

The Spiritualist

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DALSTON ASSOCIATION OF ENQUIRERS INTO SPIRITUALISM.

(ESTABLISHED 1870.)

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THE purposes of the Association are:—

(1.) The collection of well-authenticated facts affecting Spiritualism, through its own circle, or circles, and other available sources, so as to form a basis for sound judgment.

(2.) By various means to offer facilities to investigators, and to induce others to give the matter careful inquiry, with a view to a better understanding of the phenomena and teachings of Spiritualism.

Ordinary experimental seances are held weekly, on Thursday evenings, at 8 p.m., to which Members are admitted, as well as Members of similar Associations (*vide* Rule IX.). Strangers can only be admitted to the ordinary seance held on the first Thursday evening in each month, on introduction by a Member. The last Thursday evening in each month is devoted to special seances with professional media, lectures, discussions, reading of papers, or narration of experiences of investigators; to which strangers are admitted, under the same regulations as are enforced on the first Thursday evening in each month.

In addition to the weekly meetings and seances, members of the Association have the privilege of utilising the well-stocked Library, comprising numerous standard works on Spiritualism and kindred subjects. All the English Spiritualist newspapers and magazines are regularly supplied to the Rooms for the perusal of Members.

All communications to be addressed to the Secretary, at the Rooms of the Association, 74, Navarino-road, Dalston, E. A stamped addressed envelope should be enclosed in all letters requiring replies. Copies of the Prospectus, Rules, Circle Regulations, and directions "how to form Spirit "Circles," with any further information, to be obtained on application to the Secretary at his private residence, 12, St. Phillip's-road, Dalston, E.

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BRITISH NATIONAL ASSOCIATION OF SPIRITUALISTS.

The BRITISH NATIONAL ASSOCIATION OF SPIRITUALISTS is formed to unite Spiritualists of every variety of opinion for their mutual aid and benefit; to aid students and inquirers in their researches, by placing at their disposal the means of systematic investigation into the facts and phenomena, called Spiritual or Psychic; to make known the positive results arrived at by careful research; and to direct attention to the beneficial influence which those results are calculated to exercise upon social relationships and individual conduct. It is intended to include Spiritualists of every class whether members of Local and Provincial Societies or not, and all inquirers into psychological and kindred phenomena.

PERSONS wishing to join the Association, and local Societies wishing to become allied, are requested to communicate with Miss Kislingbury, Resident Secretary, at the offices of the Association, 38, Great Russell-street, Bloomsbury, W.C., of whom copies of the Constitution and Rules may be had upon application.

THE BRITISH NATIONAL ASSOCIATION OF SPIRITUALISTS

WILL HOLD A

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3.—By the dissemination of knowledge by means of public instruction, lectures, reading-rooms, the press, and spirit communion.

February, 1875.

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24	United States.....	5,337,811	2,681,029	2,656,782
24	Continental	5,170,768	2,327,048	2,843,720

Balance available for dividend and expenses, £7,967,189.

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Name.	Premium Income.	Excess of Premium Income Over Claims Paid.	Dividends Paid Last 2 Years of Return.
Alliance of Vienna.....	£ 86,636	£ 61,404	17½
Security.....	247,272	142,632	33½
Swiss	37,022	14,667	10½
Vienna	97,253	66,600	17
Magdeburg	114,504	41,287	7½
Pannonia	115,808	63,597	20
Frankfurter	25,054	11,498	9
Aachen	31,244	12,827	33½
Cologne	82,572	37,585	6

The Formation Expenses of the Corporation were unusually small, and no Promotion Money has been paid.

Applications for Shares will be received at the London and County Bank, Lombard Street, London, E.C., or at any of its branches; or at the Offices of the Corporation.

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A Record of the Progress of the Science and Ethics of Spiritualism.

VOLUME SIX. NUMBER FOURTEEN.

LONDON, FRIDAY, APRIL 2nd, 1875.

The Spiritualist Newspaper.

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Reviews.

Researches in the Phenomena of Spiritualism. By William Crookes, F.R.S. London: J. Burns. 1875.

THIS book is a reprint of articles, some of which have been published in *The Quarterly Journal of Science*, the remainder in *The Spiritualist*. The work is the best yet issued for the purpose of interesting physicists and persons of a mathematical order of mind in the facts of Spiritualism; previously Professor Hare's book was the best extant for this special purpose, but it is quite eclipsed by the work now before us, because the latter is written by a greater man, and the researches are pushed further, and with more refined appliances; there is also more avoidance of inference and speculation, so that, to physicists who open the book with the intention of condemning it, there is scarcely any course open but the dishonourable one of denying the facts themselves. There is no scientific error in the work one-twentieth so glaring as that with which Professor Tyndall fed a Royal Institution audience at his last lecture there, on "Sound," when to prove that layers of air varying in density can reflect sound from their surfaces, he reflected sound-waves from the surface of a bat's-wing gas flame, although he ought to have known that a surface at which violent chemical action is taking place is in a very different molecular state to that of the plane of contact of two layers of air varying in density, but with no chemical action at surface of contact. He might as well have cited the example of the surface of an island covered everywhere with burning volcanoes, as identical with the surface of an island everywhere a smooth, tranquil desert.

The facts set forth by Mr. Crookes were for the most part witnessed in his own house, in the light, and in the presence of non-professional mediums.

With most of the contents of the book the readers of these pages are already more or less familiar, but it is useful to have all the articles in one cover, and the work is an excellent one to present to inquirers; there will doubtless be a large demand for it in America, where the details of the experiments are less known than they are here, although the broad results are as well known there and as fully appreciated.

The following quotations from the work are of interest, and show that Mr. Crookes, greatly to his honour, and, unlike several fellows of the Royal Society, is not afraid to testify publicly to any spiritual phenomena he may see under test conditions:—

LUMINOUS APPEARANCES.

These, being rather faint, generally require the room to be darkened. I need scarcely remind my readers again that, under these circumstances, I have taken proper precautions to avoid being imposed upon by phosphorised oil, or other means. Moreover, many of these lights are such as I have tried to imitate artificially, but cannot.

Under the strictest test conditions, I have seen a solid self-luminous body, the size and nearly the shape of a turkey's

egg, float noiselessly about the room, at one time higher than any one present could reach standing on tiptoe, and then gently descend to the floor. It was visible for more than ten minutes, and before it faded away it struck the table three times with a sound like that of a hard, solid body. During this time the medium was lying back, apparently insensible, in an easy chair.

I have seen luminous points of light darting about and settling on the heads of different persons; I have had questions answered by the flashing of a bright light a desired number of times in front of my face. I have seen sparks of light rising from the table to the ceiling, and again falling upon the table, striking it with an audible sound. I have had an alphabetic communication given by luminous flashes occurring before me in the air, whilst my hand was moving about amongst them. I have seen a luminous cloud floating upwards to a picture. Under the strictest test conditions, I have more than once had a solid, self-luminous, crystalline body placed in my hand by a hand which did not belong to any person in the room. *In the light* I have seen a luminous cloud hover over a heliotrope on a side table, break a sprig off, and carry the sprig to a lady; and on some occasions I have seen a similar luminous cloud visibly condense to the form of a hand and carry small objects about. These, however, more properly belong to the next class of phenomena.

THE APPEARANCE OF HANDS, EITHER SELF-LUMINOUS OR VISIBLE BY ORDINARY LIGHT.

The forms of hands are frequently *felt* at dark *seances*, or under circumstances where they cannot be seen. More rarely I have *seen* the hands. I will here give no instances in which the phenomenon has occurred in darkness, but will simply select a few of the numerous instances in which I have seen the hands in the light.

A beautifully formed small hand rose up from an opening in a dining-table, and gave me a flower; it appeared and then disappeared three times at intervals, affording me ample opportunity of satisfying myself that it was as real in appearance as my own. This occurred in the light in my own room, whilst I was holding the medium's hands and feet.

On another occasion a small hand and arm, like a baby's, appeared playing about a lady who was sitting next to me. It then passed to me and patted my arm and pulled my coat several times.

At another time a finger and thumb were seen to pick the petals from a flower in Mr. Home's button-hole, and lay them in front of several persons who were sitting near him.

A hand has repeatedly been seen by myself and others playing the keys of an accordion, both of the medium's hands being visible at the same time, and sometimes being held by those near him.

The hands and fingers do not always appear to me to be solid and life-like. Sometimes, indeed, they present more the appearance of a nebulous cloud partly condensed into the form of a hand. This is not equally visible to all present. For instance, a flower or other small object is seen to move; one person present will see a luminous cloud hovering over it, another will detect a nebulous-looking hand, whilst others will see nothing at all but the moving flower. I have more than once seen, first an object move, then a luminous cloud appear to form about it, and, lastly, the cloud condense into shape, and become a perfectly-formed hand. At this stage, the hand is visible to all present. It is not always a mere form, but sometimes appears perfectly life-like and graceful, the fingers moving, and the flesh apparently as human as that of any in the room. At the wrist, or arm, it becomes hazy, and fades off into a luminous cloud.

To the touch, the hand sometimes appears icy cold and dead, at other times, warm and life-like, grasping my own with the firm pressure of an old friend.

I have retained one of these hands in my own, firmly resolved not to let it escape. There was no struggle or effort made to get loose, but it gradually seemed to resolve itself into vapour, and faded in that manner from my grasp.

MR. CROOKES ON PHANTOM FORMS AND FACES.

These are the rarest of the phenomena I have witnessed. The conditions requisite for their appearance appear to be so delicate, and such trifles interfere with their production, that only on very few occasions have I witnessed them under satisfactory test conditions. I will mention two of these cases.

In the dusk of the evening, during a *seance* with Mr. Home at my house, the curtains of a window about eight feet from Mr. Home were seen to move. A dark, shadowy, semi-transparent form, like that of a man, was then seen by all present

standing near the window, waving the curtain with his hand. As we looked, the form faded away, and the curtain ceased to move.

The following is a still more striking instance. As in the former case, Mr. Home was the medium. A phantom form came from a corner of the room, took an accordion in its hand, and then glided about the room playing the instrument. The form was visible to all present for many minutes, Mr. Home also being seen at the same time. Coming rather close to a lady who was sitting apart from the rest of the company, she gave a slight cry, upon which it vanished.

We have never seen a "shadow" phantom. Does Mr. Crookes mean that the light was so low, that the outline of a fully materialised spirit looked like a black shadow upon a slightly lighter background? These manifestations are of so important a nature that it would have been better had he described them more in detail.

Miracles and Modern Spiritualism. Three Essays, by Alfred Russell Wallace. London: J. Burns. 1875.

This book is a reprint of essays, one of which, on "Miracles," has been published in *The Spiritualist*. This particular essay for depth of thought and closeness of reasoning, is the finest specimen of literary work in the present book, and a clear answer to the arguments of Hume, Lecky, and others against miracles or inexplicable wonders, which however are not assumed by Mr. Wallace to be outside the domain of law.

Another of the essays is entitled "A Defence of Modern Spiritualism," and was originally published in the *Fortnightly Review*. This portion of the book will be the most attractive to those who are not Spiritualists, but who desire information on the subject. Mr. Wallace makes known in this essay the interesting circumstance that he paid one visit only to the spirit photographer at Holloway, and obtained an "unmistakable likeness" of his own mother, but somewhat more pensive and idealised than in life.

The following extract is interesting:—

MR. A. R. WALLACE ON THE EFFICACY OF PRAYER.

The recently discussed question of the efficacy of prayer receives a perfect solution by Spiritualism. Prayer may be often answered, though not directly by the Deity. Nor does the answer depend wholly on the morality or the religion of the petitioner; but as men who are both moral and religious, and are firm believers in a Divine response to prayer, will pray more frequently, more earnestly, and more disinterestedly, they will attract towards them a number of spiritual beings who sympathise with them, and who, when the necessary mediumistic power is present, will be able, as they are often willing, to answer the prayer. A striking case is that of George Müller, of Bristol, who has now for forty-four years depended wholly for his own support, and that of his wonderful charities, on answer to prayer. His "Narrative of Some of the Lord's Dealings with George Müller" (6th Edit., 1860) should have been referred to in the late discussion, since it furnishes a better demonstration that prayer is sometimes really answered than the hospital experiment proposed by Sir Henry Thomson could possibly have done. In this work we have a precise yearly statement of his receipts and expenditure for many years. He never asked any one, or allowed any one to be asked, directly, or indirectly, for a penny. No subscriptions or collections were ever made; yet from 1830 (when he married without any income whatever) he has lived, brought up a family, and established institutions, which have steadily increased, till now four thousand orphan children are educated and in part supported. It has happened hundreds of times that there has been no food in his house, and no money to buy any, or no bread or milk or sugar for the children. Yet he never took a loaf or any other article on credit even for a day; and during the thirty years over which his narrative extends, neither he nor the hundreds of children dependent upon him for their daily food have ever been without a regular meal! They have lived literally from hand to mouth; and his one and only resource has been secret prayer. Here

is a case, which has been going on in the midst of us for forty years, and is still going on; it has been published to the world for many years, yet a warm discussion is carried on by eminent men as to the fact of whether prayer is or is not answered, and not one of them exhibits the least knowledge of this most pertinent and illustrative phenomenon! The Spiritualist explains all this as a personal influence. The perfect simplicity, faith, boundless charity, and goodness of George Müller have enlisted in his cause beings of a like nature; and his mediumistic powers have enabled them to work for him by influencing others to send him money, food, clothes, &c., all arriving, as we should say, just in the nick of time. The numerous letters he received with these gifts, describing the sudden and uncontrollable impulse the donors felt to send him a certain definite sum at a certain fixed time, such being the exact sum he was in want of, and had prayed for, strikingly illustrates the nature of the power at work. All this might be explained away if it were partial and discontinuous; but when it continued to supply the daily wants of a life of unexampled charity, for which no provision in advance was ever made (for that Müller considered would show want of trust in God), no such explanation can cover the facts.

The argument might be pushed further than Mr. Wallace has done in this paragraph, wherein he assumes that "medial power" may sometimes be absent when prayers should be answered. In Spiritualism there is much evidence of the truth of Swedenborg's statement, that the thoughts of all people are connected with the spirit world, and that good and evil thoughts are synchronously shared—usually unconsciously—by vast numbers of spirits and mortals, so that *all* men are mediums.

When a man aspires for that which is pure, and true, and loving, he probably places himself in harmony with higher spirits and leaves a greater gulf between himself and the hells, consequently leads a much better and happier life than those who never have recourse to prayer. Aspiration is usually followed by inspiration, and true prayer may be defined as aspiration, so that a man by act, and thought, may pass his whole life in prayer, yet never go down on his knees, never enter a church, and never utter a word of supplication. As the king says in *Hamlet*:—

Words without thoughts never to heaven go.

Savages and some civilised men pray to the spirits of particular departed mortals; we know one medium who is sometimes plagued by bad spirits, and who prays to Socrates, of whom he is a great admirer; the plan is usually efficacious, the evil influences depart and good ones flow in, probably because by the act of prayer he raises himself out of the sphere of bad spirits. There is evidence in Spiritualism that prayer is good for all men, whether medial power in the ordinary sense of the word be present or not.

On page 229 Mr. Wallace quotes from *The Spiritual Magazine* a valuable passage, because of the additional light it throws upon the influence of the mind of the medium upon manifestations. The statement is made by Dr. F. L. H. Willis, professor of *Materia Medica* in the New York Medical College, as follows:—

THE INFLUENCE OF THE MIND OF THE MEDIUM UPON MANIFESTATIONS.

One evening the medium went into the dark room alone, and took her seat at the piano. I was in the sitting-room adjoining (the door between was open), the light from which made every object in the circle-room distinctly visible. Scarcely had the medium struck the first note upon the piano, when the tambourine and the bells seemed to leap from the floor and join in unison. Carefully and noiselessly I stole into the room, and for several seconds it was my privilege to witness a rare and wonderful sight. I saw the bells and tambourine in motion. I saw the bells lifted as by invisible hands and chimed, each in its turn, accurately and beautifully with the piano. I saw the tambourine dexterously and scientifically

manipulated with no mortal hand near it. But suddenly, by a slight turn of the head, the medium became aware of my presence; instantly, like the severing of the connection between a galvanic battery and its poles, everything ceased. Mark this; so long as my presence in the room was known only to the invisibles, so long the manifestations continued in perfection; the moment the medium became aware of it, everything stopped. A wave of mental emotion passed over her mind, which was in itself sufficient to stop the phenomena at once. The incident proved to my mind most clearly that, in most cases, it is the condition of the medium that renders it so difficult, for spirits to perform these wonders in the light, rather than any lack of power or disposition on their part.

When there is a lack of "harmony" at spirit circles the spirits are probably not directly affected thereby, but their instrument, the medium, being in a state of timidity or distrust they cannot act so well, a calm, happy state of the nervous and mental system of the medium being desirable. When a medium is agitated by passion, not by anxiety, spirits with physical power have more scope than at other times, for that state of mind, as we have seen on more than one occasion, permits the veriest fiends to run riot; it is the very reverse condition to that in which a medium may place himself by prayer. Perhaps in Dr. Willis's case, the spirits, as well as the medium, did not know he was there; they may possibly have been able to get the information only through the consciousness of the medium. In the case of the outrage at Miss Cook's circle, the medium had no suspicion of foul play, neither had the spirits, so the manifestations went on very well, showing that what information the spirits could get in that particular case, could only have reached them through the consciousness of the medium. We have known unjust suspicions on the part of mediums to react on the utterances of spirits.

Mr. Wallace's book offers few loopholes for criticism; we can only speak of it in terms of almost unqualified praise, so will conclude this notice by quoting a few of his own experiences:—

MR. WALLACE'S EXPERIMENTS IN MESMERISM.

My earliest experiences on any of the matters treated of in this little work were in 1844, at which time I was teaching in a school in one of the Midland counties. Mr. Spencer Hall was then lecturing on Mesmerism, and visited our town, and I and many of my pupils attended. We were all greatly interested. Some of the elder boys tried to mesmerise the younger ones, and succeeded; and I myself found several who, under my influence, exhibited many of the most curious phenomena we had witnessed at the lecture. I was intensely interested in the subject, and pursued it with ardour, carrying out a number of experiments to guard against deception and to test the nature of the influence. Many of the details of these experiments are now stamped as vividly on my memory as if they were events of yesterday, and I will briefly give the substance of a few of the more remarkable.

I produced the trance state in two or three boys, of twelve to sixteen years of age, with great ease, and could always be sure that it was genuine, first, by the turning of the eyeball in the orbit, so that the pupil was not visible when the eyelid was raised; secondly, by the characteristic change of countenance; and, thirdly, by the readiness with which I could produce catalepsy and loss of sensation in any part of the body. The most remarkable observations during this state were on phreno-mesmerism and sympathetic sensation. By placing my finger on the part of the head corresponding to any given phrenological organ, the corresponding faculty was manifested with wonderful and amusing perfection. For a long time I thought that the effects produced on the patient were caused by my wishing the particular manifestation; but I found by accident that when, by ignorance of the position of the organs, I placed my finger on a wrong part, the manifestation which followed was not that which I expected, but that which was due to the position touched. I was particularly interested in phenomena of this kind, and by experiments, made alone and silently, completely satisfied myself that the effects were not due to suggestion or to the influence of my own mind. I had to buy

a little phrenological bust for my own use, and none of the boys had the least knowledge of or taste for phrenology; yet, from the very first, almost all the organs touched, in however varied order and in perfect silence, were followed by manifestations too striking to be mistaken, and presenting more wonderful representations of varied phases of human feeling than the greatest actors are able to exhibit.

These experiments have a value because of their bearing upon the "devil" theory of certain of the lower manifestations, which are sometimes accompanied by low passions or deceit. The medium at the time is usually in a mesmeric sleep, and if the spirits have to work through or draw power from the base of the brain in producing certain physical results, may there not sometimes be no particularly evil spirit at work in the case, as in this example of Mr. Wallace and one of his schoolfellows? May not the repulsive effects be due to the enhanced action of particular portions of the brain? Bad spirits are certainly at work sometimes, but observers should bear in mind that phreno-mesmeric influences may also tend to produce some of the same results.

COMMUNITY OF SENSATION IN MESMERISM.

The sympathy of sensation between my patient and myself was to me then the most mysterious phenomena I had ever witnessed. I found that when I had hold of his hand he felt, tasted, or smelt, exactly the same as I did. I had already produced all the phenomena of suggestion, and could make him tipsy with a glass of water by calling it brandy, and cause him to strip off all his clothes by telling him he was on fire; but this was quite another thing. I formed a chain of several persons, at one end of which was the patient, at the other myself. And when in perfect silence I was pinched or pricked, he would immediately put his hand to the corresponding part of his own body, and complain of being pinched or pricked too. If I put a lump of sugar or salt in my mouth, he immediately went through the action of sucking, and soon showed by gestures and words of the most expressive nature what it was I was tasting.

A medium is believed to be a person mesmerised by "a spirit out of the body," instead of by "a spirit in the body," and there is evidence tending to prove that one of the chief motives which draws low spirits to the lower mediums, is the power they thereby gain of enjoying the pleasures of earth over again by community of sensation with the medium. Yet the cases are not quite parallel, for Mr. Wallace does not say that he felt sensations first communicated to his medium. Nevertheless, the possibility of communication of sensation in one direction is established, and we do not know what might have taken place in the other, had Mr. Wallace been a disembodied spirit. Mesmerists who undertake to heal disease, sometimes take upon themselves the maladies of their patients (but in a somewhat milder form), until by experience they learn how to throw off the adverse influence.

Once at a public *seance*, while Mr. Morse was entranced, the communicating spirit was asked to explain "The Psychology of Drunkenness." The "Strolling Player" replied that the man while drinking had his thoughts and passions stimulated by a horde of spirits of departed drunkards, who, through him, were tasting their old pleasures over again—"Fine sport for you, my masters!"

MESMERIC PHENOMENA DURING THE WAKING STATE.

After I had induced the state of coma several times, some of the boys became very susceptible during their ordinary waking condition. I could induce catalepsy of any of the limbs with great ease; and some curious little facts showed that it was real, not imaginary, rigidity that was produced. Once a boy was in my room in a state of complete rigidity when the dinner-bell rang. I hastily made passes to relax the body and limbs, and we went down together. When his plate

was before him, however, he found that he could not bend one of his arms, and not liking to say anything, sat some time trying to catch my eye. I then had to go to him, and by two or three passes rendered him able to eat his dinner. This is a curious and important fact, because the boy went down thinking he was all right. The rigidity was therefore in no way caused by his "expectation," since it existed in opposition to it. In this boy and another one I could readily produce the temporary loss of any of the senses, as hearing or smelling, and could even so completely take away the memory that the patient could not tell his own name, greatly to his disgust and confusion, and this by nothing more than a simple pass across the face, and saying in an ordinary tone of voice, "Now, you can't tell me your name." And after he had remained utterly puzzled for some minutes, if I made a reverse pass, and said, "Now, you know your name again," his whole countenance would change—a look of relief coming over it as the familiar words recurred suddenly to his memory.

The following was the religious position of Mr. Wallace when he began to inquire into Spiritualism:—

MR. WALLACE ON IMMORTALITY.

During twelve years of tropical wanderings, occupied in the study of natural history, I heard occasionally of the strange phenomena said to be occurring in America and Europe under the general names of "table-turning" and "spirit-rapping;" and being aware, from my own knowledge of mesmerism, that there were mysteries connected with the human mind which modern science ignored because it could not explain, I determined to seize the first opportunity on my return home to examine into these matters. It is true, perhaps, that I ought to state that for twenty-five years I had been an utter sceptic as to the existence of any preter-human or superhuman intelligences, and that I never for a moment contemplated the possibility that the marvels related by Spiritualists could be literally true. If I have now changed my opinion, it is simply by the force of evidence. It is from no dread of annihilation that I have gone into this subject; it is from no inordinate longing for eternal existence that I have come to believe in facts which render this highly probable, if they do not actually prove it. At least three times within the last twenty-five years I have had to face death as imminent or probable within a few hours, and what I felt on those occasions was at most a gentle melancholy at the thought of quitting this wonderful and beautiful earth to enter on a sleep which might know no waking. In a state of ordinary health I did not feel even this. I knew that the great problem of conscious existence was one beyond man's grasp, and this fact alone gave some hope that existence might be independent of the organised body. I came to the inquiry, therefore, utterly unbiassed by hopes or fears, because I knew that my belief could not affect the reality, and with an ingrained prejudice against even such a word as "spirit," which I have hardly yet overcome.

PROBABLE DUPLICATION OF FORM.

Mr. Wallace, after narrating some of his earlier experiences in Spiritualism, narrates how he put a wine-glass under a table near a medium, and adds:—

After a short time it was gently tapped, producing a clear ringing sound. This soon changed to a sound as if two glasses were gently struck together; and now we were all astonished by hearing in succession almost every possible sound that could be produced by two glasses one inside the other, even to the clang of one dropped into another. They were in every respect identical with such sounds as we could produce with two glasses and with two only, manipulated in a variety of ways, and yet I was quite sure that only one wine-glass was in the room, and every person's hands were distinctly visible on the table.

I may add that the imitation of the sound produced by two glasses was so perfect that some of the party turned up the table immediately after we left it, under the impression that the unseen power had brought in a second glass, but none could be found.

Either a second wine-glass was brought into the room and carried away again by spirits—for through some mediums they have full power to do this—or the wine-glass was temporarily duplicated, as in the duplication of the forms of mediums at materialisation *seances*, and as in the duplication of the blue dress of Mrs. Fay at

the recent *seance* at the house of Mr. Crookes. If no second wine-glass was introduced, the fact described by Mr. Wallace shows that an object placed near a medium for a minute or two only can be duplicated; and whether this actually was or can be done, ought to be determined by experiment now that the question is raised. It has long been known that the body of a medium, and the dress long charged with emanations from that body, can be duplicated, but whether objects suddenly brought near a medium can be treated in the same way, is not yet known with certainty.

MR. CROOKES' EXPERIMENTAL SITTING WITH MRS. FAY.

Mr. Serjeant Cox is disposed to believe that the figure clothed in a blue dress which he saw when his book was handed to him at this *seance*, must have been Mrs. Fay herself; and that, principally, because he is unable to understand the double of a blue silk dress and pearl bracelets. He would rather believe that Mrs. Fay's "spirit arms maintained the electrical communication while her body was moving about."

It is obvious to remark that in the numerous cases of apparitions which are on record, many of which have given audible and palpable evidence of materiality, the appearance of ordinary clothes—*e.g.*, of rustling silk dresses—has repeatedly been presented. And the distinction between the conventional ghostly drapery and the phantom blue silk dress is one of kind only. The power that can produce one may be assumed to be capable of producing the other.

But it is useless to argue about probabilities, and where certainties are to be had we shall all prefer them. Let me, then, relate one case in which the body presented was decidedly not the body of the medium. The experiment was made in a private apartment occupied by the Comte de Bullet in the Hotel de l'Athenée, Rue Scribe, Paris, and is one of many. Behind a curtain suspended across one corner of the room Firman, the medium, was placed; in the opposite corner was Buguet with his camera. The Count took his place behind the curtain and grasped Firman's hands, continuing to do so throughout the *seance*. Under these circumstances a figure appeared, and was posed and photographed by Buguet.* I have a copy of the picture (9½ in. by 7½ in.) before me, and I am informed by Madame de Veh and Mr. Gledstanes that it is a clearly recognised portrait of the Count's sister-in-law. The face is perfectly clear in definition, and presents features which are perfectly recognisable. But far more remarkable than the face is the vast cloud of gossamer-like drapery that fills the whole picture. It is of the finest texture, shading away into filmy, almost imperceptible fineness. The abundance of it is most striking; and the wildest imagination could not fancy a being so arrayed con-

cealed in a private room, or entering it from without through the corridors of an hotel in broad daylight. The drapery lies in thick fleecy clouds, as unlike as possible to the conventional drapery of the "sheeted dead," or to the "darned tablecloth" which some have fancied they saw in Buguet's pictures.

Now here is a case in which a being is created—it comes to nothing short of *that*—clothed in a most elaborate and unlikely fashion, and all this while the Count de Bullet, in his own rooms, and in morning light, holds the medium's hands, so as to be assured that he does not move. Is this less wonderful than a presentation of a double of Mrs. Fay? I submit that one clear case in which the medium's body is decidedly not presented establishes a similar presumption in the other case.

Moreover, abundant proof is at hand that garments and drapery are materialised—I use the term for lack of a better—and "dematerialised," when no longer required, just as a human body is formed and dissipated again. The current number of *The Spiritualist* contains two cases in point, one of the duplication of the human form at Terre Haute, Indiana, when medium and double were visible simultaneously; the other of the permanent materialisation of flowers, which still remain in the possession of the gentleman to whom they were presented.

Mr. Serjeant Cox rightly insists on the nature of the intelligence at work, and this makes very strongly against his theory that Mrs. Fay herself handed out the book to him. Even if Mrs. Fay could have been removed from the handles of the electrical apparatus without breaking the current—and it is not even hinted how her spirit (the *only* agency at work according to Mr. Serjeant Cox) could possibly effect such a marvel—how are we to account for the access of intelligence which was observed? She moves about a darkened room without disturbing anything, takes books of which she knew nothing from shelves which she had never looked over, and presents them with perfect accuracy to their respective authors, some of whom were unknown to her even by name. She has suddenly become endowed with omniscience and ubiquity, for all this time her "spirit arms" are holding the handles, and she has gone up into the drawing-room and brought down a plate, and has got into a cupboard and brought out a box from it! Beside the ponderous difficulty, not to say the wild absurdity of such an explanation, the whole spirit theory is simple.

"Plainly the form was either Mrs. Fay or her double." Why? I have gathered some cases in which the evidence shows that two, three, four, and even five forms have been produced through the mediumship of a single person. Does the human spirit then possess the power of multiplying itself indefinitely? of clothing itself with all sorts of garments? and of appearing indifferently as man, woman, or child?

And why, if this be so, does it invariably give a false account of itself? Why does the spirit which in its normal state is truthful and sincere become false and tricky as soon as it is disengaged from the body? It remains for those who put forward the hypothesis that the spirit of the medium is the sole agent in these manifestations, to account for these incongruities and seeming impossibilities. On this hypothesis it is only the flesh that keeps us straight at all; the released spirit comes out in a new character, and "my abandoned double" is something more than a joke.

* The most important of the facts in this article is comprised in this sentence; were it not for the words "appeared" and "posed," it might have been supposed that the spirit was objectively visible, and that the picture was one of Buguet's spirit photographs taken in his ordinary way. But if the spirit actually stood there as palpable as any of the mortals, this is one of the most conclusive and interesting *seances* on record. Yet as all Spiritualists want to know how spirits materialise and how they disappear again, why is no information on these most interesting points given? Another circumstance should be borne in mind; the three persons present, M. Buguet, the Comte de Bullet, and Mr. Firman, are all of them mediums, who by clairvoyance might see a spirit not materialised, or, as mesmeric sensitives under the will-power of spirits, might be made to see whatever the spirits chose, just as a "biological" lecturer can make six or seven sensitive boys on a public platform see anything which he wills them to see. In either of these cases there may have been no materialisation at this particular *seance*. Perhaps our contributor will obtain some information from Paris on these points? Is the Mr. Firman mentioned in this article the son of Madame Louise?—Ed.

The proposal to test the fact that the medium is in her chair throughout the experiments by allowing her feet to be shown outside the curtain, does not seem to me to advance matters at all. To most minds Mr. Crookes' test will be enough.

Any lingering doubt will not be dispelled by any such test, for the power that could produce "spirit arms" eight feet long, or duplicate a blue silk dress, may be assumed to be equal to the production of a pair of feet and the duplication of a pair of boots.

The test of all others is that which I have mentioned above. If the Comte de Bullet can hold the medium in his private apartment, and achieve the results which he has attained, there can be no valid reason why others should not do the same. It is merely a matter of time, patience, and money. These the Count has liberally expended on daily experiments in private, and he has his reward. It is earnestly to be hoped that a similar course in other cases may be pursued. I agree entirely with Mr. Serjeant Cox that in a matter so momentous nothing short of the best and completest evidence should be held sufficient; and I have no doubt that with proper care it can be obtained.

M. A. (Oxon.)

SPIRIT PHOTOGRAPHY.

BY WILLIAM H. HARRISON.

For some years past Mr. F. M. Parkes has borne the reputation, among Spiritualists, of obtaining spirit photographs by means of his mediumship; during much of that period Dr. Sexton, Mr. G. Childs, and others, have watched the production of the pictures, and like all those who have had personal knowledge of Mr. Parkes, speak well of him. Until the last few weeks, also, Mr. Parkes took no remuneration for his pictures, but for several years gave them away, and bore all the expenses of their production. I mention these circumstances because, during the taking of the few pictures by him while I was present, there were no test conditions. I did not see the photographic manipulations all the way through, the spirits apparently being as chary of allowing the influence of strangers to act in the developing room, as they are of allowing anybody to enter cabinets at materialisation *seances* before they have full confidence in the person they intend to introduce. Throughout all the manifestations in Spiritualism, the spirits seem to put difficulties at first in the way of those who would place the whole subject on a purely physical basis. For my own part I am now not sorry that the question of personal character is made so large an element in gaining advanced knowledge on the subject, better people being thereby brought into the movement, and a barrier being to some extent placed across the path of the more objectionable, who wish personal integrity to be a myth of no absolute practical value.

Mr. Parkes can take spirit pictures in all weathers and at all hours of the day and night, because he uses the magnesium light; the results, however, have not much pictorial beauty, the shadows thrown being harsher than when the sitter is properly lighted by the diffused rays from the northern sky, as in ordinary photographic studios. A black background is used, near one side of which the sitter is placed; the spirits appear on the negative in front of the other side of the background, but nothing is visible there to normal eyesight while the plate is being exposed in the camera. The theory is that spirit friends of the sitter come there

with him, and that Mr. Parkes' spirits help them to get either themselves, or representations of themselves, photographed.

Some of the spirit forms which appear on the negatives are evidently photographed direct from living beings, others resemble photographs of drawings or paintings, others again seem to be pictures of distorted images. At materialisation *seances* for recognisable spirits, mask-like faces come alternately with living faces in the earlier developments, and there appears to be a direct connection between materialisation *seances* and spirit photographs, the latter showing what the spirits are doing before they themselves or the objects they bring are visible to the eye. In some of Mr. Parkes' pictures the mortal sitter is illuminated with light falling in one direction, whilst the spirit is illuminated with light falling in the opposite direction, which tends to show that in such cases the spirit picture was placed upon the plate at a different time, or was photographed from an invisible drawing, or was illuminated by invisible actinic rays from an unknown source. In almost all the instances where the outlines of the sitter and the spirit overlap each other, the spirit is in front, and the white drapery is not cut off by the darker dress of the sitter, as would be the case were the spirit behind; pictures with the spirit behind partly hidden by the sitter in front, if they were regularly obtainable would be fair test pictures, because there would be great practical difficulties in the way of obtaining them artificially, with dark rich blacks in the deep shadows of the picture.

From what has been stated it will be seen that sceptical photographers would raise the plea that the spirits might be printed upon the negatives in the dark room, by diffused light passed through transparencies. Some half dozen plates have been exposed in my presence, and placed in my hands while wet, immediately after development; they bore no marks of the superposition of a transparency, they had not been artificially "doctored" in any way, and the deep blacks in the shadows were not fogged. If Mr. Parkes would use a background with a clear sharp pattern upon it, it would much increase the test character of all his pictures; ladies who attend should pin up their shawls instead of the black cloth for a background, and sit in front of them, so as to be photographed with the shawl behind.

In the face of all these "conditions," throwing so much onus upon personal character, as in most spiritual manifestations in their earlier stages, Mr. Parkes very truly says that the best evidence of spirit action is the production of a recognisable spirit photograph, which is very true when the sitter is not an enthusiast, and when the face of the spirit is so clearly defined as to leave no room for the exercise of the imagination. Mr. Parkes claims to have obtained many such; he also claims that the character of the pictures changes with many sitters who come; a Roman Catholic, a stranger to him, attended once; monks, crucifixes, and so on, then came out on the pictures.

In my own case, I could not in any degree recognise any of the spirits who appeared on the plates. I "varied the conditions," however, within permissible limits, and unexpectedly to Mr. Parkes, by writing to Mrs. Corner (Florence Cook), who lives in the neighbourhood, asking if she could attend in the afternoon for a spirit photograph, for I reasoned that the sudden introduction of such a powerful and reliable medium ought to change the character of the pictures, which

could not be the case were they prepared upon transparencies in advance. A few hours after the receipt of my note, Mrs. Corner kindly called on Mr. and Mrs. Parkes; they did not know her; she had to explain who she was and why she came. Mrs. Parkes then said, "Oh, come down stairs and sit for a spirit picture. We ought to get something good!" A quarter of an hour after the proper time I arrived; Mr. Parkes entered the room with a freshly-developed negative, on which was an elaborate picture of the celebrated white-robed "Katie," in her conventional white dress, alongside Mrs. Corner. This was a very fair test of the genuineness of the photograph, for as already stated, Mrs. Corner had appeared there unexpectedly but a few minutes before.

Mr. Parkes is exhausted by a photographic *seance* just as much as a rapping medium is exhausted by physical manifestations, and he finds that although he can usually get two or three pictures once a day, results are more secure if he photographs but once in two days, so he adopts the latter course greatly to his own credit, for it is more just to the sitters. If he exposes four plates, spirits are usually found upon two or three of them. When he begins to prepare the first plate he partially loses consciousness, and he is more or less entranced all the rest of the time; in fact, Mrs. Parkes sometimes has to take the negative out of his hands or he would drop it, or rub off the picture with his fingers. Two persons are necessary in taking these pictures; the other was once Mr. Reeves, afterwards Miss Sexton, now it is Mrs. Parkes; she stands by the camera, so that her "influence" shall act upon it. All along Mr. Parkes has found that particular manifestations through his mediumship are strengthened in the presence of particular people.

I have to thank Mr. and Mrs. Parkes for the kindness with which they received me, and the unreserve with which they gave all the information desired. Mr. Parkes lives at the east end of London, at 6, Gaynes Park-terrace, Grove-road, Mile-end-road, E., so is not in that region at present troubled by too many callers, which perhaps is to the advantage of the sitters, since he is more sure of results if he holds a *seance* but once in two days. The best, although not the most direct way of getting to his house, is to take the train by the North London Railway from Broad-street to Bow, thence by tram to Grove-road, or by cab to Gaynes Park-terrace. His house is perhaps fifteen or twenty minutes' walk from Bow station. There is a passenger station (unfit to accommodate cattle) on the Great Eastern Railway not far from his house, but altogether the other route is the best.

The following is Mr. Parkes' account of his own mediumship:—

DREAM PICTURES.

I do not know whether my mediumship is hereditary, but both my mother's mother and my father's father had glorious visions shortly before they died; in my grandfather's case he slightly recovered, and lived for two or three days after seeing the visions. He appeared to me a few nights after his death.

I was 42 years of age on the 20th day of this month (March), my birth being on the same day as that of Mr. Home, and from my boyhood upwards have at intervals had visions. I called them "pictures," and thought that they were some kind of harmless mental illusion. I see spirits somewhat rarely, and mostly when I am passive; I see spirits or scenes just the same when my eyes are open as when they are shut; sometimes I do not see anything for two or three weeks, then I have what may be called an attack of visions, lasting sometimes only a day or two, and sometimes for a week or two. I find that by sitting still, and passively yielding, these visions come while I am at a spirit circle, but I did not

know that the spirits had anything to do with them until Mr. Whiting told me so. Sometimes a vision screens solid objects in the room from my gaze, but generally speaking I can see through these dream-pictures. Sometimes the objects in the vision stand out in relief, sometimes they are quite flat, like pictures. Lately most of them have been in relief. All the outlines are sharply defined; the objects are always motionless.

A HAUNTED HOUSE.

In my boyhood I used to see spirits, I suppose by a different kind of vision, for they moved and looked solid. About the year 1848, when I was sixteen years of age, I lived with my parents about a mile from Pontypool, Monmouthshire, in an old farm-house which bore the reputation in the neighbourhood of being haunted. The first night I slept in that house, I plainly heard a man with hobnailed boots, walking in the room above mine, but when I went into the room the noise stopped; when I returned to my bedroom it began again, so I called my father. He ridiculed the idea of any one being in the house, but these noises occurred several nights running, and were heard by my mother as well as by myself. Later still there were noises in the attics like a man using a hammer and chisel. I heard these noises frequently when other persons did not hear them. Occasionally visitors to the house heard them. One day a charwoman, who knew nothing of the circumstance, asked my mother "whether she heard the carpenters upstairs." For a long time before we entered the house Welsh servants would not live in it, because it had the reputation of being haunted, and there was a legend that a man had cut his wife's throat in it, a story which was without proof so far as I know.

WELSH GOBLINS.

On a bank outside the house I sometimes saw a dog of immense size—six feet high—lying down at full length, raising his head, and making a piteous and continuous howling noise. I also frequently saw a little dwarf in the neighbourhood of the house. When I spoke of these things, I was ridiculed, but one day when I told a local brewer of the name of Thomas Jones about these spectres, he produced a very old book, written by one "Parson Jones of the Tranch," in which there was a description of these very spirits, the dog and the dwarf, which the author had seen himself; he called them "ghosts."

Only six months ago when I was not well I saw a great dog chained up near the door in my bedroom: he kept straining his chain, as if he wished to jump at me.

CURIUS PSYCHOLOGICAL FACT.

During the latter part of my residence at Pontypool these visions ceased. I was taken ill with tubercular disease of the lungs, and the medical man recommended that I should go abroad. At that time I had a young friend who was studying chemistry, and who had pulmonary disease of the lungs. My parents, thinking it to be contagious, separated us, and would not allow me to see him. But my mother sat up with him at night alternately with his own mother during his illness. On coming home very early one morning, she looked into my bedroom to see that I was all right; I started up, and told her that I knew what she was going to say—namely, that my friend was dead; I next stated that he died about ten o'clock on the preceding night; I further told how his room was furnished, although I had never been in that particular apartment. This was all true. I suddenly woke out of my sleep, and made these statements, and did not know what made me do so, or how I became acquainted with the circumstances, but the occurrence of course surprised both my mother and myself.

APPARITION AT THE MOMENT OF DEATH.

In consequence of that illness, I went abroad to Brazil, where it was intended that I should meet an uncle of mine who had left there for California; and I waited for him to rejoin me there, but his return was not expected until some months after my arrival. I was then residing at the house of the largest merchant in Rio de Janeiro, and one day, when he gave a large party, I was asked why I kept apart from the company, for I was depressed in spirits, and, while reclining on a couch, was impressed that my uncle was dying, and I told them so. Twelve days afterwards, I was called by my friend into his bedroom, where he informed me that a vessel had arrived bringing the news that my uncle had died about the time that I was affected by the premonition.

MEDIUMSHIP AMONG FARO WOMEN IN BRAZIL.

In Brazil there are many African blacks, among whom certain phases of spiritual phenomena are common. Those who have the power of communicating with spirits are called

"Faro women." One night, when I was unwell with a rheumatic affection, I went to one of these women, a negress of the name of Bernada; she took me into the garden by moonlight, and made passes over me; after a time a cloud, fourteen or fifteen feet high, rose from the earth at a distance of about ten yards from us. It revolved rapidly, and approached nearer and nearer; then it hovered over us and surrounded us, at which moment I was entirely relieved from my pain.

PSYCHOLOGICAL COMMUNICATION BETWEEN DISTANT PERSONS.

After that I had a long interval with no spiritual experiences. Shortly before my marriage it was discovered that when I gazed at the picture of my intended wife while she was elsewhere, she saw me with a light on my face; she did not see me when I thought of her at other times, so the circumstance of gazing at the picture had something to do with my appearance to her.

MR. PARKES' FIRST SEANCES.

I had no further experience of importance until the mid-summer of 1871, when I first heard of Spiritualism. I was dining at the house of Mr. Reeves, who kept dining rooms at York-road, King's-cross, London, where I saw a copy of *The Medium* newspaper on the table. I made inquiries of Mr. Reeves, who told me that there was truth in the subject, and that he had a waitress who was a medium, so could let me see some manifestations if I liked. I accepted the invitation at once, but found that with her kind of mediumship we had to sit in the dark. We had table motions. Several spirits said that they were present, one of whom called himself "Bill Jones," and said that he was a gold-digger. He often communicates with me at the present time. I next went to see the elder Mrs. Marshall, at Bristol-gardens, Paddington: although I was a stranger to her, she told me that I "drank far too much tea," which was true; she also described my grandfather accurately, and told me that "he had a military name and bearing, but was not a military man." This was true; his name was Major Parkes.

A NEW REASON FOR BECOMING A SPIRITUALIST.

I met Mr. Whiting, and sat with him at his circle at Kentish-town, six months after I first met Mr. Reeves. I told Mrs. Parkes from the first about my inquiries into Spiritualism, and she thought that the whole subject was wicked, until our baby died without being baptised, and as orthodox people said that the baby had consequently gone to hell, she resolved to take up Spiritualism in order to go there too, for she felt she could not be happy anywhere else.

THE DEVELOPMENT OF MR. PARKES' MEDIUMSHIP.

One evening a gentleman, a stranger to me, came to one of our dark seances at Kentish-town, and I had a vision. I saw a little boy swinging a censer towards him, and after that, a monk kneeling in a dark nook before a crucifix. The gentleman was a Catholic, and he recognised the order of the monk from my description of the dress.

I sat about ten times at Mr. Whiting's. I also continued my sittings with Mr. Reeves, whose spirits were good developers, for I found that my mediumship grew stronger in his presence, and suffered in his absence, therefore I am positive that a developing power is connected with certain mortals or their spirits. Mr. Reeves was not a medium. There is a different character in the mesmeric influence of different persons which I can feel quite distinctly while in their presence.

SPIRIT IDENTITY.

One evening I went to our developing circle in the Caledonian Road. Dr. Wilson, Mrs. Wilson, Mr. Reeves, my wife, and a young man named Squires—who sat next to me—were also there. Mr. Squires was entranced, and made to shake his hands over mine; then one of my hands began to shake, and traced out the initials "W. H. P." in fern-like letters. Mr. Squires then muttered the name "William." I said "William Hancock?" He (still entranced) replied, "No, your uncle." I had an uncle of the name of William H. Parkes. Mr. Squires then automatically represented the nature of his death, and also that he was afflicted with a partial blindness of one eye, all of which was quite correct. My hand next wrote without my volition the letters "E. P.," the initials of another uncle, and the entranced Mr. Squires clearly gave me to understand that it was my other uncle. These evidences of identity deeply impressed me with the truth of Spiritualism.

DEVELOPMENT OF THE PHOTOGRAPHIC MANIFESTATIONS.

One evening in January, 1872, at a seance at the house of Mr. Reeves, my wife jocularly remarked that she would like a

photograph of one of my attendant spirits who called himself Bill Jones, and recommended me to try to get one from Mr. Mummel, the spirit photographer of New York. Bill replied, "Why don't you try to get it yourselves?" but he would not promise that it would be obtained if the attempt were made. Afterwards, at Mr. Whiting's, at Kentish-town, the spirits said that perhaps I might get spirit photographs if I tried, and they added that Mr. Reeves was to keep the collodion, clean the glasses, and keep them in his care, in order that they might be charged with his influence. At first we had irregular markings on the plates, like those obtained by Mr. Beattie at Clifton; afterwards a hand appeared on the plate, over the head of Mr. Reeves, and luminous rays streamed downwards from the fingers of the hand. This picture, like all our early ones, was a positive. All the forms in our early pictures were mere outlines, as if cut out of paper; thus, a face shown in profile would have no eyes. The spirits told us not to show these early attempts to anybody; the results were not convincing, and they themselves were learning how to produce them.

Later still we had a likeness of Bill Jones, with a billycock hat on, and looking exactly like a scarecrow, for his clothes drooped as if they had nobody inside, and were suspended on a stick. That was our first negative.

One day Mr. W. Reeves, a brother of our friend Mr. Reeves, and a disbeliever in Spiritualism, saw one of these photographs on the chimney-piece, and although he had been told that we were instructed by the spirits that we were not to let anybody see them, he seized it to show to some friends who came there to dine. He said that the negative "was pulled away from his hand by an invisible power and replaced on the chimney-piece without being destroyed, he therefore resolved not to show it." His face was white with fear when he made this statement. Both the other medium and myself were out of the room at the time, showing that the spirits had some power in the place during our absence.

The first recognisable portrait which we obtained came about three months after we first began the experiments; it was a likeness of the late Mr. J. W. Jackson, of Glasgow; the sitters were Dr. Sexton and Dr. Clarke, of Edinburgh. Mr. Jackson was represented over the table in a sitting posture, with his hat between his knees, crown downwards; the spirits said that he appeared thus to convey the idea that aid was needed for his wife and family. Mrs. Jackson was rather annoyed when she heard of the circumstance. She did not believe in spirit photography, so she came to me and sat for a portrait, when Mr. Jackson appeared again.

I had several recognised portraits after that, but sometimes there was great distortion, as if the forms were made of some elastic or soft material. The pictures were of all kinds; I used occasionally to get a curious sort of drawing, like a coarse crayon sketch upon a white ground, and my spirits said that these were "projected" or "sent" by other spirits who could not come themselves. As my power gradually developed these kind of pictures decreased in number, but still I occasionally have much to contend against in the shape of distortion; many pictures would be recognised but for the distorting effect. I noticed that this distorting effect was lessened very much when any person of artistic or refined taste was in the room, and that the beneficial influence remained a considerable time after he left—say for some weeks—but gradually died out, except after the visit of one artistic friend, who left behind him a permanent influence upon the pictures.

I have clairvoyantly seen the spirits trying to form themselves to be photographed. Every part of them is in motion; they look like magic-lantern pictures projected upon steam. They have no colour; their faces, dresses, and every part of them appear to be of the same material. Sometimes there is no definition at all in them. These are the real spirits. I have never clairvoyantly seen the drawings which appear on some of the photographs, and which the spirits say are "projected." I see these steam-like spirits quite as well with my eyes shut as with them open, but they do not seem to be entirely subjective, since they appear in the photographs. I rarely get any "projected" figures now; I was so disgusted with them that I said I would rather have bare plates.

Once I took six or seven of these spirit photographs in the dark; we took the cap off the lens as usual, but I do not know whether that was necessary.

I have tried to ascertain from the spirits how they produce the pictures, but their statements have not been very clear to my understanding, or to that of other listeners. My chief spirit guide, Dr. Woolley, says that "every part of the photographic process has to be spiritualised; that the camera, chemicals,

and so on are all spiritually represented in the other world." All my chemicals have to be kept in the dark room, and the spirits use them by what Dr. Woolley calls "association." I asked them if they could bring out a picture on the plate without my putting the plate in the camera, and they said "No." They say that even the wood of the camera is charged with a special influence.

TRANCE AND PHYSICAL MEDIUMSHIP OF MR. PARKES.

In the earlier days of my development I had raps, table manifestations, and spirit lights; at the present time I get direct spirit writing occasionally. Once at a dark *seance* at the house of Mr. Reeves I was entranced, and on awaking found that I had left the table, and was stealthily creeping round the room on all fours; this gave me a severe fright, for I saw at once that if I had been discovered I should have been charged with attempting imposture. I asked the spirits "why they did it?" They replied that it was "necessary for my development." However, after that I never sat at a dark circle without my wife holding my hand, to see that I kept my place. Still, they got me away once after this, and when a light was struck, I was found praying in a corner of the room.

THE SPIRIT GUIDES OF MR. PARKES.

The first spirit-guide who communicated to me, called himself Bill Jones. He introduced himself by raps through the table at Mr. Reeves', and as soon as I commenced being entranced, the higher spirit, "the teacher," spoke by my instrumentality. Shortly afterwards Dr. Woolley commenced controlling me, and several others have occasionally spoken through me, and most recently one stating his name to be Jonas Nash. It is with very great difficulty that I have been able to get any account from them of their earth-life; they seem ever to give evasive replies to questions on this point, and assert that they are members of an association of which it is a rule never to look back, but to direct their energies forward, the effect of which is that the memory of the past fades away from them whilst the light of the future dawns the more brightly on the present. Nevertheless the spirit Zephaniah Stent (who used to preside over the physical phase of my earlier mediumship), has stated that the "teacher" was Edward the Confessor; that Bill Jones is the son of a wheelwright, who was a Yorkshireman, his mother was a Lancashire woman, and that he was born whilst his parents were on tramp—that is walking about to get work; his spiritual name is Leader, both he and the Teacher have peculiar robes which they wear occasionally. Jonas Nash was a native of Bishopswearmouth where he died about fifty years ago, at about fifty years of age, he has given some description of the place, &c., but has since declined referring further to the subject of his past life, and I will here state that I have no recollection of any spirit speaking through me in a way that I was enabled to identify him with the past life of any person; and it is a curious fact, that those relatives who these spirits have informed me are about me, and whom I have frequently seen, never wrote or spoke through me excepting in one instance, which was by writing and was certainly very characteristic, both as to the diction, hand-writing, and signature of a lady relative.

One point in connection with these photographs may hereafter prove to be of exceptional value in philosophical research. For a long time it has been known that the occasional presence at a *seance* of a particular person exercises a good or bad influence over the manifestations, which influence is felt more or less at subsequent *seances*, when the individual in question is no longer present. In the pictures by Mr. Parkes, some of the effects of such influences are photographically registered, and brought somewhat within the region of exact observation.

THE W. WALLACE TESTIMONIAL.—The honorary Secretary of the Dalston Association of Inquirers into Spiritualism has received the following subscriptions in aid of the above, and requests an acknowledgment in our columns, viz.:—Mrs. Amelia Corner, 2s. 6d.; Soht Netyl, 2s. 6d.; R. Pomeroy Tredwen, 2s. 6d.; Alfred E. Lovell, 2s. 6d.; George Robert Tapp, 5s.; Mrs. Edward E. Corner, 2s. 6d.; J. Tozeland, 10s.; total, £1 7s. 6d. Many of the members paid their contributions direct to the treasurer, Mr. H. Biefield, some time before any official intimation about the testimonial was received by the Association.

THE PAINTING MEDIUMSHIP OF MR. DUGUID, OF GLASGOW.

BY WILLIAM OXLEY.

ON Thursday evening (March 25th), by the arrangements of our kind friends "within" and "without," I was privileged to witness a phase of spiritualistic phenomena, unique, so far as I know, namely, the production of oil paintings in the dark, and without any action whatever, by embodied human beings.

There were five present besides the medium, in whose house we met at 8 p.m.; being asked if we had any choice as to the character of the manifestations, we replied that we left it to our invisible friends to do what they thought the best.

A prepared or grounded card, about 18 by 9 inches, was then arranged upon the easel, and Mr. Duguid was soon off in an unmistakable trance. I do not think it would be possible for any one to imitate this; the pupils of the eyes are turned high up above the centre line, and the upper lids drawn over so as to exclude all light from the optical parts, the white part only being exposed on the under side; in this position they are fixed till the influences are removed, and the medium is restored to his normal condition.

The medium then placed himself at the easel, and prepared his pallet and colour-box. When the gas was turned off, and the room was in total darkness, we heard the pencil scratching for a few minutes, when the raps from the table instructed Mr. Bowman to turn on the lights; we then saw the outlines of a landscape in strong, bold marking; this preamble occupied about three or four minutes. The gas jet was then left burning, when the medium dashed off—or rather on—the colouring, and in about twenty minutes the painting was finished, the medium's eyes being fixed all the while as before mentioned. The painting itself was a very fair production, being a lake scene, with three mountains in the distance, and bold rocks in the foreground, with trees on the right.

"Steen," the controlling representative spirit, now ordered that the medium should be tied in his chair, which was done by Mr. Bowman, both arms being fastened by kerchiefs, and the wrists as well, all firmly knotted, so that the medium could not possibly use his hands. Before being thus fastened, six plain cards, *carte* size, were placed on the table, when a piece was torn off the corner of one and given to one of the sitters; the gas was then turned off. It was afterwards ordered to be turned on again, and Mr. Bowman was told to do the same to a second card, the piece torn off being given to me; the gas was then turned off again. We sat in darkness for about three minutes when the raps announced that the gas should be lighted (in the darkness the sitters all sat with locked hands); the two cards were not to be seen; in fact they had disappeared, the medium being fastened in his chair just as he had been tied. The gas was again turned off; we sat in total darkness for about five minutes, when the raps ordered the gas to be lighted. To my astonishment the two missing cards were now on the table, the one with a miniature landscape, the other with the bust of a young girl, with golden-coloured hair and a blue dress, the oil paint being quite wet, and the medium exactly as he had been fastened. That Mr. Duguid could not have done them is certain from the fact that he had not moved, and the painting utensils had previously been all put into the box, and all the paint cleared and scraped off the pallet; that none of the sitters could have done them was equally certain from the fact that every hand was clasped, and seeing that the whole was done in pitch darkness, even if they could have done it, the feat would have been none the less wonderful. The gas being once more turned off and the medium fastened as before, two musical boxes, one a small, the other a large one, started off playing alternately, and the small one floated away to what appeared to be a considerable distance, the effect of which was very fine. We each were then favoured with perfumes, the aroma of which was simply exquisite, being a combination of the rarest eastern spices. Steen was now asked if he could say who the portrait represented, to which he replied that he did not know, but that the "old ones" were telegraphing to me. The "ancient one," Hafed, the Persian magician, one of the "wise men of the East," then told me through Steen who it was to represent, and he further gave me some particulars respecting the communications he had given through the medium, but which I forbear to note, as they would not at present be understood.

The communications, which have been taken down by Mr. Nisbet, as they were uttered through Mr. Duguid, the medium,—the accumulation of five years,—purport to be a history of the earth-life and spirit-life of *Hafed, Prince of Persia*, and

will form a volume of not less than 550 pages demy 8vo, and enriched by copies of a series of drawings, done by direct spirit agency, illustrative of his history. This work, if Mr. Nisbet meets with sufficient encouragement to publish it, will form one of the most valuable additions to the already rich spiritualistic literature of our times, and will be one of its rarest treasures.

Mr. Duguid is a man of gentle and unpretentious appearance, and no one who is a discernor of spirits can be in his presence without feeling that they are in the presence of a man who is "without guile." May he long be spared to be an instrument for the cultivation of such a glorious work as he has been gifted to perform.

Higher Broughton, Manchester, March 27, 1875.

INDIAN MEDIUMS AND MANIFESTATIONS.

THE sudden unloosening of mediums from the closest, and most skilfully knotted bonds, has been a wonder during the last few years, and now become an ordinary manifestation. Like everything else under the sun, it is, however, nothing new. In the Portuguese *History of the Indies*, printed 1581, folio, there is an account of a set of magicians, called *Ouvans* or *Soangus*, in the island Grombocanore, in the East Indies. They are said to have had the art of rendering themselves invisible, and passing where they pleased; and, as they did infinite mischief by these means, the people hated and feared them mortally. The history goes on to say that the king of the island once presented a Portuguese officer, named Brito, with some of these *ouvans*, who made an incursion with them on the people of Tidore, and, by aid of their magic arts, conquered and killed great numbers. To test whether, in effect, they possessed the faculties ascribed to them, Brito had several of them tied by the neck, and their limbs strongly lashed with ropes, without any possibility of disengaging themselves by natural means; but, however closely guarded, they were in a short time found loosed and free. The history adds that Brito, in order that the King of Tidore might not complain that he made war on him with devils, dismissed them at length to their own island.

What real occurrences may be hidden in this wild story it were hard to say, but the feature of sudden resolution from bonds by unapparent means is clearly indicated. Some extraordinary mediumistic powers probably originated the tale. The uncouth name, Grombocanore, seems to be the same with Gramabakanar, an ancient port on the western coast of India, now abandoned. As for the barbarous appellation "ouvans" and "soangus," the present writer can only conjecture that the former is a word distorted from a Dravidian root, signifying evil, mischief, murder; and the latter a mangled form of "sunyakoran, i.e., magic-monger, from "sunyam," magic, sorcery.

In connection with this subject it may be remarked that some of the famous Indian juggling feats appear hardly explicable except on the supposition of wonderful mediumistic and levitating power, which though only of late attracting attention in Europe, has doubtless existed in great force and practice amongst the ancient nations of the East. For example, the famous basket-trick, now performed under many modifications in London and elsewhere, has been often described with wonder by travellers in India, where it has reached a development unapproached in Europe. Its highest and rarest manifestation—for less striking and marvellous gradations of performance are far more common—is thus briefly described. The performers are just as ready to do it by daylight as by dusk, and the usual place for

exhibition is the broad, solid *chunam* floor of the verandah of an Indian bungalow, or even its flat roof. The spectators sit round in a circle, and the principal juggler brings forward a little girl, from six to eight years old, and leads her round the circle. He then places her in the midst, ties her hands behind her back, and binds all her limbs together, which all the company may inspect, and then puts over her a large beehive-shaped basket of closely woven bamboo. He then walks about flourishing a sword and making various strange gesticulations after the manner of jugglers, and presently enters into conversation with the child, who answers from within the basket, affects to become angry, at last furious, and, rushing to the basket, plunges his sword several times violently into it. The groans and struggles of the child are heard within it, and "griffins" who see it for the first time can with difficulty be kept from rushing on and collaring the murderer, but shortly he smooths his brow, paces round, waving his arms mystically, and uttering sundry incantations, then raises the basket, and, lo! in place of a dead and bleeding child there is nothing!

Presently the little girl, free and unbound, comes smiling from round a corner into the circle, holding out her hand for the "*bakshishes*" she is sure to get. Be it remembered that this is done in open day, on a hard floor, and in the midst of spectators seated a few feet distant *all round*, and seems inexplicable from any point of view except by some enormous mediumistic and levitating power; and so indeed is the well-known mango or flower trick, performed under the same conditions, in which from a dry mango stone, buried in a few handfuls of earth, a shoot is made to arise, first shown in bud, then in leaf and flower, and lastly bearing a ripe fruit. This trick quite baffles all who see it, and who would explain it by ordinary sleight-of-hand.

Whilst on the subject reference may briefly be made to the astounding accounts given by mediæval travellers, especially Marco Polo, of feats witnessed by them in India, when objects flung up into the air vanished and never fell down, and performers mounting a rope, apparently attached to nothing, disappeared, and presently their dismembered limbs came tumbling down out of the empty air! This the old travellers witnessed in an open space by open day, and of course could only attribute it all to Satan. The full account, with curious wood-cuts and notes, may be read in Colonel Yule's splendid edition of the travels of Marco Polo, published a year ago; the truthfulness of the old Venetian's account of what he *saw*, like that of Herodotus, after long ridicule is now established, and Colonel Yule sees no reason to suspect that in the above particular instance he was telling traveller's tales. The power necessary for such displays, however, seems to have been lost or fallen into disuse in modern times; at least, the present writer has heard of no instances near our own age.

To conclude these Indian manifestations the writer may add one within his own knowledge. In Tinnevely, the extreme province of the Indian Peninsula, there lived, and still may be living, a Brahmin of ill repute, a gaunt, weird-looking, wild-eyed man, possessed of uncanny powers, especially of fascination or power of eye. European residents would often send for him and desire him to exhibit this. He, or any one present, would then tear from any hedge or bush a long wreath of convolvulus or other

trailing plant and throw it on the ground or in the verandah before the spectators. Then standing a few paces distant, he would fix his unearthly eyes intently upon the long green streamer, fingering his beads and muttering to himself, when, sometimes in a shorter sometimes a longer time, the wreath would begin to move, and as though endued with life or pulled by a string approach him serpent-like, coming up to his feet and following him if he retreated; people might walk between and scrape with sticks to discover any suspected string connecting him with the plant, but to no purpose. For all that could be discovered the long wreath moved of its own accord in obedience to his power of eye or will. In Dr. E. Crewell's work on Spiritualism and primitive Christianity there are some curious instances and speculations respecting eye-power. It is remarkable that this Brahmin was induced by a European gentleman, now living, for a considerable bribe, to disclose the secret of his power. He acquired it from him, and was able to effect the feat. But it would seem he considered there was something objectionable in it, for he was religiously disposed; and after a time desisted from putting the power into practice, and lost it. He would not be questioned about it, and declined any conversation on the subject.

THE NATIONAL ASSOCIATION OF SPIRITUALISTS.

SPECIAL MEETING OF THE COUNCIL.

On Tuesday, last week, a special meeting of the Council of the British National Association of Spiritualists was held at its rooms, 38, Great Russell-street, London, under the presidency of Mr. Alexander Calder. The other members present were Mr. Martin R. Smith, Mr. Keningale Cook, B.A., Mr. Algernon Joy, Mr. and Mrs. Morell Theobald, Mr. and Mrs. Thomas Everitt, Miss Houghton, Mr. E. T. Bennett, Mr. E. D. Rogers, Mr. H. D. Jencken, Mr. Webster Glynes, and Mr. Reigan.

LIMITED LIABILITY OF MEMBERS.

The Registration Committee produced the Memorandum of Association and other particulars proposed to be submitted to the Board of Trade, in order that the National Association should be registered, so that the liability of its members should be limited to five shillings each. The clauses were then amended in detail, and it was found that to comply with the provisions of the Act some of the rules of the Association would have to be modified. As this business was transacted in conversational fashion, little time remained afterwards for the consideration of other public questions.

FURNISHING THE NEW OFFICES—THE BAZAAR—PRIZE ESSAYS—THE SECRETARYSHIP.

Mr. Rogers reported that £76 3s. 9d. had been expended in furnishing the offices so far, and that another £70 would probably be required. A further sum of £50 out of the guarantee fund was then voted for this purpose.

It was resolved that the bazaar, to raise funds in aid of the furnishing of the offices, should be held in the Co-operative Hall, Castle-street, Oxford-street, on the 26th, 27th, and 28th of May next. A lady friend of Mr. Martin Smith subscribed £5 towards the bazaar, and the Baroness Adelmá Vay £4; several friends will contribute money as well as goods.

Mr. Alfred Russell Wallace, Mr. Martin R. Smith, Mr. J. M. Gully, M.D., and "M. A. (Oxon)," were appointed judges of the essays to be sent in in competition for the gold medals of the Association.

Miss Kislingbury, in accepting the secretaryship, resigned the honorary secretaryship, as follows:—

To the Council of the British National Association of Spiritualists.

LADIES AND GENTLEMEN,—In consequence of your having done me the honour to appoint me your Resident Secretary, I hereby beg, in accordance with our accepted constitution, to tender the resignation of my seat on the Council.

Allow me also to express my sincere and grateful thanks for the kind and hearty manner in which all those present supported my election at your last meeting, and for the liberality which, by enabling me to devote all my time to the interests of Spiritualism and of the Association, has added as much to my personal happiness as I trust it may do to my public usefulness.

As your secretary, I feel that I cannot do better than keep always before me, as a model, the "ideal" portrayed by Mr. Martin Smith in his address, to which, however unattainable, it will be my constant wish and effort to aspire. Very faithfully yours,
EMILY KISLINGBURY.

The resignation having been accepted, the proceedings closed.

Correspondence.

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

ALLEGED EVOLUTION OF ELECTRICITY FROM THE HANDS AND FEET.

SIR,—Warned solemnly, Mr. Editor, that I must only "show or quote any experiment," the hint in question shall be severely obeyed—albeit, not sternly given by yourself. Deferentially therefore it is now submitted, in reply to a sort of editorial challenge of scientific disproof—that the nervous system of man does *not* always affect the exquisite galvanometer, even when the current of a galvanic battery is passed through ganglia, as demonstrated by Matteuci (*L'Institut*, No. 75); hence, Professor Müller was led to declare, "Neither Person nor I have yet been able to detect free electricity in the nerves of man" (*Magendie, Journal de Physiol.* x., 216). Again, contrariwise, Pfaff and Ahrens have very distinctly shown (*Meckel, Archiv.*, iii., 161) the kind of electricity in the human body by the following invincible conclusion: "The body of man, when perfectly naked, manifests the same quantity of electricity, and magnetic phenomena are often common to all parts of it in excitable or sensitive persons of a sanguine temperament."* Similar facts pertaining to the development of electricity, which manifested itself in sparks, without any friction, or pulling off articles of dress, &c., are particularly well attested by Dr. Carpenter in all his works on physiology, &c., as well as in various papers, essays, and lectures by Sir Henry Holland and other Fellows of the Royal Society† on the organic production of electric sparks by human beings. (See especially Humboldt, *über die gereizte Muskel u. Nerven-faser*, 1 v. 159. Shall I say more, or must I needs stop forthwith? Some individuals, according to my experience and observation (of more than forty years' duration in such matters), spontaneously exhibit electric and magnetic phenomena very frequently and powerfully when vegetarians, teetotalers, and non-smokers, and the most unquestionable cases of other forms of disturbance of electric equilibrium have been scientifically recorded—not only throughout the history of every philosophical magazine of Europe and America, but in all the legitimate orthodox medical journals. And is there not an electrical lady to be found in the British National Association of Spiritualists? At all events, in the midst of many other examples, you may find an account of a remarkable female electrician, detailed by Dr. Hosford in the *American Journal of the Medical Sciences* for 1838.

There was no time, from the months of January to April inclusive, when that lovely instrument was incapable of yielding bright electric sparks; in short, "four sparks per minute, of one inch and a half, would pass from the end of her finger to a brass ball on the stove; these were splendidly brilliant, very distinctly seen and heard in any part of a large room, and most sharply felt when they passed to another person," &c.‡

The interesting phenomenon in question, as I can personally testify, was immediately mentioned to the Messrs. Harrison and Co. of that day; and to their eternal honour as scientists, be it recorded in *The Spiritualist* of this, our present time, each philosopher in succession, like Thomas of Didymus, required vivid electrical sparks, not due to friction, to pass from the lady's knuckle to every handsome proboscis, whereupon they saw and felt the influence of electricity in woman, with involuntary exclamation and speedy recoil.

Lastly, you inquire of me, with charming emphasis, "What has mesmerism to do with electricity?" What, indeed? More astounding still, if possible, it is affirmed editorially, "No one denies the remedial powers of unseen agents!" Good Gracious, Angel of Truth!! What next? Neither more nor less than this, do I now protest. Without electricity, in my opinion, no magnetism; without magnetism, celestial, terrestrial, organic, or human, tables move *not*; raps are absent, conspicuously; Spiritualism were defunct, the pre-

* Assertion without experiment.—Ed.

† Then why not quote *one case*?—Ed.

‡ Where is the testimony of competent witnesses that these were not due to friction, and what are their names and addresses?—Ed.

sence of media is vain, there is neither matter nor spirit, and no communion between two worlds.

Liverpool, March, 15th, 1875.

WILLIAM HITCHMAN, M.D.

Dr. Hitchman was asked to quote *one* case in which electrical sparks were obtained from the human body, in the presence of competent witnesses who certified that those sparks were not due to the friction of clothes against an unusually dry skin, but he has not done so. He refers to various books, he quotes an American case—perhaps the one referred to and explained by Dr. Tyndall—but he does not give the details of any experiments by which competent witnesses demonstrated the effects not to be due to friction. Mr. Varley has been present when sparks were coming from the human body in a dry cold atmosphere in North America; he saw the cause of the phenomenon and at once made sparks come from his own body; the dry carpet acted as an insulator and by rubbing his boots over it he generated enough electricity to light the gas with a spark from his knuckles. The raps at spirit circles have not the angry snapping sound of electrical sparks; an experimentalist with batteries of any kind cannot make noises like them; in fact some, but probably not all, spirit raps, are made with the knuckles of a partly materialised spirit hand under the table. As to the other raps, Messrs. Varley, Blackburn, and Harrison have attached delicate electrical indicating apparatus to a table from which the said raps were coming, but there was not the slightest trace of the presence of electrical disturbance; it is true, however, that further experiments should be tried in this direction before coming to a decision. Professor Tyndall and some other physicists are unreliable authorities as to abnormal physical effects resulting from vital actions, as evidenced by their utterances about mediums, still in this particular problem they have the best of it as yet, because their statements are clear and supported by experimental evidence so far as they go, which is not the case on the other side.—Ed.

A LINGERING DEATH.—One of Macready's taking characters in Dublin was Pierre; but he was yoked to a slow-going Jaffier, who, at the close, was so long in shuffling off his mortal coil, that an impatient gallery-god called out, "Ah, now, die at once!" To which another upper deity replied, "Be quiet, you blackguard!"—and then, with a patronising tone to the lingering Jaffier, "Take your time!"—*The Athenæum*.

SPIRITUALISM IN DALSTON.—Mr. C. E. Williams, the well-known physical medium, and Mr. F. M. Parkes, the spirit photographer, both of whom have recently been elected honorary members, have made liberal concessions to members of the Dalston Association of Inquirers into Spiritualism, who may attend their sittings. Members can ascertain particulars on application to the honorary secretary. The facilities thus afforded to the members of the Association will tend to augment their opportunities for observing some remarkable phenomena, and will be correspondingly appreciated. A special *seance* with Mr. Williams is to be held on the last Thursday in this month, 29th instant, to which admission will be by tickets only, the price of which can be ascertained on application.

THE NEXT NATIONAL ASSOCIATION SOIREE.—As the Cavendish Rooms could not be procured for a single evening in the month of April, the next *conversazione* of the British National Association will be held in the Minor Hall, St. George's Hall, Langham-place, W., on Wednesday next, the 7th April. The room not being quite so commodious as could be desired, there will be no platform, and the entertainment will partake more of the character of a drawing-room reception, where friends can meet for conversation, and strangers and new members can be introduced. There will be refreshments and some music, but the programme will not be so long as usual. At the Council meeting on the following Monday the terms of subscription to the reading-room, and other arrangements relating to the Association's new premises at 38, Great Russell-street will be decided on. Members will do well to take the opportunity of discussing at the *soiree* this and other matters of interest to the Association.

ANSWERS TO CORRESPONDENTS.

M., Newcastle.—Your letter has already been published. The letters of "R. G. S.," and other friends, will be published next week.

Correspondents are requested to make their letters brief and to the point, or their publication may be considerably delayed, except when the contents are of considerable public interest.

Errata.—Mrs. Woodforde writes that, in her last letter, the words, "I contemplate," should be "We contemplate," and the word "notions" should be "motives."

G. T. GIERTSEN, Belgium, India.—You ask why Messrs. Crookes and Wallace do not record their experiences in a book, but by this issue you will see that they have done so. Many besides yourself complain of Mr. Pine's book and advertisements, which we also think do the movement no good; but we believe that he acts conscientiously in the matter, so do not stop the advertisements; such action would be undue interference with liberty of opinion.

MISS LOTTIE FOWLER will leave London for the Continent in May next.

THE reading-room of the National Association of Spiritualists will be opened as soon as possible after the next meeting of the Council on the 12th of April.

MARYLEBONE ASSOCIATION OF INQUIRERS INTO SPIRITUALISM.

THE object of the Committee and of the Members generally is, to spread abroad a knowledge of the great and precious truths of Spiritualism. We unite and labour for this purpose, and earnestly hope for the co-operation of all who are solicitous that their fellow-men should become acquainted with the fact of spirit-life and spirit-communion.

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CHARLES J. HUNT, *Hon. Secretary*.

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THE TWO DISCOVERIES; or, Key to Pine's Spiritual Telegraph. By CLEMENT PINE. London: Allen, 11, Ave Maria Lane, and of the Author at Bridgwater. Price 1s. By post, 1s. 1d.

SPIRITUALISM has become one of the most absorbing studies of the day. Enquiring minds long to pierce its hidden mysteries, and fathom its mysterious depths. Those endowed with the highest attributes have been and are the most diligent searchers into the veiled and sacred spirit-world. The author of the above soul-absorbing work claims for it the wonderful power of unlocking the abstruse labyrinths of mathematical science, enabling everyone, who values the privilege, to converse as freely with friends in spirit-life as when they were on earth. We must certainly say that the book is a curious, original, and thoughtful one, which will amply repay an attentive perusal. It is replete with the most startling evidences of the truth of Spiritualism, and the author's spirit of sincerity permeates every page. The appendix more especially proves the writer to be a man of deep learning, profound thought, and a most able mathematician; his facts are incontrovertible, his reasoning sound, and his deductions clear and logical. We cordially and strongly recommend this, the most original book of the day, to the perusal of our readers; and congratulate the author upon producing a work so replete with information, and of such absorbing interest as the "Two Discoveries."

TO SPIRITUALISTS, BOOKSELLERS AND NEWSAGENTS.

J. C. ASTON, WHOLESALE AND RETAIL BOOKSELLER, STATIONER, AND PUBLISHER, Agent for the Sale of *The Spiritualist*, 39, Smallbrook-street, Birmingham, supplies the Town and Country Trade, on London Terms, with Periodicals, Stationery, and all Goods connected with the Trade. The largest Stock of Periodicals, &c., London. Agencies accepted for any Publication.
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MR. CHARLES E. WILLIAMS, Medium, is at home daily, to give Private Seances, from 12 to 5 p.m. Private Seances attended at the houses of investigators. Public Seances at 61, Lamb's Conduit-street, on Monday evenings, admission 2s 6d.; Thursday evenings 5s.; and Saturday evenings, for Spiritualists only, 5s.; at 8 o'clock each evening. Address as above.

MRS. WOODFORDE, TRANCE MEDIUM & MEDICAL MESMERIST, will give Sittings for Development under Spirit Control in Writing, Drawing Clairvoyance, or any form of Mediumship. Disorderly Influences removed. French spoken. At home Mondays, Wednesdays, Thursdays, and Saturdays. Private Seances attended. Address, 41, Bernard-street, Russell-square. W.C.

ROBERT HARPER is now sufficiently free from business engagements to undertake LECTURING and HEALING.—R. H. has been a close student under many eminent professors in the great Spiritual University for 14 years. He is willing to communicate what he has thus acquired, by Lecturing upon the Higher Branches of the Spiritual Science, to any who may desire his services. The Terms will be made suitable to the poorest Societies, and may be learnt on application. Address Soho-hill, Birmingham.

MR. W. G. SCOREY, MEDICAL MESMERIST AND RUBBER, having successfully treated several cases, is again open to engagements.—Mesmeric Institution, 85, Goldhawk-road, Shepherds'-bush W. Please write.

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J. V. MANSFIELD, TEST MEDIUM, answers Sealed Letters, at 361, Sixth Av., New York. Terms, Five Dollars and Four Three-cent Stamps. REGISTER YOUR LETTERS.

MR. J. J. MORSE, INSPIRATIONAL SPEAKER, is now on a Lecturing tour in the United States. He will return in or about the month of June next. All letters sent to the following address will be forwarded to him in due course:—Warwick-cottage, Old Ford-ad, Bow, London, E.

DR. M'LEOD AND SIBYL—MAGNETIC HEALING AND CLAIRVOYANCE—Are prepared to receive engagements as above. References kindly permitted to patients and others who have been benefited. By letters only, under cover, to W. N. Armfield, Esq., 15, Lower Belgrave-street, Piccadilly, S.W. Dr. M'Leod is also prepared to receive engagements to lecture.

MESSRS. HARRY BASTIAN AND MALCOLM TAYLOR, Physical and Mental Test Mediums, from America.—PARLOUR SEANCES every evening except Tuesday, Friday, and Sunday, at 2, Vernon place, Bloomsbury-square. Tickets, 5s. each; hour 8 o'clock. For private seances, address as above.

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A public seance at above address on Tuesday evenings, at 7 o'clock, admission 2s. 6d. Also at 15, Southampton-row, Holborn, on Mondays at 3 p.m.

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EVIDENCE THAT SPIRITUALISM DESERVES INVESTIGATION.

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

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

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

HOW TO FORM SPIRIT CIRCLES.

ENQUIRERS into Spiritualism should begin by forming spirit circles in their own homes, with no Spiritualist or professional medium present. Should no results be obtained on the first occasion, try again with other sitters. One or more persons possessing medial powers without knowing it are to be found in nearly every household.

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

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

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

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

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

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

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

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

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

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

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

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