Correspondence:—Alleged Evolution of Electricity from the Hands and
Reviews
Researches in the Phenomena of Spiritualism. By William
English Spiritualist newspapers and magazines are regularly supplied to
tion have the privilege of utilising the well-stocked Library, comprising
Paragraphs:—The W. Wallace Testimonial, 165; A Lingering Death,
Answers to Correspondents  ...168
Indian Mediums and Manifestations   166
Mr. Crookes' Experimental Sitting with Mrs. Fay   161
Spirit Photography. By William H. Harrison:—Dream Pictures—A

The next Conversations will be held in the Small Hall, St. George's

Music and other entertainment will be provided at each meeting.
The loan of cuttings, drawings, writings, and other objects of interest is
requested for exhibition.

On application to Mrs. Cora L. V. Tappan's Lectures on Sunday
EVENINGS.
Second Course
UPON THE SOUL AND SPIRIT OF MAN, ITS ORIGIN,
PROGRESS, AND DESTINY."

BIRKBECK BANK. Established 1851.—29 and 30,
Southampton-buildings, Chancery-lane.

Purchases and Sales of British, Foreign, and Colonial Bonds, Stocks
Shares, &c., effected. Advances made thereon.
Office hours from 10 till 4, on Mondays from 10 till 9, and on Saturdays
From 10 till 2 o'clock.
A pamphlet containing full particulars may be obtained
post free on application to
FRANCIS RAYENSCROFT, Manager.

L PROVIDES AFORE, Journal d'études psychologiques,
fondé par Allan Kardec, appears on the 1st of every month. Price, 1 franc. Published by the
Office orders payable to M. Leymarie.

Published Weekly: Price Twopenny-

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;
and students and inquirers in their researches, by placing at their disposal
the means of systematic investigation into the facts and phenomena, called
Spiritual or Psychical, 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.

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

THE BRITISH NATIONAL ASSOCIATION OF
SPIRITUALISTS
WILL HOLD A
SERIES OF CONVERSATIONS.

The next Conversations will be held in the Small Hall, St. George's

These meetings have been organised at the request, and for the benefit of
Spiritualists who desire opportunities of meeting friends and members,
and of discussing matters of interest connected with the spiritualistic move-
mant.

Music and other entertainment will be provided at each meeting.
The loan of cuttings, drawings, writings, and other objects of interest is
requested for exhibition.

Hours, from 7 to 10.30 p.m.
Tickets of admission—Single tickets, 1s. 6d. Double tickets, 2s. 6d.
Subscribers of one guinea, twenty tickets, each available for any one of the
first six meetings. To be obtained of the members and secretary, Miss Kellingley,
38, Great Russell-street, Bloomsbury, W.C.; and at the doors of the
Hall on the evening of April 7th, when holders of tickets for the course
may also exchange the required number.

NOTICE.

MRS. CORA L. V. TAPPAN'S LECTURES ON SUNDAY
EVENINGS.

Price, 3s.; small size, Is.

To Judge Edmonds, of New York, may be obtained of Messrs. Negretti and
Zambra, Crystal Palace, Sydenham. Price—Large size, 3s.; small size, Is.

THE NATIONAL ASSOCIATION OF SPIRITUALISTS:
Special Meeting of the
Council—Limited Liability of Members—Erection of the New
Offices—The Bazaar—Prize Essays—The Secretaryship 167
Council—Limited Liability of Members—Furnishing the New
Oxley     165
Guiles of Mr. Parkes   ...     ... 162

British and Foreign Papers, or narration of experiences of investigators; to which strangers
are admitted, under the same regulations as are enforced on the
Thursday evening in each month is devoted to
experimental
seances
(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 a 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 those phenomena and teachings of Spiritualism.

Ordinary experimental seances are held weekly, on Thursday evening, at
8 p.m., to which Members are admitted, as well as Members of similar As-
sociations (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 mediums, 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
Thursday evening in each month.

In addition to the weekly meetings and
seances,

The Pains&ing Mediumship of Mr. Dagуд, of Glasgow. By William
Olney. 166

Indian Mediums and Manifestations   166

The National Association of Spiritualists:—Special Meeting of the
Council—Limited Liability of Members—Erection of the New
Offices—The Bazaar—Prize Essays—The Secretaryship 167
Council—Limited Liability of Members—Furnishing the New
Oxley     165
Guiles of Mr. Parkes   ...     ... 162

Paranormal Wonders of Mrs. Guiles and her Medium 166 A Love Story, 166
181; Spiritualism in Dalston, 166; The Next National Association
Sanctuaries. 166

DALSTON ASSOCIATION OF ENQUIRERS INTO
SPIRITUALISM.
(ESTABLISHED 1870.)
President
Mr. A. Ferguson Black.
Mr. Bruce Byton. 167
Mr. Thomas Byton.
Mrs. Anne C. Corcoran.
Hon. Sec. and Treasurer—Mr. Thomas Byton.

The purposes of the Association are—:

1. The collection of well-authenticated facts affecting Spiritualism,

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 those phenomena and teachings of Spiritualism.

Ordinary experimental seances are held weekly, on Thursday evening, at
8 p.m., to which Members are admitted, as well as Members of similar As-
sociations (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 mediums, 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
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 use of Members.

All communications are to be addressed to the Secretary, at the Rooms of the
Association, 72, 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, may be obtained by application to
the Secretary at his private residence, 12, St. Philip's-road, Dalston, E.

PERSONS in Oxford interested in Spiritualism are invited to call upon Mr. Stock, 14, Queen-street, with a view to the formation of a circle, and the
discussion of theories in connection with spiritualism and cognate subjects.

PHOTOGRAPHIC COMES OF THE ILLUMINATE
ADDRESS recently presented by the Spiritualists of Great Britain
to Judge Edmonds, of New York, may be obtained of Messrs. Negretti and
Zambra, Crystal Palace, Sydenham. Price—Large size, 3s.; small size, Is.

[REGISTERED FOR TRANSMISSION ABROAD]
THE LIVERPOOL PSYCHOLOGICAL SOCIETY.

OFFICERS FOR 1875.

President—James Wason, Esq., Vice-President.—Mr. John Lomont.

Secretary.—Edward Hope, A.M., Liverpool.

Treasurer.—Mr. William Devine.

Committee of Management.—Dr. William Hitehman, Messrs. John Priest, C. Cusen, James Coates, John Williams, Henry Jones, J. Haslam, E. G. Irving, Mrs. Gay, and Miss Hill.

The object of this Association is the discovery of truth in connection with Psychology.

The means to achieve its object by the following measures, or each of them as from time to time are found to be practicable:

1.—By frequent meetings of its members for conference, inquiry, instruction, mental improvement, spiritual culture, social intercourse, and healthful recreation.

2.—By engaging in the education of children and others, for the purpose of developing their physical, mental, and spiritual powers.

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

EAST LONDON SPIRITUAL MEETINGS.—LECTURES giving information about Spiritualism are delivered every Wednesday evening at 8.30 p.m., at Mr. Cogman's Lecture Rooms, 18, St. Peter's-place, Whitechapel, every Sunday evening, & Seven o'clock. Admission Free. Supported by voluntary contributions.


The Harbinger of Light, edited by E. W. Allen, 11, Ave Maria-lane.

CURATIVE MESMERISM, BY PROFESSOR ADOLPH DIDER.

To be had from the Author, 10, Berkeley-square, Cheapside-lane, or from Hallam's & Co., King William-street, Strand.


AUSTRIAN DEPOT for all Spiritualistic Literature, W. H. Terrey, 99, Russell-street, Melbourne, where The Spiritualist, and all other Journals devoted to the same subject, may be obtained. The Harbinger of Light, the Victorian exponent of Spiritualism, sent to all parts of the world. Subscription, 6s. per annum, exclusive of postage.

The Spiritual Magazine, edited by George Sexton, L.L.D., etc. This Magazine is the oldest of the periodicals devoted to the cause of Spiritualism, having now been in existence for upwards of fifteen years. It has from the first taken a very high stand in the literature of the movement, having been contributed to by men of the greatest literary ability, and contained only such articles as were likely to have a permanent interest. A new series of the Magazine commenced in January, 1875, and this presents therefore a favourable opportunity for new subscribers to commence taking it regularly.

The Spiritual Magazine, edited by George Sexton, L.L.D., etc. This Magazine is the oldest of the periodicals devoted to the cause of Spiritualism, having now been in existence for upwards of fifteen years. It has from the first taken a very high stand in the literature of the movement, having been contributed to by men of the greatest literary ability, and contained only such articles as were likely to have a permanent interest. A new series of the Magazine commenced in January, 1875, and this presents therefore a favourable opportunity for new subscribers to commence taking it regularly.

Published on the first of each month. Price Sixpence.

THE SPIRITUAL MAGAZINE, Edited by George Sexton, L.L.D., etc. This Magazine is the oldest of the periodicals devoted to the cause of Spiritualism, having now been in existence for upwards of fifteen years. It has from the first taken a very high stand in the literature of the movement, having been contributed to by men of the greatest literary ability, and contained only such articles as were likely to have a permanent interest. A new series of the Magazine commenced in January, 1875, and this presents therefore a favourable opportunity for new subscribers to commence taking it regularly.

Published on the first of each month. Price Sixpence.

THE CRUSADE: A Popular and High-class Journal: Containing the Propagation of the Great Temperance Reform, in its Branches. Price One Penny. Two copies for 2d. Published on the last day of each month, by the Editor, at The Holme, Benchworth, near Beigale, and by Alice, 6, Catherine-street, London.

THE RISE AND PROGRESS OF SPIRITUALISM IN ENGLAND, by BENJAMIN COLEMAN. The author gives some important facts connected with the world in which he was identified, and an account of some of the most remarkable of his friends. E. W. Allen, Ave Maria-lane; George Farmer, 4, Kinggate-street, Holborn. Price One Shilling.

THE FIRE RE-INSURANCE CORPORATION, LIMITED.

CAPITAL £200,000 (FIRST ISSUE, £100,000), divided into 20,000 shares of £10 each, half of which will be payable as follows:—£5 on application, £5 on allotment, and £5 in four months after allotment. It is not expected that any further calls will at any time be made, and in no event can they be made in larger sums than 21 per share, or intervals of less than three months.

The Directors invite subscriptions for 2,500 shares (£25,000) in the Capital Stock of the Company, the same being a portion of that part of the first issue which remains for allotment.

The Directors of the Fire Re-Insurance Corporation, Limited, in inviting Subscriptions for the Shares mentioned above, desist to state that:

1. Each one of them, before joining the Board of the Corporation, made applications for Five Hundred Pounds' worth of Shares, paying for the same in the manner required in the Prospectus.

2. Since becoming members of the Directors, they have each (by subscribing the sum of One Thousand Pounds to the Corporation's Guarantee Fund) increased their financial interest in this Corporation to the sum of One Thousand Five Hundred Pounds.

Every Share issued by the Corporation has been allotted upon bona fide applications only. Not one Share has been given away.

DIRECTORS.

Wynham H. N. Hosle, Esq., 7, New-square, Lincoln's Inn.

Frederick Perigal, Esq., (late Adviser), Chalistics, Belgrave Park, N.W.

John Tapson, Esq., Brighton.

William Power, Esq., 11, Ealing, W.

W. L. Williams, Esq. (W. Williams and Son, Broad street, E.C.)

Bendier.—London and County Bank (and Branches), Lombard-street, London, E.

Sedley.—Londonderry, Albyn Chambers, Moorgate-street, London, E., and Huddersfield, Yorkshire

Auditor.—W. G. Goodliff, Esq., (Late Accountant-General, India Office, Spiritus, 15, Catherine-street, London, W.)

General Manager.—C. W. Pearson, F.R.S., and Joseph Freeman.

Head Office.—8, Queen's Buildings, Mansion House, London, E.C.

Agent.—Manchester, Liverpool, Glasgow, Amsterdam, and Vienna.

ABRIDGED PROSPECTUS.

This Corporation has been formed for the purpose of transacting the business of "Re-insurance" with the Fire Insurance Companies. Re-Insurance is a guarantee given by one Fire Insurance Company to another to pay to it, in consideration of receiving a proportionate amount of the premium, a portion of any loss it may incur under such of its policies as are covered by the guarantee.

The remunerative nature of the business of carefully managed Fire Insurance Companies is well-known to their Shareholders.

The returns made by order of Parliament, and other official documents, show that their aggregate annual premium income always exceeds by a large amount the sums paid for claims.

The following summary, compiled from the published returns in 1875, of 122 companies, strikingly exhibits this profitable working:

<table>
<thead>
<tr>
<th>No.</th>
<th>Companies</th>
<th>Income for one year.</th>
<th>Claims over</th>
<th>Excess of Income over Claims.</th>
</tr>
</thead>
<tbody>
<tr>
<td>24</td>
<td>British</td>
<td>3,495,855</td>
<td>2,999,131</td>
<td>496,724</td>
</tr>
<tr>
<td>24</td>
<td>United States</td>
<td>3,373,811</td>
<td>2,989,039</td>
<td>384,772</td>
</tr>
<tr>
<td>24</td>
<td>Continental</td>
<td>3,179,108</td>
<td>2,927,085</td>
<td>252,023</td>
</tr>
</tbody>
</table>

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

The business of the Corporation being to re-insure a portion of the surplus business of such companies, and receiving from them an income exactly proportionate to the amount of business re-insured, it will share proportionately in their profitable working.

The Corporation is already transacting a satisfactory and steadily increasing business; its premium income for the year 1875-6 being expected to exceed £20,000.

The rate of profit that may be fairly anticipated is shown in the following Table of the business position of the undermentioned Re-Insurance Companies. The Dividends paid by these for the last two years average 17 even 22 per cent, respectively.

<table>
<thead>
<tr>
<th>Name</th>
<th>Premium Income</th>
<th>Excess of Income over Claims</th>
<th>Dividends Paid Last 2 Years of Return.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Alliance of Venice</td>
<td>86,630</td>
<td>8,600</td>
<td>123</td>
</tr>
<tr>
<td>Societies</td>
<td>327,372</td>
<td>32,737</td>
<td>103</td>
</tr>
<tr>
<td>Vienna</td>
<td>297,092</td>
<td>14,667</td>
<td>103</td>
</tr>
<tr>
<td>Magdeburg</td>
<td>114,500</td>
<td>41,286</td>
<td>103</td>
</tr>
<tr>
<td>Pannonia</td>
<td>110,800</td>
<td>61,907</td>
<td>103</td>
</tr>
<tr>
<td>Frechen</td>
<td>31,244</td>
<td>11,844</td>
<td>103</td>
</tr>
<tr>
<td>Cologne</td>
<td>49,255</td>
<td>12,927</td>
<td>103</td>
</tr>
</tbody>
</table>

The Formation Expenditure of the Corporation was unusually small, and the Subscriptions taken in the first year at 1s. 6d. per Share, and later at 2s. 6d. per Share.

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.
The Spiritualist Newspaper.
A Record of the Progress of the Science and Arts of Spiritualism.

VOLUME SIX. NUMBER FOURTEEN.

LONDON, FRIDAY, APRIL 21st, 1879.

Reviews.


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 he proved 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 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:—

eminous 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, most 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...
parent form, like that of a man, was then seen by all present at other times, warm and life-like, grasping my own with the fingers sometimes appears perfectly life-like and graceful, the fingers solved not to let it escape. There was no struggle or effort the room. At the wrist, or arm, it becomes hazy, and fades into a luminous cloud.

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 accordian, both of the medium's hands being visible at the same time, and sometimes being held by the medium himself.

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 partially condensed into the form of a hand. 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 put 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 accordian, both of the medium's hands being visible at the same time, and sometimes being held by the medium himself. 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 partially condensed into the form of a hand.
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 manifested, 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 poet simply says, 'Aspiration stops the gulf, and goodness of George Müller and H. H. Willis have enlisted in his cause beings of a like nature; and his mediumistic powers have enabled him to work for him by influencing others to send him money, food, and clothes, &c., 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 donor 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 is 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 prayer 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 more perfect 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 spiritual advance was ever made (for that Müller considered would show want of trust in God), no such explanation can cover the facts.

The Spiritualist explains all this as a personal influence. The poet simply says, 'Aspiration stops the gulf, and goodness of George Müller and H. H. Willis have enlisted in his cause beings of a like nature; and his mediumistic powers have enabled him to work for him by influencing others to send him money, food, and clothes, &c., 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 donor 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 is 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 prayer 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 more perfect 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 spiritual advance was ever made (for that Müller considered would show want of trust in God), no such explanation can cover the facts.

The Spiritualist explains all this as a personal influence. The poet simply says, 'Aspiration stops the gulf, and goodness of George Müller and H. H. Willis have enlisted in his cause beings of a like nature; and his mediumistic powers have enabled him to work for him by influencing others to send him money, food, and clothes, &c., 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 donor 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 is 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 prayer 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 more perfect 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 spiritual advance was ever made (for that Müller considered would show want of trust in God), no such explanation can cover the facts.

The Spiritualist explains all this as a personal influence. The poet simply says, 'Aspiration stops the gulf, and goodness of George Müller and H. H. Willis have enlisted in his cause beings of a like nature; and his mediumistic powers have enabled him to work for him by influencing others to send him money, food, and clothes, &c., 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 donor 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 is 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 prayer 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 more perfect 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 spiritual advance was ever made (for that Müller considered would show want of trust in God), no such explanation can cover the facts.

The Spiritualist explains all this as a personal influence. The poet simply says, 'Aspiration stops the gulf, and goodness of George Müller and H. H. Willis have enlisted in his cause beings of a like nature; and his mediumistic powers have enabled him to work for him by influencing others to send him money, food, and clothes, &c., 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 donor 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 is 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 prayer 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 more perfect 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 spiritual advance was ever made (for that Müller considered would show want of trust in God), no such explanation can cover the facts.

The Spiritualist explains all this as a personal influence. The poet simply says, 'Aspiration stops the gulf, and goodness of George Müller and H. H. Willis have enlisted in his cause beings of a like nature; and his mediumistic powers have enabled him to work for him by influencing others to send him money, food, and clothes, &c., 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 donor 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 is 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 prayer 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 more perfect 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 spiritual advance was ever made (for that Müller considered would show want of trust in God), no such explanation can cover the facts.

The Spiritualist explains all this as a personal influence. The poet simply says, 'Aspiration stops the gulf, and goodness of George Müller and H. H. Willis have enlisted in his cause beings of a like nature; and his mediumistic powers have enabled him to work for him by influencing others to send him money, food, and clothes, &c., 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 donor 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 is 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.
HE would immediately put his hand to the corresponding part myself. And when in perfect silence I was pinched or pricked, went through the action of sucking, and soon showed by gestures and words of the most expressive nature what it was I witnessed. I found that when I had hold of his hand he felt, the body, and there is evidence tending to prove that was to me then the most mysterious phenomena I had ever a spirit in a spirit out of the body, instead of by results.

From the very first, almost all the organs touched, in however boys had the least knowledge of or taste for phrenology; yet, felt sensations first communicated to his medium. Nevertheless, the possibility of communication of sensation with the medium. Yet the cases are not quite parallel, for Mr. Wallace does not say that he espoused the caloric view (as in the duplication of the blue dress of Mrs. Fay at 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 séances, 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 changed were phenomena 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, principally, because the Count understood 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 distinct impression of the invention of drapery by a 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 certain curtain and grasped Firman's hands, continuing to do so 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 Bugnet. I have a copy of the picture (9 in. by 7 in.) before me, and I am informed by Madame de Veh and Mr. Gladstone 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 concealed 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 Bugnet'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—for "demonstrated," 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? 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 SPIRITUALIST.
APRIL 2, 1875.

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. Sergeant 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 objectionable, who wish personal integrity to be a myth.

During the taking of the 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 objectionable, who wish personal integrity to be a myth.

Mr. Parkes claims to have obtained many such; he also truly says that the best evidence of spirit action is the pictures, which tend 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 passing through the medium. 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 by some from them, so as to be photographed with the shawl behind.

To 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 with him, and that Mr. Parkes' spirits help them to get either themselves, or representations of themselves, photographed in front of them, 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. Sergeant 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 to with him, and that Mr. Parkes' spirits help them to get either themselves, or representations of themselves, photographed in front of them, 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. Sergeant 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 to
themselves 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 "Katies", 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. It is also just as if the sitter expooses 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 says it is not of rare occurrence to get the spirit to do anything 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 I 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 them. The dream-records, or visions, the objects in the vision stand out in relief, sometimes they are quite flat, like pictures. Latterly 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 hob-nailed 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 chained my father’s chain, as if he wished to jump at me. I also occasionally 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 Tranche,’ in which there was a description of those very spirits, the dog and the dwarf, which the author had himself seen; 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.

CURIOUS 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 friend and I went to the seaside, thinking it would do us, and would not allow me to see him. But my mother sat up with me 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; she 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 her 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 came 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 reform 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 I was surrounded by wailing spirits, and 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 profession.

MEDIUMSHIP AMONG FABO 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...
Mr. Reeves’s First Seances.

I had no further experience of importance until the midsummer 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 waiter 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 movements. Several spirits were present, and they were present of whom I was particularly desirous to know, namely, the father of the medium herself, "Bill Jones," and said that he was a gold-digger. He often communicated with me at the present time. I next went to see them at a seance at Bristol-parlours, Paddington; and I was a stranger to her, she told me that I "was drunk 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.

One evening a gentleman, a stranger to me, came to one of our dark seances at Kentish-town, six months after I first met Mr. Reeves. I told Mr. Reeves at once about the first about Spiritualism, and she thought that the whole subject was wicked until our baby died without being baptized, 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. Reeves’s Mediumship.

One evening, at one of the rooms 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 waiter 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 movements. Several spirits were present, and they were present of whom I was particularly desirous to know, namely, the father of the medium herself, "Bill Jones," and said that he was a gold-digger. He often communicated with me at the present time. I next went to see them at a seance at Bristol-parlours, Paddington; and I was a stranger to her, she told me that I "was drunk 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.

One evening I went to our dining room 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 head very fast; 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" (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 had affairs with a particular part 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 proofs 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 joyfully remarked that she would like a photograph of one of my attendants who called himself Bill Jones, and recommended me to try to get one from Mr. Reeves. Mr. Reeves, the first 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. Whitting’s, at Kentish-town, the spirits said that perhaps I might get one from Mr. Reeves, and they added that Mr. Reeves was to keep the collection, clean the glasses, and keep them in his care, in order that they might be charmed with his influence. At first we had irrefragable markings on the plates, but 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, and 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 that we were early attempts at spirit photography, so she came to me and sat for a portrait, when Mr. Jackson appeared again.

I have clairvoyantly seen the spirits trying to form themselves to be photographed. Every part of them is in motion; 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 to be formed by the spirits, and which the spirits say are "projected" or "sent" by other spirits who could not come themselves. As my power gradually developed these kinds of pictures decreased in number, but every spirit we have 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 artist 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 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 to be formed by the spirits, and which the spirits say are "projected" or "sent" by other spirits who could not come themselves. As my power gradually developed these kinds of pictures decreased in number, but every spirit we have 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 artist 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 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 to be formed by the spirits, and which the spirits say are "projected" or "sent" by other spirits who could not come themselves. As my power gradually developed these kinds of pictures decreased in number, but every spirit we have 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 artist 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 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 to be formed by the spirits, and which the spirits say are "projected" or "sent" by other spirits who could not come themselves. As my power gradually developed these kinds of pictures decreased in number, but every spirit we have 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 artist friend, who left behind him a permanent influence upon the pictures.
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 spiritual 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. and Mrs. Jones, I was entranced, and on examining the room 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 beingentranced he introduced himself by raps through my place. Still, they got me away once after this, and the son of a wheelwright, who was a Yorkshireman, his memory of the past fades away from them whilst the light of his parents were on tramp—that is waiting about to get work; and so on are all spiritually represented in the other world."

**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 spiritualism, which, 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 invincible friends to do what they thought the best.

The medium then arranged upon the easel, and Mr. Duguid was soon off in an unmistakable trance. I do not think it would be possible for anyone to imitate this; the gas of the "teachers" is raised 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 all in the dark, the medium fixed his trance 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 strokes, as well as one of the "teachers," 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 evident that the medium is not least difficult 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 seances) has stated that the "teacher" was Edward the Confessor; that Bill Jones is the son of a wheelwright, who was a Yorkshireman, 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, both as to the diction, handwriting, and signature of a lady relative.

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 as an expression of the influences which are exerted by Mr. Wallace, then favoured with perfumes, the aroma of which was simply exquisite, being a combination of the rarest eastern spices. Sheen 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," so far as he could judge, 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.

I was then favoured with perfumes, the aroma of which was simply exquisite, being a combination of the rarest eastern spices. Sheen 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," so far as he could judge, 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 of the "old ones" were telegraphing to me. The "ancient one," Hafed, the Persian magician, one of the "wise men of the East," so far as he could judge, 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 SPIRITUALIST.**

"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 spiritualism, which, 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 invincible friends to do what they thought the best.

The medium then arranged upon the easel, and Mr. Duguid was soon off in an unmistakable trance. I do not think it would be possible for anyone to imitate this; the gas of the "teachers" is raised 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 all in the dark, the medium fixed his trance 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 strokes, as well as one of the "teachers," 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 evident that the medium is not least difficult 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 seances) has stated that the "teacher" was Edward the Confessor; that Bill Jones is the son of a wheelwright, who was a Yorkshireman, 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, both as to the diction, handwriting, and signature of a lady relative.

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 as an expression of the influences which are exerted by Mr. Wallace, then favoured with perfumes, the aroma of which was simply exquisite, being a combination of the rarest eastern spices. Sheen 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," so far as he could judge, 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.

I was then favoured with perfumes, the aroma of which was simply exquisite, being a combination of the rarest eastern spices. Sheen 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," so far as he could judge, 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.
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 1551, folio, there is an account of a set of magicians, called Ouvans or Soangus, in the island of Gromboccanore, 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 and occurrences may be hidden in this wild story it was hard to say, but the feature of sudden resolution from bonds by unaccountable means is clearly indicated. Some extraordinary mediumistic powers probably originated the tale. The uncouth name, Gromboccanore, seems to be the same with Grambikanar, 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 gesimetic movements, after 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 "griphons" 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 "baksishes" 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 mediaval 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, fingerling his hands and
muttering to himself, when, sometimes in a shorter
time than he supposed, the plant would move, and as
though endued with life or pulled by a
string, would fix his unworlly eyes intently
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. C. Crowell'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 objection-
able in it, for he was religiously disposed; and after a
considerable 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, 88, Great Russell-street, London, under the
presidency of Mr. Alexander Calder. The other members present
were Mr. Martin R. Smith, Mr. Kenningale Cook, B.A., Mr.
Algeron Joy, Mr. and Mrs. Morell Thobold, Mr. and Mrs.
Thomas Everitt, Miss Houghton, Mr. E. T. Bennett, Mr. E.
D. Rogers, Mr. H. D. Jeneken, Mr. Webster Glynnes, and Mr.
Belgian.

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 considered as being limited, and 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 suspended; the business was therefore
inverted in conversational fashion, little time remained afterwards for
the consideration of other public questions.

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

Mr. Rogers reported that £76 8s. 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
the consideration of other public questions.

THE RESIDENCY OF MR. ALFRED RUSSELL WALLACE.

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.

ED.

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 galvanom-
eter, even when the current of a galvanic battery is passed
history of gaza, as demonstrated by Masteu {U.C.]
...70); hence, Professor Muller was led to declare, " Neither
Person nor I have yet been able to detect free electricity in the
nersse of man." (Magnetis, Journal de Physiol., x., 216).

The Spiritualist be it recorded in
of this, our present time,
is due to friction, and what are their names and addresses? — E.

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 galvanom-
eter, even when the current of a galvanic battery is passed
history of gaza, as demonstrated by Masteu {U.C.]
...70); hence, Professor Muller was led to declare, " Neither
Person nor I have yet been able to detect free electricity in the
nersse of man." (Magnetis, Journal de Physiol., x., 216).

The Spiritualist be it recorded in
of this, our present time,
is due to friction, and what are their names and addresses? — E.

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 galvanom-
eter, even when the current of a galvanic battery is passed
history of gaza, as demonstrated by Masteu {U.C.]
...70); hence, Professor Muller was led to declare, " Neither
Person nor I have yet been able to detect free electricity in the
nersse of man." (Magnetis, Journal de Physiol., x., 216).

The Spiritualist be it recorded in
of this, our present time,
is due to friction, and what are their names and addresses? — E.
The letter from "R. G. S.""—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 where the contents are of considerable public interest.

Mrs. Woodhouse writes that, in her last letter, the words, "I contemplate," should be "We contemplate," and "modest" should be "modestly."

G. T. Gardiner, Belgium.—You ask why Mesmer, Crookes and others have had their experiences in a book, but the point you mention is not clear; the main issue you will see that they have done so. Many besides yourself complain of Mr. Pines's book and advertisements, which we consider too long and too good; but we believe that the two are not necessarily in the matter, so do not stop the advertisements; such action would be undue interference with liberty of opinion.

M.Lottrc 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 19th 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 priceless truths of Spiritualism. We invite and labour for this purpose, and earnestly hope for the cooperation of all who are solicitous that their fellow-men should become acquainted with the facts of spirit-life and spirit-communication.

Subscription, 1s. per quarter, for which valuable and interesting works on Spiritualism, &c., are lent to read.

RIVERAY ACCIDENT MUTUAL ASSURANCE COMPANY, LIMITED.

(Incorporated under Act of Parliament, 15 and 16 Vict., cap. 89.)

OFFICES.—46, POULTON, LONDON, E.C.

An Assurance of £1,000 can be effected by payment of a Single Premium of £3 covering the whole Life. Profit Divided amongst the Members.

Agent—Mr. THOMAS ELYTON, 12, St. Phillips-road, Dalston, London, E., of whom Prospectuses and all information can be obtained on application.

ARTHUR MALBY,

TAILOR, HATTER, AND GENERAL OUTFITTER

H. HANOVER PLACE, REGENT'S PARK.

Established, 1818.

Has a very large stock of New Spring Goods, including hats, shirts, umbrellas.

The Best Book for Enquirers. 3rd Edition, with Appendix.

WHERE ARE THE DEAD? or, SPIRITUALISM EXPLAINED,

BY FRITZ.

Where are the Dead? or, Spiritualism Explained, by Fritz Pines. Price 3s.

NEWSPAPER—CHEAP.

LONDON.—SHIPPIN, MARSHALL & CO.

A BOOK FOR THE MILLION.

Read the following from "The London Review."

The Two Discoveries; or, Key to Pines's Spiritual Telegraph. By CLEMENT PINES. London: Allen, 11, Ave Maria Lane, and of the Author at Bridgewater, Price Is. By post, Is. 1d.

SPIRITUALISM has become one of the absorbing studies of the day. Enquiries flood in long to pieces, its hidden mysteries, and baffling mysteries. Those endowed with the highest attributes have been and are the most diligent searchers into the spiritual 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 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 truths 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 thoughts, 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.


THOS. WILKES, BOOKSELLER, STATIONER, CIRCUlATING LIBRARY, 62, 3, Majesty-place, Dalston-lane, London, E., respectfully solicits the patronage of Spiritualists residing in the vicinity of Clapton, Hackney, Dalston, and all others of the vicinity, as to Local Association, Seances, &c., to be obtained on application. The Spiritualist newspaper kept on sale.

BEVERIDGE AND CO., Printers of The Spiritualist FULLWOODS-RENTS, HOLBORN, W.C., Respectfully acquaint all persons with the above description of a Printing, Estimates forwarded on application.
MRS. CHARLES E. WILLIAMS, Medium, is at home daily from 2 to 5 p.m., and from 7 to 9 p.m., ad
and Provincial papers. Modern magazines and reviews. Advertisements inserted in all the London

MRS. WOOFORDE, TRANCE MEDIUM & MEDICAL

MR. G. W. SCOREY, MEDICAL MESMERIST AND

MISS GODREY, CURATIVE MESMERIST AND

MR. J. J. MORSE, INSPIRATIONAL SPEAKER, AND

SEALED LETTERS ANSWERED BY R. W. FLINT, S.

TRANCE MEDIUMSHIP FOR FAMILY BUSINESS

NOTICE.—MONSIEUR ADOLOPHE DIDIER, Professor of

F. PARKES, SPIRITUALIST PHOTOGRAPHER.

BRITISH NATIONAL ASSOCIATION OF SPIRITUALISTS. (ESTABLISHED 1873.)

JOHN BRAY, NEWS-AGENT, BOOKSELLER, AND STATIONER,

19 ST. JAMES-STREET, AND 37, UPPER ST. JAMES-STREET, BRIGHTON.

THE SPIRITUALIST.

April 2, 1875.

Miss Lottie Fowler, the great American Somnambulist and Clairvoyant, whose reputation is

Robert Harper is now sufficiently free from business

Speaking and theatrical engagements to undertake LECTURING and HEALING—

Drs. Leod and Sibby.—Magnetic Healing

Messrs. Harry Bastian and Malcolm

Dr. Leod is also prepared to re

Sealed Letters Answered by R. W. Flint, Esq., New York. Terms, Five Dollars and Four

Trance Mediumship for Family Business

and Other Tests, Healing or Development, by Spirit Messmerism, &c.

Miss Mansfield, Test Medium, answers Sealed Letters, at 536, Sixth Ave., New York. Terms, Five Dollars and Four

Letters addressed to

Dr. Leod and Sibby.—Magnetic Healing

By Utters only, under cover, to W. N. Armfield, Esq., 15, Eden-villa, Cairns-road, New Wandsworth, S.W.

Terms—$1 to 8 (Sundays excepted.) Terms, One Guinea. Address, 1, Vernon-place, Bloomsbury-Square, W.C.

Dr. R. W. G. Scorey, Medical Mesmerist and

M. R. Charles, Medium, is now sufficiently free from business

Clairvoyance.—Are prepared to receive engagements as above. References kindly permitted to patients and others who have been benefited. By letter only, under cover, to W. N. Armfield, Esq., 15, Eden-villa, Cairns-road, New Wandsworth, S.W. To be seen by appointment only. Terms, a guinea per session. Address, 31, Grosvenor-square, Belgrave-sqaure, S.W.

M. R. Charles, Medium, is now sufficiently free from business

Miss Mansfield, Test Medium, answers Sealed Letters, at 536, Sixth Ave., New York. Terms, Five Dollars and Four

Terms—21s. per private

At home Mondays, Wednesdays, Thursdays, and Saturdays. Private Seances attended. Address, 41, St. James-street, Russell-square, W.C.

Messrs. Harry Bastian and Malcolm T. Taylor, Physical and Mental Test Mediums, from America.—Paranatural and Spiritualistic Investigator, Monday and Sunday, at 2 and 3 p.m. Terms—2s. per private seance. Address, 3, College-street, Cambridge.

R. W. G. Scorey, Medical Mesmerist and

Mr. J. J. Morse, Inspirational Speaker, and

TERMS OF ADDRESS.

Messrs. Harry Bastian and Malcolm T. Taylor, Physical and Mental Test Mediums, from America.—Paranatural and Spiritualistic Investigator, Monday and Sunday, at 2 and 3 p.m. Terms—2s. per private seance. Address, 3, College-street, Cambridge.

Sealed Letters Answered by R. W. Flint, Esq., New York. Terms, Two Dollars and Three

Dr. Leod and Sibby.—Magnetic Healing

Dr. Leod and Sibby.—Magnetic Healing

TERMS OF ADDRESS.

Messrs. Harry Bastian and Malcolm T. Taylor, Physical and Mental Test Mediums, from America.—Paranatural and Spiritualistic Investigator, Monday and Sunday, at 2 and 3 p.m. Terms—2s. per private seance. Address, 3, College-street, Cambridge.

Sealed Letters Answered by R. W. Flint, Esq., New York. Terms, Two Dollars and Three

DR. LEOD AND SIBBY.—MAGNETIC HEALING

Spiritual University for 14 years. He is willing to communicate what he

Thursday evening—Public Seances, at 3 p.m.

 private seances answered at 4, Boltnouth-road, Bow, E.

J. M. Peebles, Esq., Hamilton, New Jersey, U.S.

The Baron Von Vay, President of the Spiritual Society at Pesth.

General Don Joaquin Bassols y Maransoa, Madrid, Spain.

DR. FRAZER HOFFMANN, WURZBURG, BAVARIA.

W. L. Sammons, Esq., Cape Town, Africa.

The Rev. J. Tyerman, Editor

Baboo Pearychand Mittra, 7, Swallow-lane, Calcutta.

R. W. G. Scorey, Medical Mesmerist and

M. R. Charles, Medium, is now sufficiently free from business

Dr. W. Lindesay Richardson, M.D., care of Mr. W. H. Terry, Esq., 96, Russell-street, Melbourne, Victoria, Australia.


Mrs. Emma Hardinge Britten, Boston, U.S.


The Magnate M. J. Poechees Esq., Hamilton, New Jersey, U.S.

The Rev. J. Tyerman, Editor (Progressive Spiritualists), Melbourne, Australia.

Mrs. Jerome, Mrs. M., Holder’s-hill, Hendon, N.W.


W. E. Bassett, 15, Thornham-grove, Stratford, E.

Sitting a la seance by appointment, Mondays, Wednesdays, and Fridays. The magnesium light used in dull weather or when required. For the guineas per sitzine. Address, 6, Haymaker Park Terrace, Grove-road, Bow, E.

John Bray, News-Agent, Bookseller, and Stationer,

19 St. James-street, and 37, Upper St. James-street, Brighton.


Joseph Marquis, Editor of The British National Association of Spiritualists. (Established 1873.)

The Baron Von Vay, President of the Spiritual Society at Pesth.

Mr. R. W. G. Scorey, Medical Mesmerist and

H. Tyler Child, Esq., M.D., New York, U.S.A.

Joseph Marquis, Editor of The British National Association of Spiritualists. (Established 1873.)

The Baron Von Vay, President of the Spiritual Society at Pesth.

Mr. R. W. G. Scorey, Medical Mesmerist and

H. Tyler Child, Esq., M.D., New York, U.S.A.

Joseph Marquis, Editor of The British National Association of Spiritualists. (Established 1873.)

The Baron Von Vay, President of the Spiritual Society at Pesth.

Mr. R. W. G. Scorey, Medical Mesmerist and

H. Tyler Child, Esq., M.D., New York, U.S.A.
EVIDENCE THAT SPIRITUALISM DESERVES INVESTIGATION.

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

The Adam-stone, Adelphi, under the presidency of Sir John Lubbeck, Bart., M.P., appointed a Committee to investigate spiritual phenomena. The Committee was appointed on the 25th January, 1869, as follows:


Professor Stanley and Mr. George Henry Lewes, to be invited to cooperate.

Dr. Chapman and Mr. Drysdale and Mr. Fox Bourke decided to sit, and the arrangements were made that nobody should enter the circle, and that there should be no interruption for one hour during the sitting of the circle.

6. The first symptom of the invisible power at work is often a feeling like that of a comfortable temperature, but cool rather than warm, and the hands or feet are often on the floor or on the table, when they do not usually touch it.

7. That sounds of a very varied character, apparently proceeding from spiritual agents, and wills of the room—the voice accompanying which sounds are often distinctly perceptible to the touch—occur, without being produced by muscular action or mechanical contrivance.

8. That movements of heavy bodies take place without mechanical connection, and without the aid of any apparatus; that there is adequate exertion of muscular force for the present, and frequently without connect or connection with any person.

9. A powerful physical medium is usually a person of an impulsive, forceful, and lively temperament, and very sensitive to mesmeric influences.

To ENQUIRERS INTO SPIRITUALISM.

None of the most compact, and well-considered masses of evidence that Spiritism is true, is No. 29 of The Spiritualist, price 4d. or 4d. post free. It is a number compiled specially for the information of enquirers, and will give them a full and complete view of the subject in a cheap rate. This number of The Spiritualist is of special value for sale at the doors at public meetings connected with Spiritualism, so copies should be kept on hand by psychological societies in all parts of the United Kingdom.


Northern Depot for the Sale of Spiritual Literature, 44, Graninger-Street, Newcaston-on-Tyne.

J. BLAKE respectfully informs the friends of Spiritualism in the North that he obtains all the principal notices on Spiritualism, for which he will be glad to receive subscribers' names. Books not in stock obtained at short notice. Agents are sought to sell Spiritualist, Medium, Spiritual Magazine, Human Nature, &c., &c. Subscribers' names received for the Diocletian's Society's Reports at the reduced price, 7s. 6d. Single copies may be ordered. Terms cash, postage extra.

E. J. Blake (successor to Mr. BARKAS), Newcaston-on-Tyne.

Published on the First of each Month. Price Two-pence.

The Christian Spiritualist,

Published by F. Arnold, 86, Fleet-street, London, E.C.

THE SPIRITUAL AND PSYCHOPATHIC INSTITUTION, TURIN, DUNKHOOF, BALTIC, LONDON, W. H. E. JEFFERIES, PRIZE TALENTS.

To be had of W. H. Terry, 69, Russell-street, Melbourne, and all Australian Booksellers.

New and Cheaper Edition, thoroughly revised, in One Volume, Deny 8vo, pp. 730, price 7s. 6d.

EMANUEL SWEDENBORG, HIS LIFE AND WORKS. PART 1.

Emmanuel Swedenborg, the discoverer of the interior science of the human body, and the other-world of the great Swedes are collected and faithfully recorded in this work, by J. C. E. J. C. J. and L. R. J. E. J. J. N. T. J. N. T. J. H. H. P. A. Arthur and P. A. Thompson, Price Two-pence.
