape of a funnel or cone.

Their next trick, on another occasion, was to throw to the ground from a table where they were standing five cages, containing my pet canaries, and they did so by drawing a table-cover on which they rested. On hearing the crash we struck a light, and found the poor little things motionless, as if they were dead. They recovered a few minutes afterwards, and I cannot help thinking that they were mesmerised by the spirits, who perhaps felt compunction to hurt the poor little things.

Again, a *seance* was held at the house of another member of the society. A pet cat seeing—or feeling, no doubt—the presence of ungenial beings, began loudly to mew. The sitters expressed their annoyance, and the spirits said they would soon quiet the beast, and the poor thing was found dead the next morning. At the same house the spirits broke a table almost shapelessly, and a large expensive clock-shade. One day, at the house of Signor Lamarra, whom I have already named, some object was missed, and he jocularly said to a friend, who lives with him: “*Ha! it must be Alessi*” (the chief of the band of low spirits, who torment Sapia, and who in life had been a poisoning doctor) “*who has stolen it!*” Sapia knew nothing of this circumstance, but that same evening this spirit appeared to her whilst she was in bed, surrounded, as she says, with a sinister light, saying to her, “*Tell those scurvy friends of yours, Lamarra and Co., that I am not going to stand their insults, ascribing to me that which I have not done. I have never been a thief, and if they say so again, I will twist their necks, and yours too, if you do not speak more respectfully of me!*” Sapia says that as the spirit stamped the ground with his foot, the whole room trembled, and all the objects standing on the chest of drawers against which the spirit leaned, moved and jingled most violently. She was indeed so frightened that she called the landlady where she lodged to her succour, and begged not to be left alone that night.

One evening, Signor Lamarra, on entering his club, was set upon by two young lawyers of the Positivist school, who publicly ridiculed him for believing in spirits. He asked them if they had investigated Spiritualism? They said “*No; but would he take them to the spirits?*” Lamarra boldly assented, and there and then they started for the medium's lodgings. A dark *seance* was immediately held, and the light was scarcely put out when numerous, very loud explosions, as from fire-arms, were heard in the room. This rather startled the new visitors; but they were still more surprised when blows were heard falling on the table as from a large hammer. The sceptics, however, charged their friend with producing these noises with some hidden machinery, at which Lamarra placed in the hands of the new visitors his own and those of the medium. The noises then ceased, but instead, the affrighted voices of the non-believers were heard, pitiously asking for a light, for one of them had had his hair and beard pulled, and his face handled by a large, callous, ice-cold, perspiring hand; and the other was touched upon his head and face with an instrument in the shape of a club, cold and hard as iron. A light was struck, but nothing was perceived, except the pale faces of the two scoffing young lawyers, who do not like the subject being mentioned again. In this case, we must admit, the low intelligences did their business well.

Having tried every known means to deliver this poor girl from her tormentors, the Naples Society thought better to suspend all *seances* for a time, and as the girl wanted employment, she was recommended to a nice place as a servant. In the night previous to her going to her new master's, the spirits appeared, and mockingly intimated to her that they would take care that she should not remain there; she expostulated with them, but they laughed and disappeared. She, however, did go, and was immediately set about cleaning a large drawing-room, her master an old gentleman being present. All at once a small table, in a part of the room opposite where Sapia was, began to move about. This much astonished her new master; but while he was wondering in bewilderment, an awful crash was heard, and a large shade and some china, which stood on a cheffonier some distance from the poor girl, had fallen to pieces. Frightened more than vexed at these strange occurrences, and believing them to be the work of Satan—whose escutcheon in Naples preserves still its ancient effulgency—Sapia's master bid her immediately to leave the house, and the poor medium is again dependent on her friends and sympathisers.

We have had Sapia mesmerised and thrown into a trance,

in which state kinder spirits have spoken through her, who, interrogated, have told us these unpleasant phenomena would give way if we could induce Sapia to cultivate her mind. This we have tried to do with unremitting patience, but without avail, as she shows the greatest reluctance and impatience at being taught the elements of letters. We have done all in our power to remedy this evil, which deprives us of one of the best physical mediums in existence. Can any of your correspondents give any suggestion, that we might by some new tactics reclaim this remarkable medium, Sapia Padalino. Naples, Nov. 14th, 1872. G. DAMIANI.

It is generally accepted as a truth by educated Spiritualists, that the lower a spirit is, the greater is its power over common matter; some of them have so much power that they can haunt houses, and do not need even the presence of a medium to help them to manifest. These haunting spirits have usually committed some great crimes, or led bad lives on earth. Above these, there are spirits nearly allied to earth, but not necessarily very bad, and who are working their way upwards by doing what good they can. Such spirits often aid in producing the manifestations through powerful physical mediums. Sometimes a medium may be found of such low organisation and low tastes, as to encourage the company of undeveloped spirits, and any powerful physical medium who gets into a bad state of mind, say into a furious passion, at once brings most unpleasant spirits about him, though if he be a fully developed medium, the control of the low influences usually ceases in a few hours. We have witnessed several instances of this; while the medium is in this bad state their guardian spirits cannot get near to protect them, and have not power to drive off the lower ones.

The medium Sapia does not seem by Signor Damiani's account, to be a person of a very high order. While her mediumship was developing she should have been surrounded by none but a few friends of upright character, who should have done everything to educate and elevate her. In the first stages of development, that is to say, during the first two or three years, a medium is in more danger from undeveloped spirits than subsequently, when the guardian spirits have more power to shut out bad influences. All living persons have bands of spirits about them, allied to them in some way not yet understood, and the greatest danger an undeveloped low class physical medium incurs, is to sit in a *seance* with a person or persons of bad character. The worse spirits brought to the *seance* by the visitor, then have a chance of getting at the medium naturally somewhat in affinity with them, and it may be weeks or months before the medium can get rid of them. It is towards the close of a *seance*, while the medium is weak, that these low spirits have more power, and it is in the experience of most Spiritualists that when a visitor brings unpleasant spirits to a *seance*, several subsequent *seances* feel the baneful influence, although in the latter cases the visitor may not again be present. If the medium have no natural affinity for the lower spirits, the “*casting out of devils*” is tolerably easy work. A mesmerist, or person with a strong will, should take the medium at once into the open air, hold both his hands, and *will* that the evil influence shall depart; another person may at the same time bathe the back of the medium's head with cold water. Another plan is to take the medium at once to a fully developed medium, and hold a *seance* for the special purpose of the band of good spirits round one medium, driving away the bad influences round the other. The longer the bad influences are allowed to

remain, the stronger control do they get, and the more difficult is it to drive them off. We have seen both plans tried in practice. All spirits have much more difficulty than usual in controlling a powerful physical medium in the open air when a strong wind is blowing. Mrs. Hardinge used to say that physical mediums were persons with large back brains; if observation should prove her statement to be accurate, it may account for the circumstance that the application of cold water to the back of the head is efficacious in cases of obsession. Mrs. De Morgan, in *From Matter to Spirit*, gives evidence that the lower spirits act upon the base of the brain of the medium.

A good physical medium should be an upright, intelligent, and educated person to begin with, in which case there is less liability to obsession. During the first two or three years of development, it is perhaps safest that none but kind personal friends of upright lives shall have access to the *seances* of any physical medium. Signor Damiani should have given a detailed account of the *seance* at which Sapia was first influenced by the bad spirits, and should have given particulars about the characters of the sitters.

MRS. HOLMES'S MEDIUMSHIP.

THE following account of a private *seance* has been forwarded to us for publication:—

On Friday evening, March 7th, 1873, a *seance* was held at the house of Mr. G. Nelson Strawbridge, Annandale, Upper Norwood, in the presence of Mr. and Mrs. Strawbridge; Mr. Laurence Harrison, of the Stock Exchange; Mr. William Bristowe, of the Stock Exchange; Mr. F. P. Obicini, of Stoke Newington; Mr. B. Coleman, of Upper Norwood; Mr. W. S. Godbe, of Salt Lake City, Utah; Mr. G. H. Rudall, of Upper Norwood; Miss Deekins, of Upper Norwood; Mr. W. J. Champernowne, of Kingston-upon-Thames; and Mr. W. H. Harrison, of Herne-hill. Messrs. L. Harrison, Bristowe, and Obicini had never previously attended any *seance*; the others had repeatedly observed certain phenomena said to be spiritual.

The mediums were Mr. and Mrs. Holmes, of 16, Old Quebec-street, Oxford-street. Mr. Obicini tied the two hands of Mrs. Holmes to a chair with a cord; the ends of the cord were frayed out and sealed by Mr. Strawbridge with his own seal. Messrs. Laurence Harrison, Bristowe, and Obicini, examined the tying and sealing, and pronounced themselves satisfied. Mrs. Holmes sat at the centre of one side of the room alone, and near her on the table were placed eight or ten musical instruments, some belonging to Mr. Strawbridge and some brought by Mr. Holmes.

The members of the circle sat in a semi-circle round a large sized drawing room, holding each other's hands, at a distance from Mrs. Holmes. Mr. Holmes had *both* his hands held by Mr. George H. Rudall at the further end of the circle, and the greatest distance from Mrs. Holmes.

The lights were put out and relit occasionally, and the rope and seal examined. In the intervals of darkness the guitars and other musical instruments were instantly played upon, and were moved about the room while playing with great rapidity and force, so that in the course of the evening every person present was touched by them without being hurt, whilst a massive five-light glass chandelier was suspended at low elevation near the centre of the circle.

During two of the intervals of darkness Mr. Strawbridge was asked to play on the piano; while he did so a tambourine accompanied and beat time on the back of his head, and he felt himself repeatedly and rapidly touched.

At one part of the *seance* Mr. Laurence Harrison, who is tall, stretched out his feet towards the centre of the room, without however feeling anything except that one of his boots was, he said, nearly pulled off.

During two of the intervals of darkness, the chair to which Mrs. Holmes's hands were tied, was also tied to the leg of the heavy drawing-room table at which she was sitting. Every time a light was struck, the three gentlemen before alluded to examined the rope, knots, and seal about Mrs. Holmes's hands,

and expressed themselves satisfied that they had not been tampered with.

Mr. Obicini wrote something on a piece of paper which he wished the alleged unseen intelligences to read, but which they could not do.

Three of the sitters, Mr. Strawbridge, Mr. Bristowe, and Mrs. Strawbridge, had what is called "the ring test." Each was called up separately in the dark to hold both Mrs. Holmes's hands, and while their hands were joined they felt each other's head and arms all over to make sure there was no ring on, and without disjoining hands, each sitter felt and admitted that the rings were then lying upon the table. While the hands were joined, Mr. Strawbridge was repeatedly touched over his body, and one of the musical instruments was playing at the same moment. Suddenly a tambourine ring, encircled by iron, came upon Mr. Strawbridge's arm, and when a light was struck, the ring was taken off and examined, to see that there was no joint in it. The ring test was also given to Mr. Bristowe under similar conditions, and on the light being put up, a wooden tambourine ring was found upon his arm. Mrs. Strawbridge was called up for the ring-test, and Mr. Rudall was requested to place a hand on each of her shoulders, it being stated that otherwise there was not power enough left to get the ring on. In this instance a welded iron ring, six inches in diameter, provided by Mr. Strawbridge, and never seen by the medium till the evening of the *seance*, was then found upon Mrs. Strawbridge's arm, whilst Mrs. Holmes's hands were firmly held by her.

Mr. Obicini was invited to have the ring test, but declined unless it could be accomplished in the light.

Afterwards Mr. and Mrs. Holmes went into an excellent and complete cabinet (size 4 ft. by 3 ft., and 8 ft. high) made expressly for Mr. Strawbridge for spirit faces, but the light outside being dim, and the power inside stated to be weak, none of the few faces were recognised, nor could they be seen to be living faces. This manifestation was not satisfactory.

In the course of this *seance*, some of Mr. Strawbridge's musical instruments were played upon. Two voices were heard from time to time addressing those present, sometimes calling them by name. One voice was said to be that of Robert, and the other of Rosie. Immediately before the *seance* Mrs. Holmes, at her own request, was accompanied to a bedroom by Mrs. Strawbridge and Miss Deekins, and her person examined. They both expressed themselves satisfied. The two doors, viz.,—the drawing room door and the door leading into the conservatory, were locked by Mr. Strawbridge, and the keys taken out. The *seance* lasted from 7.30 till 11 p.m.

PASSED TO SPIRIT LIFE.—On the 6th of March, Kathleen Rogers, aged 19, daughter of E. D. Rogers, Esq., Dalyell-road, Stockwell.

WASHINGTON IRVING wrote, "The desolation which walks through palaces admits not the familiar sympathies and sweet consolations which alleviate the sorrows of common life."

As to the origin of evil, Plato is conceived neither to have imputed it to God Himself, nor derived it from unqualified matter, nor yet from an irrational and malevolent soul, but considered it the necessity of imperfect beings.

SPIRITUALISM IN EDINBURGH.—A Psychological Society has just been formed in Edinburgh, under the presidency of Mr. G. B. Clark. Mr. J. D. Morrison, of 27, Grange-road, Edinburgh, is the secretary. Spirit circles have been formed, and results obtained.

THE PSYCHOLOGICAL COMMITTEE.—Unofficial information has reached us that the Psychological Committee of the Anthropological Institute, 4, St. Martin's-place, Trafalgar-square, will probably begin its work by inquiring thoroughly into mesmerism. The old workers in mesmerism who can give information on phreno-mesmerism and kindred subjects, and lecturers who can show experiments, should put themselves in communication with the secretary to the institute, Mr. J. F. Collingwood. If the committee were to present the world with a report, in the shape of a standard book on mesmerism and clairvoyance, their labours will have produced most valuable results. Mr. Serjeant Cox has just joined the institute as a member.

ANSWERS TO CORRESPONDENTS.

L., DUNDEE.—This correspondent wishes to know the names and addresses of other friends in Dundee interested in psychological subjects.

THE Rev. J. Murray Spear is now in Philadelphia.

DR. JOHNSON once remarked, "All severity that does not tend to increase good, or prevent evil, is idle. I said to the Lady Abbess of a convent, 'Madam, you are here, not for the love of virtue but the fear of vice.'"

THEOLOGY, PHILOSOPHY, AND LOGIC.—One Fisher, a Primitive Quaker, who lived during the Commonwealth, thus addressed Dr. Owen, a celebrated Calvinistic divine:—"Thou fiery fighter and green-headed trumpeter; thou hedgehog and grinning dog; thou bastard, that tumbled out of the mouth of the Babylonish bawd; thou mole; thou tinker; thou lizard; thou bell of no mettle but the tone of a kettle; thou wheelbarrow; thou whirlpool; thou whirlgig; O thou fire-brand! thou adder and scorpion; thou louse; thou mooncalf; thou ragged tatterdemalion; thou Judas; thou livest in philosophy and logic, which are of the devil."—Notes to Southey's Life of Wesley.

THE "SPIRITUALIST" SUBSCRIPTION LIST.—We have received the following letter:—"SIR,—I think no one can doubt that we, as Spiritualists, are much indebted to you for publishing your paper twice instead of once a month; but it is not fair that you should sustain the loss thereby incurred; I will, therefore, give £5 towards making up the £30 named in your last number, if five others will do the same before the 15th of April. I enclose my card, for the information of Mr. Dawc, the treasurer to the fund, but not for publication.—JUSTICE." Mr. B. Pycock and "A Clergyman" have each kindly subscribed £1 to the fund since our last issue; and Mr. Strawbridge has raised his subscription by £1 1s.

THE BELIEF OF A SAVAGE.—Washington Irving states that an aged native Indian said to Columbus, "I am told that thou hast lately come to these lands with a mighty force, and hast subdued many countries, spreading great fear among the people, but be not therefore vainglorious. Know that according to our belief, the souls of men have two journeys to perform after they have departed from the body; one to a place dismal, foul, and covered with darkness, prepared for such as have been unjust and cruel to their fellow-men; the other, full of delight, for such as have promoted peace on earth. If then, thou art mortal, and dost expect to die, beware that thou hurt no man wrongfully, neither do harm to those who have done no harm to thee." A few years later, and the Spanish priests were "converting" these Indians by roasting and torturing them.

DALSTON ASSOCIATION OF ENQUIRERS INTO SPIRITUALISM (Established September 15th, 1870).—The Council have much pleasure in announcing to the public that they have secured the services of Dr. GEORGE SEXTON, M.A., M.D., LL.D. F.R.G.S., F.Z.S., &c., to deliver the third annual public LECTURE, on Thursday evening, March 27th, 1873, at the Luxembourg Hall (opposite Dalston Junction-station). Subject—"Spiritualism; its Phenomenal, Philosophical, Scientific, and Religious Aspects." The chair will be taken by Henry D. Jencken, Esq., F.R.G.S. Questions will be allowed at the close of the Lecture. Doors open at Half-past Seven o'clock; the Lecture to commence at Eight precisely. Admission—Reserved Seats, One Shilling; Body of Hall and Balcony, Sixpence; Members of the Association, Free. Tickets can be obtained of Mr. Thomas Wilks, Circulating Library, Dalston-lane; Mr. J. Sparey, 13, Middleton-road, Dalston; Mr. George Blyton, 12, Forest-road, Dalston; Messrs. Stephens and Webster, at the "Ball's Pond Association of Spiritualists," 102, Ball's Pond-road, Islington; at the Rooms of the Association, 74, Navarino-road, Dalston, where copies of the Prospectus and Rules, with other information can also be obtained; and at the Doors of the Hall on the evening of the Lecture.

A CARD.

MISS ANNA BLACKWELL begs to offer a copy of Spiritualism and Spiritism to enquirers who will call for it at Mr. Burns's, 15, Southampton-row, Holborn, W.C., or send a half-penny stamp for postage. Paris, March 10, 1873.

G. H. ANDREWS,

TAILOR, &c.,

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The Female Medical Society is established for the following objects:— 1.—To promote the employment of properly educated women in the practice of Midwifery, and the treatment of the Diseases of Women and Children.

2.—To provide educated women with proper facilities for learning the theory and practice of Midwifery, and the accessory branches of Medical Science.

The addresses of skilled Lady Midwives, Prospectuses of the College, and all particulars as to the operations of the Society, may be obtained of the Lady Secretary.

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EMANUEL SWEDENBORG: HIS LIFE AND WRITINGS. By WILLIAM WHITE. Wherein the History, the Doctrines, and the other-world Experiences of the great Swede are concisely and faithfully set forth; also the singular Origin and Condition of the Swedenborgian Sect. The Volume is illustrated with Four Steel Engravings, by Mr. C. H. JEENS—I. Jesper Svendberg, Bishop of Skara. II. Emanuel Swedenborg, aged 46. III. Swedenborg's House, Stockholm. IV. Swedenborg, aged 80.

"It is by the profusion of his extracts, the honesty of his comments, and the picturesque detail with which he crowds his pages, that Mr. White at once captivates attention. The work may be described as a long exhaustive gossip about Swedenborg, his writings, and his disciples; pleasant thoughtful gossip from a mind which impresses you as being kindly and truthful above the common. We can with confidence assure thoughtful readers that there is more to interest them in Mr. White's biography than in any work of the year whose professed object is to entertain."—Pall Mall Gazette. London: Simpkin, Marshall and Co.

LIST OF SUBSCRIPTIONS to partially meet the EXPENSES of the FORTNIGHTLY PUBLICATION of "THE SPIRITUALIST":—

Table with 2 columns: Name and Amount. Lists names like Charles Blackburn, A. L. Elder, W. Tebb, etc., with amounts in £ s. d.

Subscriptions in aid of this object may be remitted to N. Fabyan Daw, Esq., treasurer, Portman-chambers, Portman-square, W.; Benjamin Coleman, Esq., Bernard-villas, Upper Norwood; or to Enmore Jones, Esq., Enmore-park, South Norwood, S.E.

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.

EVIDENCE THAT SPIRITUALISM DESERVES INVESTIGATION.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

THE LAST OF THE SMUGGLERS: being the

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

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

Persons interested are requested to send their names and addresses as soon as possible to Mr. George Fraser, 3, Middleton-road, Camden-road, London, N.

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