

# The Spiritualist

AND JOURNAL OF PSYCHOLOGICAL SCIENCE.

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

VOLUME SEVEN. NUMBER TWENTY-FOUR.

LONDON, FRIDAY, DECEMBER 10th, 1873.

SPIRIT TEACHINGS.\*

No. XLIV.

[The foregoing was written February 28th, 1874. On April 8th the answer was written, much other matter having been given in the meantime.]

You inquired as to the connexion between India and Egypt. The religion of Egypt was essentially a religion of body, as that of India was of spirit. Egypt had multifarious acts of external ritual; India cultivated contemplation. God to the Hindoo was an undiscoverable essence: to the Egyptian he was manifested in every type of animal existence. To the Hindoo time was nothing; eternity, all. To the Egyptian every passing moment had its consecrated work. Egypt was the antipodes of India. Nevertheless, it is true that Egypt received its first religious inspiration from India, even as did Zoroaster in Persia.

We have told you before that the special grandeur of Egypt's faith was the consecration to religion of daily life. It was a faith which influenced daily acts. Therein lay its power. It was a faith which recognised God in all nature, and especially in all animal life. It was the mystery of existence, the highest manifestation of Divine power that the Egyptian worshipped when, as you imagine, he bowed down before an idol graven in the image of an ox . . . . It would be well that the same care for the body, the same present view of religious duty, the same perception of an all-pervading Deity which formed the creed of ancient Egypt, and which enters so largely into ours, should be again prevalent among you.

[I suppose, in effect, that Egyptian theology was a reaction from Hindoo mysticism. You speak as if that elaboration of ritual was a good thing. I should have thought that the Egyptian priest wasted a deal of time, and that his punctilious washings and shavings were merely silly.]

Not so. The ritual was necessary for the age and people. We are not concerned with anything but the underlying idea. Art, literature, and science laboured for religion. And so far from worship absorbing the work of life, it was rather that every act of common life was raised to the dignity of an act of worship. In this sense only is it true; and a nobler truth can

\* In *The Spiritualist* of August 15th, 1873, an account was printed of some remarkable seances held at the house of Mr. Stanhope T. Speer, M.D., Douglas-house, Alexandra-road, St. John's-wood, through the mediumship of a gentleman in private life who does not wish his name to be published. It will be remembered that most of the spirits gave their names and proved their identity; also that the extracts they gave from their writings were found, after laborious search in the British Museum Library and elsewhere, to be true. Hence there is evidence that spirits can give teachings through this medium free, to a large extent, at all events, from colour from his own thoughts; consequently the "spirit teachings" printed above, obtained through his mediumship, may be assumed to be to a considerable extent reliable. It is proper to state that these communications are selected in chronological order from a mass which has been given continuously for the past six months. Many of the originals are of such a personal nature that they are necessarily omitted, otherwise no change is made. The communicating spirits are many; each gives his name and details of his earth-life very fully. These facts, in all cases unknown to the medium previously, have been invariably found to be correct in every particular. The handwriting peculiar to the communicating intelligence is always preserved and the individuality remains throughout the same.—ED.

hardly be declared. To live in the presence of Deity' to see His image all around, to consecrate every act to His service, to keep mind, spirit, body, pure as He is pure, consecrated to Him and to Him alone, this is to lead the godlike life, even though it contain mistaken details.

[No doubt prejudice hampers us greatly. But you would not say (would you?) that a man's faith is entirely indifferent in its substance, so he honestly professes it. For instance, Egypt reproduced now would not be the ideal you seem to paint.]

Surely not. The world progresses, and gains higher knowledge. It may not recur to that which was fitted for another people in an earlier stage of development. But though the world has gained, it has lost also; and among the things which it has lost is that which may belong equally to all forms of faith, the devotion of self to duty and to God. This is no inseparable quality of Egyptian faith. Rather was it amplified and exemplified in higher degree in the life and teaching of the Christ. But you have forgotten it; you have lost that mark of true religion. It needs that you see that in this point you were surpassed by those whom you despise and contemn.

We do say, we have always said, that man's responsibility is in proportion to the light which is in him; that man's duty is not lessened but increased by the quality of the revelation of which he is the recipient. We tell you that many a soul has progressed in spite of its creed by honesty and sincerity and singleness of purpose; and that many a soul has been dragged down by the very load of that faith in which its hopes were centred. We know that it is so, and that man's faith in its external presentment—the outer shell which alone you can see—is of comparatively little moment. He must perforce take that which falls to his lot, and according to the use he makes of it is his progress. It is an accident whether an incarnated soul be Jew or Turk, Mohammedan, Christian, Brahmin or Parsee; but it is of the essence of that soul's progress whether it so uses its opportunities as to progress, or so abuses them as to retrograde. Souls have different opportunities here, and according as they use them they have increased or diminished capacity for progress in the *after* state for which they have fitted themselves. This you know; and the chance of progress may be as great with the despised and humble soul on whom the Pharisaical Christian looks down with contempt as with one incarnated amidst every influence of good and every opportunity of progress. It is a pure question of spirit, into which you cannot yet enter. You are concerned with the husk here; you have not reached the kernel.

[But surely one who acts up to his knowledge as a Christian, that knowledge being high, and the acts good and complete, according to capacity and opportunity, gets a long start of the barbarous fetish-worshipper, however honest he may be.]

In this small fragment of existence it is not possible that any gain be snatched which may not be readily made up in another state. You are hampered by the limited nature of your vision and knowledge. The accidents which seem to you such bars may be but the means selected to bring out some needed quality—endurance, patience, trust, or love; whilst the luxurious surroundings, the poisonous flattery, the complacent self-satisfaction may be the engines of the adversaries who are dragging down and stifling a soul.

You judge too hastily and imperfectly, and from external signs only. Nor are you able to see what the guardians intend, nor to make due allowance for temptation and its results. These are questions which now are beyond your judgment.

Further, as to your question, it is a bounden duty in each to accept and act up to the highest view of Divine Truth which is revealed in him and which he is able to accept. By this his progress will be judged.

[Do you teach a General Judgment?]

No. The judgment is complete when the spirit gravitates to the home which it has made for itself. There can be no error. It is placed by the eternal law of fitness. That judgment is complete, until the spirit is fitted to pass to a higher sphere, when the same process is repeated, and so on and on until the purgatorial spheres of work are done with, and the soul passes within the inner heaven of contemplation.

[Then, in fact, there are many judgments?]

Yes and no. Many and none. Judgment is ceaseless, for the soul is ever fitting itself for its change. No such arraignment before the assembled universe as is in your mind. That is an allegory.

In each stage of probation the spirit builds up a character by its constant acts, which fits it for a certain position. To that position it goes of necessity, without what you mean as judgment. Sentence results at once; just as the total of a number of items is ascertained without argument or judgment. There is no need for the process of a court of justice as you understand it on earth. The soul is the arbiter of its own destiny; its own judge. This is so in all cases of progress or retrogression.

[Is each entry into a new sphere or state marked by a change analogous to death?]

Analogous, in that there is a gradual sublimation or refinement of the spirit-body, until by degrees all gross elements are purged away. The higher the sphere the more refined and ethereal the body. The change is not so material as that which you call death, for there is no corporeal envelope to lay aside, but it is analogous to it in that it is a process of development, the entry of the spirit into a higher state of existence.

[And when all the gross elements are gone, the spirit enters the spheres of contemplation, and is refined till all may be refined away?]

Not so. It is refined until the dross is gone, and the pure spiritual gold remains. We know not of its life in the inner heaven. We only know that it grows liker and liker to God, nearer and nearer to His image. It may well be, good friend, that the noblest destiny of the perfected spirit may be union with the God into whose likeness it has grown, and whose portion of divinity, temporarily segregated during its pilgrimage, it so renders up to Him who gave it. These to us, as to you, are but speculations. Leave them and be content to know that which is alone worth knowing. Could you penetrate all mysteries there would be no

longer occupation for your mind. You can know but little here; but you can aspire, and in aspiring raise your spirit above the sordid cares of earth to its truer home. May the blessing of the Blessed One rest on you.  
+ IMPERATOR.

## Review.

*The Fair Haven.* By the Author of *Erewhon*. Trübner and Co.

*Erewhon* was a decidedly clever and original book; one of the best of a group that has recently appeared, with the aim by the depiction of an ideal community to show us the foibles of our own. Lord Lytton's *Coming Race*, Edward Maitland's *By-and-By*, *Colymbia* by an anonymous author (and we are not sure that he is not the author of *Erewhon* in a less developed stage), *Pyrrna*; or, *Under the Ice*, all attest a literary mood the prevailing feature of which is covert satire upon our insular or civilised perfection. In portraying an ideal realm they afforded a standard of comparison by which we were enabled to judge our own. It was no small feat to hold up the mirror so dexterously as did the author of *Erewhon*, or "nowhere." Enough to make the fortune of any book was the happy hit at the two kinds of banks in use in *Erewhon*, the bank of every-day commercial use, and the "musical bank," where a vague set of cashiers manipulated a feeble and unreal currency by which people made no profit, and which served no use, but which was in fashionable esteem, and of mysterious importance. The greatest swindler in the commercial world had only to pay into the musical bank sufficiently largely, and he received in return, shall we say drafts on Beethoven, to keep up the illusion, sufficient to ensure him a free pass through the entire region over which the musical bank was deemed to have jurisdiction.

*The Fair Haven* is a work of a very different class. We will give its title page as it is representative of the whole work. It is, so it states, "A work in defence of the miraculous element in our Lord's ministry upon earth, both as against rationalistic impugnors, and certain orthodox defenders, by the late John Pickard Owen, with a memoir of the author by William Bickersteth Owen. Second edition, by Samuel Butler, author of *Erewhon*." "The late" John Pickard Owen, his memorialistic brother, and Samuel Butler, still alive, prove to be one and the same person. This compound mystification is the feature of the book. The work is a skit, but a skit so cleverly carried out that it imposed upon no less a personage than the editor of *The Rock*, who reviewed it innocently as a Christian friend. What the book actually does is to set rationalists and orthodox by the ears, dexterously giving in to both in turn, and judiciously mixing ironical piety with sad expressions of the necessity of damaging admissions. We do not object to the criticisms the work contains, but think strongly that the affectation of candour covering the veriest ridicule may be carried too far on so serious a subject. There are good simple souls, who, reading this book, with its respectful references to "our Lord," "the Saviour," and so on, would never dream of questioning the candid writer's good faith, but would find themselves finally in a pitiable quandary of Pyrrhonism. It is not quite fair to lay a trap baited with such an unbroken air and language of orthodoxy. The arguments of the book

are ingenious, but its aim is indefinite. It is mystification over mystified, and satire that has overstepped itself, and wandered too far into the serious and matter-of-fact. The portion of the volume that is really most interesting—we avoid using the word edifying for any part of it—is the imaginary memoir. The author and his brother are two little boys who have been taught daily prayers so strenuously that they have revolted, and they conclude that saying prayers is an unpleasant duty imposed only upon the young and helpless, and that when they are grown up they will be able to escape from it. By chance a lady visitor is located in their bedroom for a few nights. The first night they are manifestly wide awake when she retires, and to their consternation she, a grown up person, goes through a long audible prayer, which includes a petition for themselves. The next night, after spending the afternoon in practising snoring, they sham sleep, but keep each other awake by pinching so as to be ready for their experiment whether or not the lady would again perform her prayers when they appeared to be asleep. She came, satisfied herself that they were sleeping, undressed—but alas! there were no prayers that night either for them or for any one else. They tried her again. When they were awake she prayed; when they appeared to be asleep she availed herself of her privilege as a grown up person, and said no prayers. This was one great cause, and a not unnatural one, of a long period of religious scepticism to one of the pair when a youth. There are many fair hits in the book at the inconsistencies of orthodoxy; there is much really to suggest thought: all one should seek to prevent is that any good un-speculative person should read it without any previous hint of its true character.

#### THE NATIONAL ASSOCIATION OF SPIRITUALISTS.

##### LAST WEEK'S SOIREE.

ON Wednesday last week the ordinary monthly *soirée* of the British National Association of Spiritualists was held at the rooms of the National Association, at 38, Great Russell-street, Bloomsbury, London, W.C. Among the members present were Mr. and Mrs. Desmond Fitz-Gerald, Miss Emily Fitz-Gerald, Mr. J. N. T. Martheze, M. Dufort, Baron Holmfeld, Dr. and Mrs. Carter Blake, Mrs. Vesey, Mr. Vesey, Miss Carolino Corner, Miss Nina Corner, Mrs. Jeffrey's, the Misses Jeffrey's, Mrs. Michell, Mr. Michell, Mrs. and Miss Maltby, Mr. J. J. Morse, Mr. Algernon Joy, Mr. and Mrs. William Tebb, Mr. Andrew Leighton (of Liverpool), Mr. Glendinning, Miss Kisingbury, Mr. and Mrs. Kenningale Cook, Mrs. and Miss Cutmore, Mr. H. Withall and the Misses Withall, Mr. R. Pearce, Miss Barber, Mr. E. Dawson Rogers, Mr. D. Rogers, Miss Houghton, Mrs. Wood, Mr. G. R. Tapp, Miss Godfrey, Mrs. Ashley, Mrs. Kisingbury, and Mr. W. H. Harrison.

##### MR. ALGERNON JOY ON SPIRITUALISM IN AMERICA.

An interesting evening was spent mostly in social conversation. Among the objects on view were two books full of exceedingly beautiful spirit paintings by Mrs. Houywood, which attracted a large share of attention. An oil-painting belonging to Mr. Martheze, and representing the appearance of a materialised spirit at a private spirit circle held in Liverpool, was also an object of interest. Shortly after eight o'clock in the evening the members of the company, who had been dispersed throughout the various rooms, assembled in the Council room to listen to a short address from Mr. Algernon Joy, honorary secretary to the Association, about his experiences among Spiritualists in America.

Mr. Joy, who was greeted with warm applause, said: I have made no sort of preparation to address the meeting this evening, but will try to give a cursory sketch of what I have seen of Spiritualists in the United States. I was much engaged nearly all the time I was in that country, consequently have been unable to give regular attention to the subject of Spiritualism. The first mention of Spiritualism which I heard in that country was while I was driving across the plains in the State of Nevada, on my way to a mine which I was going to inspect. The driver of the "stage" was a communicative sort of man, and told a story about a man in Carson, who was a Spiritualist, and had shot a man "right on the street." I then asked the driver about the Spiritualists in that neighbourhood, and was told that there were many of them in Carson, and that they were very much like other people. They did not

seem to be generally considered deluded beings. Soon we came to a tunnel mouth by the side of the road, with an enormous mound of earth outside. The driver said it had been dug out by a man who worked seven days a week at it in search of gold, because the spirits told him there was plenty of the precious metal there; he dug for five years in perfect faith, and found none. (Laughter.) The next I heard of Spiritualism was during my visit to San Francisco. There it appeared to permeate all the churches, and there was scarcely a single pulpit in San Francisco where the preaching was not more or less leavened with the philosophy of Spiritualism. As a general rule four meetings in connection with Spiritualism were held in different parts of the town every Sunday. One of these meetings was convened regularly for the purpose of free discussion, and consisted half of Spiritualists and half of people who were opposed to Spiritualism; three out of every four of the Spiritualists present at these "free discussion" meetings were free lovers, and probably nearly half of the Spiritualists in San Francisco hold free love doctrines, which are most strongly opposed by the remaining Spiritualists. Because of the doctrines of free love being so much mixed up with Spiritualism there are many Spiritualists there who never mention their belief, because they do not wish to be mixed up with the disputed question. I was introduced to one lady in San Francisco and was afterwards shocked by discovering that she had had four husbands, one of whom cut his throat because she left him, and the other three are still living. The secretary of the only society there is a most fascinating person, who sings like an angel, and who has had four husbands; one of her husbands is now treasurer to the society and another the president, and she transacts business sitting between them, and they all get on very amicably together. One fine day she had told her previous husband that she liked the other man better, and then straightway left her home and married the other man almost immediately. This shows one of the inconveniences of free love doctrines, that a man may be courted another man's wife under his nose, without his suspecting it, as actually occurred in this case, and very rapidly walk off with her. I was told that probably one-third of the acknowledged Spiritualists in the United States are free lovers, and that is a reason why many who are Spiritualists in faith do not avow it. The other two-thirds of the Spiritualists are perhaps the most violent opponents of free love that exist anywhere.

At San Francisco I made the acquaintance of Mr. and Mrs. Slocum, who were the joint editors and proprietors of *Common Sense*. Mr. Slocum is of a very tolerant nature, disinclined to think ill of any one or any thing. He is very far from being a free lover himself, but thinks that the ideal of the doctrine is wholly pure, though he does not believe humanity to be yet prepared to adopt it.

In Salt Lake City I found Spiritualism in another form. All the leaders of Mormonism are bitterly opposed to it, for it is eating away their vitals. All Mormons who fall away from the faith invariably become Spiritualists. Some few years ago 500 Mormons came out with Mr. Godbe from the Mormon Church, and formed a Spiritualistic Association. They took a hall, and Mr. Godbe managed all the business of the organisation, until it became necessary for him to give all his time to his own affairs, for the Mormons from whom he seceded tried hard to ruin him, and nearly succeeded.

There appears now to be rather a want of cohesion among the members of the society in Salt Lake City. I attended one of the meetings there, and only about a dozen persons were present, yet Spiritualism was so common that *seances* were held regularly in a very large number of houses in Salt Lake City. Thence I went to Chicago, and met Mr. S. S. Jones, the editor of the *Religio-Philosophical Journal*, and through him was introduced to several prominent Spiritualists. The Spiritualists in Chicago are more or less divided into two or three parties, and there is another newspaper there called the *Spiritualist at Work*, edited by a Mr. Wilson, a very excellent man and good Spiritualist. Both papers advocate anti-free love doctrine. There are no avowed free love papers in America but *Woodhall and Clayton's Weekly*, and another paper edited by Moses Hull, so far as I know. I found that in Chicago the number of free lovers has been reduced; they seem to have been driven out West, and there are more of them in San Francisco than anywhere else. In Chicago there is a Lyceum to educate the children of Spiritualists, and it holds its meetings every Sunday.

I also went to Philadelphia, and saw Dr. Child, who was very ill. There seems to be no doubt that he was in partnership with the Holmeses, reaping pecuniary benefit from their *seances*, with which, it afterwards turned out, a considerable amount of fraud had been mixed up. When this was discovered, Dr. Child stopped the sale of his book, which purported to have been dictated by the spirit John King, who appeared through the Holmeses'. The book also contained an account of the *seances* at the Holmeses'. The feeling against Dr. Child in Philadelphia, in consequence of his having been in partnership with these mediums, was so strong that he was obliged to resign his presidency of the Spiritualistic Association there. While I was in Philadelphia I saw a copy of Dr. Child's book for sale at the public bookstall in the International Hotel, and I think that, whether Dr. Child now reaps any benefit from it or not, he ought to manage somehow to stop the sale.

From Philadelphia I went to Baltimore, where I met Mr. Washington Danskin, a very fine character, and the father of Spiritualism

in Baltimore, and who perhaps for that reason is rather tyrannical in his opinions, and has a strong tendency to discountenance those who do not think as he does. I was surprised to hear after I left Baltimore that there is another society in a much more flourishing condition than the one with which Mr. Danskin is connected, but about which he told me nothing except that it was a trumpety concern. Still he is a warm-hearted Spiritualist, although he has his little peculiarities. Mr. Danskin had been the only Spiritualist in Baltimore; he for five years advocated the cause in public with nobody but his wife taking a place by his side in the matter; at the expiration of that time Spiritualists began to multiply, a society was formed, and in process of time a second branched off from it; the second society was the one which employed Mr. Morse. Mr. Danskin's society attracted about one hundred persons, I believe, to listen to the utterances every Sunday.

Mr. Morse remarked that the social question was the cause of the split among the Spiritualists in Baltimore.

Mr. Joy added:—There are other causes; for instance, Mr. Danskin was a Southerner who did not believe in the emancipation of slaves then, neither does he now, this was another of the several reasons for the scaling off; but perhaps the main cause was that Mr. Danskin was rather autocratic.

#### THE FUNDAMENTAL UNTRUTHFULNESS OF THE EDDY BROTHERS AND MRS. HUNTON.

I also went to Albany, New York, and met Dr. Ditson, who is deep in occultism; and a great friend of Madame Blavatsky; Dr. Ditson believes that many of the manifestations can be obtained by magic as well as by mediumship. I met Madame Blavatsky at Dr. Ditson's house; she is a very interesting and amusing lady, and a most profound occultist. I went to see the Eddy brothers, and intend to write a letter to *The Spiritualist* about them. While there I saw no manifestations under test conditions. I firmly believe that every spirit that came out upon the platform was William Eddy himself; those that only showed in the doorway, the same on his hands and knees, and the small children that appeared were made-up dolls; still I must admit that much of this is merely hypothesis. The whole family are most unbounded liars; I never met such a lying family. The brothers are also in every way great blackguards. Mrs. Hunton is perhaps equally untruthful. One evening I called on the chance of getting a *seance* which she had half promised me. I found the lights out, and, on knocking at the door, could get no answer. The next day she told me that she had just come back from Rutland. A few minutes afterwards I chanced to mention this in the house of a neighbour, and they laughed and told me that she had slept in their house all night, that on the previous evening she came running in saying that her husband had threatened to cut her throat, and asked them to allow her to sleep there. Mrs. Cleveland, who appears to be a very sensible woman, and who once firmly believed in the mediumship of the Eddy brothers, now states that she had been deceived. She says that by degrees she distinctly detected fraud in almost every case. Mr. Pritchard, and his sister, Mrs. Packer, said that they recognised the mother of the latter; but she (Mrs. Cleveland) had a good look at this spirit, and she was perfectly certain that the face she saw was William Eddy's. He had his hair brushed back and a frill cap on.

In New York three or four meetings in connection with Spiritualism are held every Sunday. There are two organised societies there. Many things are done in that city without any society whatever, by five or six persons joining together and holding public meetings. If they lose too much over them they stop them; if the loss is but slight they appeal to their friends to make up the deficiency, and in this way many lectures are carried on without any great loss.

I saw something of Spiritualism in Boston, but not much; I heard Moses Hull preach there; his address was an admirable one, and although he is said to be a great free lover he made no allusion to that subject: his remarks were an explanation of a few chapters in the New Testament containing some rather striking ideas in relation thereto. My general impression about Spiritualism in the United States is that on the whole in that country it has a freer and fairer field than here, because there the people are not so much under the control of Mrs. Grundy. I do not think that anybody runs the risk of being tabooed in the United States for being a Spiritualist, although perhaps now and then a person may laugh at us. At the same time, I think that very few of the upper classes in America take any great interest in Spiritualism. In Boston I was staying with an American, a relation of my own, who had never seen anything of Spiritualism or Spiritualists, in fact, he thought the whole subject low and vulgar, and when I told this relative that I was a Spiritualist he was quite astounded. If I had told him I was a cannibal he could not have been more surprised. People are surprised there sometimes by such confessions, but neither disgusted nor shocked. From the loosely organised state of society in America I do not think that Spiritualist organisations are so necessary in that country as in this, and attempts there to organise have generally failed. An attempt at organisation was begun in Albany many years ago with Dr. Ditson as president, treasurer, and secretary, but he had to resign and it broke up. There is a lively society of Spiritualists at Troy, not far from Albany.

Mr. William Tebb said he thought that the number of Spiritualists in America had been greatly exaggerated, one of the lowest estimates of their number, coming from American Spiritualistic sources, being that they amounted to three millions. He (Mr. Tebb) had travelled through a large portion of the country; in many towns he found that the names of local Spiritualists were not generally known, nor their places of meeting, if they had any. He should like to hear what Mr. Joy had to say upon this subject, for he thought that the published estimates were great exaggerations.

Mr. Joy said:—My journey was not taken for the purpose of inquiring into Spiritualism, and although I passed through a large portion of the States, including California, my journey was, more or less, an erratic one. In some of the places I visited I made no inquiries about Spiritualism, therefore I can only form a vague opinion as to the number of its adherents. I think that the number of avowed Spiritualists is exceedingly small in every place which I visited; at a rough guess they did not amount to one per cent. of the population. For every avowed Spiritualist I think that, perhaps, about ten persons may be impregnated with a belief in its facts to such an extent as to induce them to attend circles. Mr. Slocum, who is an experienced and careful man, told me that ten per cent. of the population of San Francisco are practically Spiritualists, to the extent of believing in spirit communion. Much harm is done to the movement by numerous fraudulent mediums; I do not mean persons who pretend to be mediums, and are not so, but those who are actually so, and who supplement the same by trickery. I believe that the Eddy brothers have some mediumship, but have found out that the manifestations draw too much vitality from them and exhaust their strength; and they have discovered, moreover, that sham *seances* are easier to produce and far more amusing to themselves. I think that when persons like Colonel Olcott go there intending to publish results, they then get real manifestations. The astonishment of my relatives when I told them that I was a Spiritualist was of a somewhat exceptional nature, for it must be remembered that this occurred in Boston, the most old-fashioned place in the United States, full of the most old-fashioned people, who are rather satirically called in other parts of the States "The Pillgrim Fathers;" they stand upon a somewhat historical footing, and have a great ambition to imitate England in every respect, especially in our Grundyism.

Mr. W. Tebb said he thought that the statements made by Mr. Joy confirmed his own impressions as to the number of Spiritualists in America. When Mr. Andrew Leighton went there he had a difficulty in finding any Spiritualists at all. He (Mr. Tebb) thought it probable that the Spiritualists might amount to ten per cent. of the population in San Francisco; he found more Spiritualists in New England than in any other part of America. As to what Mr. Joy had said about Mr. Godbe, he was a personal friend of his own, who in the first instance became a Mormon upon conviction, and afterwards because of his conscientious convictions gave up Mormonism and became a Spiritualist, for notwithstanding great worldly sacrifices he was a man who acted up to what he believed to be true.

Mr. Joy said he did not intend to say anything whatever against Mr. Godbe, and hoped that none of his remarks had conveyed that impression; such had not been his intention, and he fully agreed with what had been said by Mr. Tebb.

The meeting gave Mr. Joy a round of applause because of the interesting nature of his narrative, after which the formal business of the *conversazione* came to an end.

#### THE 1875 CONFERENCE OF SPIRITUALISTS.

In continuation of our report of the proceedings of the National Conference, at 38, Great Russell-street, we take up the thread of the narrative at the opening of the meeting upon the evening of Nov. 5th, under the presidency of Mr. T. Everitt.

#### POPULAR ERRORS WITH REGARD TO SPIRITUALISM.

Mr. H. T. Humphreys read the following paper:—

Although the subject of this paper may appear better suited for a public audience than for a Conference of Spiritualists, reasons are not wanting for introducing such a topic for our consideration. In the first place, few will be disposed to deny that as yet but a small proportion of the gross errors entertained by the public with regard to Spiritualism and Spiritualists have been removed, and every now and then we still find that some of those supposed to have been buried have risen from their graves to haunt us in newspaper reports and in leading articles, the writers of the latter being evidently selected for their total ignorance of the matter; for although every influential paper in London counts on its staff at least one believer in Spiritualism, no Spiritualist would be permitted to write an article on such a subject. It may be worth considering some of these popular errors, if only with the view of inquiry and discussion on the best modes of disabusing the minds of the public with regard to them.

In the second place, it may not be amiss for Spiritualists to look a little at themselves by the light which a consideration of some of these errors will afford. By examining them we may obtain a glimpse of ourselves as others see us, and some good may be done

by considering carefully how far the conduct and conversation of Spiritualists themselves may have tended to countenance and perpetuate certain errors; and further, how much has been left undone which might have tended to their removal. Such considerations appear to be needed at the present time. This is an age of inquiry, and it is scarcely too much to say that the eyes of the world are turned upon Spiritualism. The subject is not scoffed at or ridiculed as it used to be. It is now admitted that men of sense and discrimination may be Spiritualists, and in place of the sneer, open or covert, which was wont to greet the confession, "I am a Spiritualist," the most common rejoinder is now, "I wish you would show me something of it." Our object as an Association is to aid this spirit of inquiry, and we must endeavour to remove whatever tends to weaken it.

In the third place, I venture to suggest that some errors exist which not only have place in the minds of the general public, but are shared by some Spiritualists. These errors may be more in degree than in kind, but when we ask the public to examine us narrowly we may as well leave as few holes as possible in our coats.

#### THE ERRONEOUS NOTION THAT SPIRITUALISTS CALL UP SPIRITS.

One of the most persistent popular errors which we meet in the columns of newspapers is that Spiritualists invoke spirits. We still see at times the stale and would-be witty remark that it were better to have no future life, than to be at the beck and call of every circle that might choose to summon us to knock tables and chairs about for them. This double-barrelled charge of blank cartridge, not satisfied with the error first alluded to, is loaded with the other assumption that Spiritualism consists in knocking furniture about. On this latter point I cannot help thinking that Spiritualists are somewhat to blame for dwelling too strongly on physical manifestations, and too frequently keeping in the background developments of a much higher character; and I propose to say a little more presently about it. With respect to the first, I may say that it is not very long since our secretary received a letter, asking for directions for the invocation of spirits, and especially asking how to call up the special spirit with which the writer might at the moment wish to communicate. The natural feeling of a Spiritualist is to laugh at such questions, but it may be worth considering whether Spiritualists have been always careful to deny the erroneous assumption. Have they properly put before the public the fact that the answering query of Hotspur to Glendower—

"But will they come when you do call for them?"

remains as pregnant to-day as it was in the days of Queen Elizabeth? The public should be plainly told that we do not invoke spirits, but that we are ready to assist them to come to us; that our view is that when we sit down to a circle we simply enable a few of the hundreds of spirits who are anxious to communicate with us to fulfil their desire to some extent, and that no Spiritualist of my experience would for a moment think of *summoning* any spirit to approach him.

#### THE FALLIBILITY OF SPIRITS.

Another not by any means unnatural error I have seen broadly stated in a leading article to the effect that if we were certain these communications came from spirits we ought to listen to them with the utmost respect, and to be wholly guided by their advice. This is precisely what Spiritualism teaches us we ought not to do, and no harm would result to the cause of Spiritualism by plainly setting before the public our views that spirits are but men disembodied, some being better and some probably worse than those still in the body; interesting as it may be to communicate with any, we know that some will deceive, if possible, or otherwise injure those whom they address. Our business is to seek for communications with such as are better than ourselves, spirits from whom we may learn something of value, but we should be very chary indeed of taking their advice on matters connected with our worldly affairs. No doubt these are truisms to most of my hearers, but they ought, so far as may be, to be impressed upon the public when such gross ignorance is displayed as to our views of spirit life.

#### THE LABEL THAT SPIRITUALISTS CONSIST OF KNAVES AND FOOLS.

Spiritualists are divided by their opponents into two classes—knaves and fools—the one the impostors and the other the dupes. Notwithstanding the inquiring spirit to which I have alluded, we still find this idea put forward; witness the recent articles on the Katie King affair, and on the late trial of Buguet. Whenever an imposture is exposed, or alleged to have been exposed, the anti-Spiritualists sing a psalm and declare the ghosts laid. It matters not to them that they rise as distinctly as ever, and that Spiritualism is little affected. But what it behoves us to consider is how far Spiritualists themselves give ground for the idea by a too ready acceptance of the genuineness of remarkable phenomena. A Spiritualist ought not to accept as genuine any of those marvels until he has fairly exhausted all means of accounting for them on other than the Spiritual theory. Mischief is done to Spiritualism by a readiness to refer to spiritual agency things which we do not understand. Whou Maskelyne and Cooke first performed at the Crystal Palace, I could not understand how the man, whom I had seen shut up in the box, appeared at the other end of the hall while the box continued locked up; and an

eminent Spiritualist, who was present, insisted to me after the performance that this man had been by spirit agency passed through the material box. The explanation of this trick is now known to be simple, having been publicly exposed by Dr. Sexton; but such sayings of Spiritualists are certain to be remembered, not so much to their personal detriment as to that of Spiritualists generally, and afford some ground for the allegation that they can be readily imposed upon.

#### THE USE OF SPIRITUALISM.

An error very common also is the constant introduction of the *cui bono* argument, accompanied by the assertion that Spiritualism is of no use, and followed, with strange logic, by the argument that therefore it cannot be true. Those who employ such arguments would be scarcely worthy of a reply were they not so numerous; but, in replying to them, it is as well not to stop short at showing the fallacy of the argument, but to proceed further to demonstrate some of the benefits which may be obtained from Spiritualism, especially as these benefits ought to form the principal inducements to inquiry.

#### IS IT WELL TO GIVE LESS ATTENTION TO PHYSICAL MANIFESTATIONS?

As regards physical manifestations, it is true that, when witnessed under favourable circumstances, they are most potent incentives to inquiry, and, further, are not infrequently productive of conviction of the truth of Spiritualism. It is, however, questionable whether they are the best or the most convincing evidence, and it may be worth considering whether Spiritualists do not seek after them with too much eagerness, and even at times accept them as genuine with somewhat greater readiness than is altogether wise. With regard to physical manifestations generally very great difficulties exist, and it is to be feared that those who seek to witness them, are often too ready to accept conditions which, however necessary they may appear to be, certainly are of such a character as to facilitate imposture, if such be intended. Total darkness, and actual immobility on the part of the visitors, carefully arranged under the direction of the medium, are too commonly conditions to which visitors submit. Under these conditions the application of tests becomes a matter of extreme difficulty, and in general nothing is known beforehand of the integrity of the medium. Under the conditions above alluded to, the temptation to imposture is very strong, quite irrespective of any pecuniary advantage to be secured by it. We are all aware of the uncertainty of any manifestation sought for, and it must be a hard thing for a medium to abstain from satisfying visitors by doing what may be readily accomplished and very difficult to detect. We must also remember that there may be imposture of which the medium is unconscious. (Hear, hear.) During a trance, the muscles of the medium may be employed to produce phenomena which, though spiritual, are not of the direct character looked for; writing, given through the hand of a medium, is as truly spiritual as is direct writing, but is to an unbeliever in Spiritualism a totally different affair, and no one would appeal to the former as an evidence equal to the latter.

#### THE NATURE OF THE SPIRITS WHO PRODUCE PHYSICAL MANIFESTATIONS.

Another point of some importance with regard to physical phenomena is that so far as I know they are, in the majority of cases, the work of spirits in a low state of development. Hence, apart from the consideration of the waste of time and power which might be more suitably employed in acquiring information of lasting value, there is the difficulty of guarding against the possible deceitfulness of the spirits themselves. Also, as we are aware that the old proverb of "birds of a feather" has received a good deal of exemplification in Spiritualism, we should require strong testimony to the thoroughly fair and honourable character of the mediums in whose presence physical marvels occur. In no case ought they to be accepted without the most searching scrutiny. I hope no one will suppose from these remarks that I have any desire to hinder the investigation of physical phenomena; but I think it worth considering whether any very great advance has been made, or is to be expected from these coarse developments. The transport of Mrs. Guppy for a mile and a half through the air, remarkable as such a manifestation must appear, differs but in degree from the lifting of a table bodily six inches from the floor. If we are fully satisfied that the latter has been done, there is no reason to deny the other.

#### THE INVESTIGATION OF SPIRITUAL PHENOMENA NOT EXPENSIVE.

At a sitting of the Conference of 1874, held in the Crystal Palace, a gentleman present said that he had seen nothing of Spiritualism, and would like to investigate, but that a Spiritualist had informed him to do so would cost him a good deal of time and a good deal of money. Are there not too many Spiritualists who would say the same thing? Is there not among them a little too much dependence on recognised mediums. For myself I may say that most likely I should never have been a Spiritualist had I only sat with known mediums. A book published ten years since, entitled *Scepticism and Spiritualism*, is well worthy the notice of every investigator. In it the author details her own investigations in private circles, without any known mediums, and the history is both interesting and instructive. My own experiences, though not so startling, have been much of the same character, and I cannot doubt were such as any one might gain without expending any very

serious length of time, or any money. My investigations were conducted at home with my wife, my sister, or some acquaintance, and I speedily obtained irrefragable evidence—first, that some force was at work uncontrolled by myself or any of those who sat with me; and, secondly, that this force was accompanied by intelligence. In the next place the conclusion, though not so positive, was to me irresistible, that this force was wielded not by one but by several intelligences, and for these the convenient name is “spirits.” Into the next and more important question of the identity of these spirits I need not now enter further than to say that I believe in most cases the evidence of identity must appeal personally to each individual, and that it can rarely be transferred to a third party. Of this class of evidence I obtained sufficient to convince me of the identity of several spirits.

I hope none who hear this paper will suppose that I would say a word against recognised mediums, or mean to object to their being paid for giving up their time as they do. I believe most of them to be honest and sincere, and to be engaged in doing good by assisting in the spread of truth and knowledge. But Spiritualism cannot depend upon a few prominent mediums, and though I do not urge that these should in any degree be neglected, I would suggest to Spiritualists generally to employ the means always at command, to seek in a prayerful spirit for truth and wisdom from the Father of spirits, and I cannot doubt that more good would be done thus, in enlarging the borders of Spiritualism privately, than by dwelling upon startling phenomena not very readily received, and too often of a somewhat doubtful character.

The conclusion of this report will be published next week.

#### WINTER MEETINGS OF THE NATIONAL ASSOCIATION OF SPIRITUALISTS.

MR. F. M. PARKES ON SPIRIT PHOTOGRAPHY.

LAST Monday evening, at the usual fortnightly meeting of the members of the British National Association of Spiritualists, Dr. Sexton occupied the chair.

#### THE PSYCHIC ELEMENT OF SPIRITUAL PHOTOGRAPHY AND SOME EXPERIMENTS RELATING THERETO.

Mr. Chairman, Ladies and Gentlemen,—The recent discoveries and confession of fraud respecting the processes of spiritual photography having raised serious questions, and probably much anxiety, as to the possibility of the genuineness of so beautiful a phenomenon, I feel myself subjected as it were to a kind of moral demand to relate my experiences, however small and insignificant they may appear when summed up by those to whom I shall describe them. But I must first apprise you that there are some, to me, painful features respecting my position in relation to the process I am about to describe, on account of which I must appeal to your most charitable magnanimity.

Firstly, it is that I am necessarily compelled so frequently to speak of myself, and therefore make use of the egotistical pronoun in nauseating repetition; and secondly, alas, that the only evidence I can present you with is solely dependent on my own assertions.

The painfulness of such a position is, I think, sufficiently evident to enable you to understand the nervous diffidence I had to overcome by the impulse given by my impression of the importance of my subject. I will endeavour to avoid the needless occupation of your time by recounting my medial experiences apart from that phase of its development which is more immediately connected with my present subject; therefore suffice it to say that I am subject to the influence of several spirits who have instigated and assisted me in the process commonly called spiritual photography. I believe that I was first informed of the gift that was to be developed in my medial power at the private house of a friend whilst sitting in *seance*, in consequence of which I made several attempts at the house of a Mr. Reeve, of King's-cross. We obtained at first hands and heads and vapoury forms, so imperfect that they might have been supposed to be mere stains (the first was taken July 13th, 1872), but eventually they became less clouded and more defined. In all these attempts Mr. Reeve and I observed certain rules or conditions laid down by our spiritual friends.

Firstly I was to isolate myself for an hour or two before the process. Mr. Reeve (who was said to be developing me) was to keep the glass plate and collodion near him, he was to lay his hands on the camera some time before operating; all chemicals, glass, etc., to be of the purest character. The collodion plate to be immersed in the nitrate bath not less than ten minutes. Meditation in the dark room was to be my condition, and combination was the result of my coming out to expose the plate for the photographs, so that the words isolation, meditation, and combination, were to me a sort of symbol of the conditions I was to observe, rather than an explanation of the method of the process.

The first figure I obtained was like a scarecrow, it was dressed in a long coat, tall hat, the arm pointed upward, but the hand hung downward, the coat hung loosely, the arm was so straight, that it looked as though produced by a stick in a coat sleeve, with a glove on the end to represent a hand. I am sorry to say that the negative was lost or destroyed. Afterwards the style assumed that of very bad drawings, in fact, I may describe the several phases under the following terms:—

1st. Vapoury, without form.

2nd. Ill-defined forms.

3rd. Forms of vapour apparently breaking off.

4th. The vapour more collected and the figure more opaque.

5th. Perfect opacity of figure.

6th. More symmetry of figure.

7th. Figures larger, features better developed, and heads almost opaque, whilst that part of the body in clothing very vapoury and transparent.

I will here remark by the way, that the vapoury forms taken by Mr. Beattie, of Clifton, come nearer to my earliest experiences than anything I have yet seen, and the second and third phases resembled, in many instances, those of Mr. Mumler of America. Having summed up the peculiar traits of my progress in the art, I will now proceed as succinctly as possible to touch upon those features of my experiences which may be more interesting from their philosophical or scientific character, which to the extent of my ability I will generalise as follows:—

1st. My sensuous experiences of the abnormal condition preceding and accompanying operations.

I think that I cannot describe the dawn of the influence better than as a sort of nervous excitement, accompanied by spasmodic twitching of the muscular system, principally those muscles that are subject to the will, although there is perhaps some degree of sympathetic action shown by those that are not subject to the will, and hence palpitation of the heart is often induced to a painful degree, and, whether consequently upon this or not I do not know, a clammy chilliness of the hands and feet. And as the time for the process approaches, a sense of nervous apprehension sometimes set in—a kind of undefinable dread to a most painfully acute degree. Thank God this is not undeviatingly the case; but the moment the operation commences, all my mental faculties seem to be condensed upon the most painfully and intensely anxious desire for the successful issue of my efforts. This, I say, I feel to an extent inconceivable to those who have not experienced it. In many instances the oppressiveness of this state of mind is absolute agony, and at such times of extreme sensitiveness, the remarks of sceptical people inflict upon me the greatest pain and perturbation, and the nervous irritation I feel at the bare apprehension of failure is so great that the suggestion to change anything, nay, even the movement of a hand, renders it difficult for me to repress an exclamation corresponding to such feelings. The approach of the influence is at once detected by me, and frequently seems to occur with the mere thought of the subject, or when expecting a visitor on business of a spiritual character. Frequently this sense is of a most painful character, and I have suffered in nerve and mind torture of a most intense kind; yet, I am happy to state, that in the case of my company being trustful and sympathetic, all this gives way to a sense of ecstatic repose, that seems to turn the darkness of my soul into glad sunshine, quelling the sadness of melancholia with the soothing of a bright and happy influence, which characterises the whole of the semi-somnolent state. Indeed, it is requisite that all present with me, and especially all concerned in the process of spiritual photography, be in a state of evident sympathy with me. By this I mean that they must not feel towards me any sense of suspicion as to my character or mistrust of my actions, and their manner should be kindly and congenial; any act of mistrust on their part, whether for themselves, or for the sake of others, is detrimental to that moral passivity or mental repose that is requisite on the part of the medium, as well as those present, to approximate at least to the conditions requisite for a successful issue to the proceedings. It is impossible for spirits to co-operate with the wills of those concerned in their manifestations if their mental and nervous atmospheres do not harmoniously combine so as to effect the state of ‘rapport.’ It is to this spiritual blending of soul as characterised by the idiosyncrasy of the medium that we are indebted for those manifestations of spirit existence by photography or otherwise, and it is in accord with the degree of the faith, goodwill, and earnestness of hope and desire that our opportunity of recognising departed friends will occur, and this is, as I have in some measure hinted before, purely because those elements of sympathy and friendship that are the affinities established on earth, as positive elements in the character and being of the sitter, require that all concerned in the manifestation shall be reduced to the same harmonised plane of negative passivity which is the receptive condition in which the spirit finds little difficulty in approaching its earthly friend, no opposing force to the idiosyncrasy of its character can be found in so purely negative an element as that evolved under such circumstances.

Science, unfortunately, is not in a condition to deal with such a state of things as this; because, being based upon material observations, it necessarily condemns those facts that cannot be reduced by the principles of induction that she requires, and she derides them as subjective and illusory; but it is interesting to observe how clearly this conflict between spiritual and scientific minds was conceived eighteen hundred years ago, when Jesus said, “Whosoever shall not receive the kingdom of God as a little child, shall not enter it” (Luke xviii. 17); and, “Except a man be born again, he cannot see the kingdom of God” (John iii. 3); that is, I take it, free from prejudice, at least; and the dogmas necessary to enforce as axioms the requisite conditions, all show to the spiritual student the egregious fallacy of computing the value of religious or spiritual revelation on the basis of ordinary scientific hypotheses.



Those who would commune with angels must put on the wedding garment of the bidden guest, must wear the garb of angels, and must surround themselves with a moral atmosphere that will not taint that which spirits can breathe. If they want friends whom they love, love and holy harmony must characterise their meetings; if they want false demons, whose affinities are mammon, who would consume them, sit then in a state of sin and doubt, subjectively theorising in a material mire, with which prejudice strives to bespatter all things offered to the contemplation of its slave; it has neither love of God or man; its wisdom is of so dark an order that it admits not of faith, nor hope, nor charity, and the only god that it can surely worship is that of its own creation, built up of selfishness and conceit, whose courts ring with vain and profane boastings, the god in which every votary selfishly gloats, seeing himself more or less mirrored therein, giddily mistaking his own shadow for the god of science. Indeed, I desire to impress you with the fact that *mental* and *moral* conditions are of the utmost importance, and these are of two characters, attractive and repellent in proportion to their combinations, which vary in innumerable shades; these are—

Firstly, attractive. Goodwill; confidence in the operations and intentions of spirits and mediums at work; mental passivity; friendliness; thankfulness. These constitute faith, hope, and clarity.

Secondly, repellent or counteracting conditions. Doubt of spiritual existence; suspicion of medium, or any one present; dissension, discussion, and distrust in any shape. It is no reduction of the state of mistrust to represent that certain tests are done for the sake of other people. This course is bad in itself, and worse because it suggests distrust of the medium, and mental harmony is at once destroyed. I think it will be clearly seen here why scientific tests fail so frequently, and more especially because science is based upon inferences drawn by natural induction,—a system that necessarily would fetter the principles of spiritual agency within the limits of a material bondage. I will not quote Scripture here, but merely attract your attention to the fact that, in the New Testament especially, perhaps in the life of Christ and teachings of St. Paul, are conveyed instructions of the most lucid character for spiritual conditions such as possibly science cannot demonstrate by any material analogy. I think I need not tire with further particulars of the moral conditions, and will therefore give the physical conditions requisite to enable the spiritual agents to operate by means of these moral conditions. It is required that I should sit for an hour or more per day, in fact, until I am impressed with the ideal conviction that I have sat long enough in my dark room to effect the purpose. At times I am informed by raps that I may leave, and at others a distinctly heard voice gives me the permission.

All the chemicals should be kept in this dark room, and no one should be allowed to go in or even to look inside. I have not kept these conditions rigidly, but have had to suffer accordingly; therefore I do not mean to assert that it is impossible to take a spirit-photograph without the strictest observance of all these conditions, but I do mean most positively to asseverate that success cannot be fully attained without, and that the breach of any one of them inflicts most serious mental or nervous suffering upon the medium, as much mental effort is demanded to overcome the aberrations of the psychic element thus induced by the admission into it of elements possessed of opposing or disturbing characters to attributes of the medial primary force. This fact will be found to be a most interesting field in the study of metaphysical science about opening to the world in modern Spiritualism. I assure you that I suffer loss of memory to a most painful extent from this cause alone, and I firmly believe that if I were to consent to continue my experiments in spiritual photography under such imperfect conditions as I have not infrequently allowed, that absolute mental derangement would ensue. The camera must be mesmerised by some mediumistic person whose character is sympathetic with the medium. It is imputed to Mahomet to have said, "There are two things which I abhor—the learned man in his infidelities, and the fool in his devotions;" and I quite agree with Mahomet, for I consider that these are two out of the enemies to the advance of spiritual knowledge—first, the scientific sceptic, whose vanity is such that he cannot brook the introduction of any truth which is beyond the measure of his mental calibre; secondly, the fool who immediately accepts as supernatural all that he cannot or does not understand—fogs and stains on photographic plates in particular; but thirdly, and above all, the learned humbug, who is a carping hypocrite to the very backbone, tending his sceptical theories so as to enlist the sympathies of prejudice in any shape, and so loses that faint glimmering of spiritual light which haply might be springing up in his soul, extinguishing the perception of some of the sublimest and most vital truths which God in His love and mercy has vouchsafed to man. Respecting the power of discerning or seeing of spirits, much has been written and said by science, and it is in that direction a favourite hypothesis that spiritual visions are subjective and illusory; and this is conceived to be the case principally on account of three circumstances, viz., firstly, because the spectres are said to be seen in the dark as though by a bright light, although there is no light in the place; secondly, because whilst some persons profess to see them, they are yet invisible to others present at the same time; thirdly, because of their absolute indifference to the opposing force of solid substances, furniture, etc.,—nay, even bolted doors or walls offering no obstruction to their progress or admission.

I here offer it as my humble opinion that it is on these three points that spiritual photography casts very great light, and I will endeavour to illustrate this by narrating an account of some experiments. Last autumn (1874) I was induced to make some attempts to take spiritual photographs in a *seance* room, with a fire in it, by the aid of the magnesium light, as some present are aware, and I found that although aberration of the psychic element, inducing distortions and disproportions of the spiritual image occurred to a greater degree than in daylight, yet, upon the whole I was tolerably successful. It was under these circumstances that I noticed that whilst the sitter cast an intense shadow on the background the spirit did not seem to intercept the light in the least degree. There was a field for much thoughtful labour, and aided by my kind spirit friend, Dr. Wooley, I had often observed a spirit standing on the same spot as the table beside the sitter, ay, I have seen the sitter invested by the form of the spirit, as the end of the rainbow may sometimes be seen to penetrate a distant tree or cottage, without the least disturbance or inconvenience to either, so the absence of shadow caused it to recur to my mind that the spirits had stated in my earlier communications with them that there were no shadows on or about the spiritual figure. This struck me as an impossibility, for, thought I, how can form and definition be manifest without contrast of light and shade? but the conviction of this truth was brought to me, through my spirit friends, in circumstances I will endeavour to describe. I am generally able to see the spirits present at the time I am photographing, especially if they are interested in the process; in this case they usually present themselves in a state of remarkable whiteness; the appearance of light seems to arise in the purity of this whiteness, and their success in representing themselves on the sensitised plate seems due more or less to this power; in cases of low power the white seems to decline into a yellowish drab, and sometimes grey. Whilst attending to the burning of the magnesium wire during the process, my eyes were much affected by the intensity of the light, and to my great surprise, I found that my spiritual vision was much interrupted by the spectrum produced on the retina. Whilst cogitating in surprise that the material vision should so affect the spiritual, I was told that it was the result of that necessary sympathy that exists between the material and spiritual organisation, and which is requisite to maintain the state of harmony by which body and soul are united. Close upon this circumstance followed the surprising discovery that I could see the spirit without turning my face, or even my eyes, to the background, but merely by directing my thoughts to the subject. Now it occurred to me, that if the spirit were objective, as I had no doubt it was, it must possess the power of projecting its light through my skull to the point of perception, without the need of the optical apparatus of the eye to carry it there, so I determined to try an experiment as to the power of spirit-light to pass through opaque substances, and I was somewhat strengthened in my hope that it would prove to be the case, because the spirits had said so as far back as May 24th, 1872. Then Mr. Burns attended a *seance* where I was controlled by a spirit who said that the lens had nothing to do with the spiritual photograph, this flashed upon my mind with the idea that, as the spiritual visitors were not amenable to the optical power of the lens, they would not be so to the spectroscope or the binocular camera, but, to demonstrate this with absolute certainty, I devised, by the aid of Dr. Wooley, the following experiments. I placed in the middle of the camera a small looking-glass, at an angle of 45 degrees, so as to reflect the image or images coming in through the lens upon the side of the camera. I then sensitised two glass plates, and, having placed one that had been prepared ordinarily on the side, and one prepared spiritually in the usual place, and behind my little reflector, I took my seat as a sitter, enveloped in a white table-cloth, to reflect the light and to reduce the time of sitting, the lens being uncapped and the magnesium light on. I sat about fifty or sixty seconds, then proceeded to develop the plates. The result was that my image came most imperfectly at the side of the camera, and the spirit at the back. This was quite what I expected, but a most interesting circumstance was here made apparent. You are aware, I presume, that the camera takes the object in an inverted position, a fact that the late Mr. John Leech made subject to his keen sense of the ridiculous. One of his humorous pictures represents a certain Miss Priscilla, a somewhat antiquated prude, being aware that her image would appear in the camera standing upon its head, had taken the wise and modest precaution to tie her dress about her ankles with her handkerchief, but in the case of the spirit who appeared on my plate this was needless, for lo! it was upright. As you may imagine, I was much astonished at this unexpected circumstance; but my spirit friends explained that as their images were not amenable to the glass lens, they were not inverted by it; yet in the case of a spirit placing itself by the side of a sitter, it was of course requisite to produce an inverted image, and herein was one of their greatest difficulties in taking spirit photographs. Having recleaned and resensitised these same plates, and having proved by the means just related that the psychic element which operates on the plate, be it mesmerism or an actinism of a far subtler nature than the ordinary, was not amenable to material conditions, I was induced to try another experiment some days after (when I had a sitter), which was to place two spiritually sensitised glass plates one behind the other in

the dark slide, and so expose them, expecting, as not only glass but mahogany also was transparent to the spiritual aura, its penetration might produce a photograph on the second in addition to the first plate; but this proved not to be the case for the whole of the force of the aura was expended upon the one plate, and therefore could not reach the under one. But to return to my former position. After I had recleaned the plates I thought I would sensitise one in my dark room spiritually, and the other ordinarily in the room where it was to be exposed, which I did by the very feeble light of a paraffine lamp. I was resolved to try an experiment upon my mental condition, which I did as follows: I obtained a soup plate, which I floated in a pan of water, and whilst in that position, with my eyes closed I placed the glass plates in it, as shown in the diagram, so that I might not know which was the spiritually prepared glass, and then to render it more sure I set the soup plate whirling, and after several turns took them out and placed them in the camera. By this means I was quite unable to tell which was prepared in the dark room, and which in the room in which I was photographing. The result was no spirit. I again cleaned the glasses, and having marked the one I intended to spiritualise, that I might after the experiment recognise it, I acted precisely as before, and although the spiritualised plate fell into its place once or twice during these trials, yet I could get no spiritual photograph. Thus was my inquiry answered as to whether doubt or uncertainty in my mind affected the success of the operation. Again I made the attempt, but in this instance I omitted the whirling and knew the position of the plates; the result was, as in the first instance, a spirit-photograph. I made several experiments subsequently of a similar character, and the results were precisely similar, proving that any uncertainty or doubt in my mind had in itself sufficient potency to destroy the spiritual power.

I must now draw your attention to a very remarkable feature in my photographs, *i.e.*, that there is always, more or less, a kind of mistiness, or want of focal concentration, in the appearance of the spirit, which arises from two causes:—Firstly, that as the spirit figures are not amenable to the lens, of course I cannot focus them; I generally see them, and however the camera is moved, backwards or forwards, it makes no difference to their appearance, so that I am obliged to place the instrument in just such a position as the spirit's appearance demands, so as to harmonise it with the sitter. Secondly, the light or psychic element, by which the spirits are photographed, not being reflected, but emanating spontaneously from them, they cast no shadow, and the expression of their forms can only be received upon the plate by means of the varied or modified intensity of their luminosity, which you may better comprehend by comparing them to a flame, where you see the contrast effected by the dark part of it beside the brighter. I think you will feel no difficulty in perceiving by this means the cause of the flatness frequently presented by the photographs of my spirits, depth of shadow being most difficult to obtain under such circumstances, more especially that extremely fine gradation of shade producing the optical effect of rotundity. We all know that the sun and moon appear to be flat discs from the same simple cause, and were you to photograph a white flame of any shape, you could only get a flat picture, whose outline alone resembled the original. Herein, then, rests the most striking difference between the photograph of the sitter and that of the spirit: the former is taken by a reflected light projected from his body, and the latter is the result of the psychic element that originates from the spirit, and is, therefore, not a photograph, but a psychograph, and I here venture to offer these propositions, namely, if the spirits are *photographed*, may they not only be taken by stereoscopic or binocular camera? and, for the same reason, are they not amenable to such laws as would render the spectroscope available as a means of analysing their composition? If the common error were true that spirits must be materialised to be photographed, it is clear that the subject comes at once within the range of the science of physics. But surely this is not so, for I think we have proved that the light emanating from a spiritual body is as spiritual as its source. In the various histories of ghosts, ancient and modern, do we not read of their being seen in the dark by their self-emanating luminosity. Indeed, this is the most common form of manifestation. Again, do we not read of their passing into houses and rooms with closed and locked doors and windows, and are there not many instances of their penetrability by passing across rooms, heedless of obstructions, as furniture, &c., for they pass through them? I cannot do better than refer you to Mrs. Crowe's *Night Side of Nature* for authentic records of this character, it is published by Routledge and Co. for 2s. Now observe how these conditions of the spiritual body affect the photograph: supposing it to be behind the sitter, if weak it will appear so; if stronger, as if investing him with its gauzy frame; and if more intense, as if in front of him. I have before attempted to show that the size and perspective of the spirit prove nothing in this respect, on account of their being unaffected by the focal power of the lens. Again, if the intensity is such that the developer reproduces opacity, then the spirit obscures the sitter although behind him, and appears most deceptively in front. Now, in conclusion, as to conditions, my conditions as they now exist are fully as follows: and it is hoped that what I have stated, with further explanations which I shall attempt to give, will be sufficient to show that they are not as many suppose, set up as stumbling-blocks to investigators, but the actual means of placing certain things at the disposal of spiritual agencies; just as science must be material in its mode of thought,

calling electricity a fluid and speaking of it as a current, so must we in addressing material minds speak of the psychic element as a fluid, commonly calling it animal magnetism, but this animal magnetism is perhaps best defined as the least substantial of matter and the most so of spirit. It is the plastic means of spirit tenure upon earthly dwellers, and the flowing river connecting the shores of this and the other world. The sum total of the different phases of character, the idiosyncrasy of the medium, determines the peculiar kind of power he may manifest, or, strictly speaking, the kind of manifestation. The application of this substance to anything spiritualises it or renders it susceptible to influence, be it table, chair, or photographic plates and chemicals. The fact is, that when anything is to be placed at the service of the spirits, it has to be charged with this psychic element which is characterised by the mediumistic mind. Spiritual communion and photography appear in some manner to be very intimately connected with my mind and mediumship. I believe that this peculiar attribute of the mental psychic element or aura to become characterised and developed has much, if not all, to do with the human power of acquiring proficiency in the fine arts, music, and painting, hence that genius in these directions is at least a species of medial development. The spirits are enabled to handle those things which are duly charged with this wonderful element, provided they are in characteristic harmony with the mental idiosyncrasy of the medium, or of those in such sympathy with his as to enable them to combine or effect the necessary association of power. The conditions I am directed by my spirit friends to observe have been doubtlessly regarded by sceptical persons to be simply devised for the purpose of resisting all attempts to investigate the phenomena thoroughly, and I must admit that from the common standpoint of material philosophy there appears to be much food for suspicion, and I here positively aver that I never yet saw or read of a spiritual manifestation that was not in some way open to the ready theories of suspicion.

Suspicion is surely the mother of scandal; so great is the family likeness they never were known to be quiet or to lack a subject for their animadversions.

Many suspicious circumstances have occurred to me in my own mediumship as regards myself, but as I could not suspect myself of playing off a trick for the sole purpose of deceiving myself, I could not suspect spirits to have evil intentions against me, so I have been enabled to judge on this point as none but a medium may, but in this and the mental suffering it has cost me, I have read a grand and glorious lesson. It is that those who would enter upon that kingdom which Christ taught was at hand, who would reach over its glorious threshold, must put on the garb of Faith, Hope, and Charity, leaving science as far too narrow in its material phases for the students of Divine Light, and follow the teachings of those spiritual authors who say that your faith should not stand in the wisdom of men, but in the power of God. (1 Cor. ii. 5.)

But the natural man perceiveth not the things of the Spirit of God, for they are foolishness unto him; neither can he know them, because they are spiritually discerned (verse 14 same chapter), and I state that faith, hope, and charity are the conditions for spiritual progress, but the greatest of these is charity. Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own; is not easily provoked, thinketh no evil, rejoiceth not in iniquity, but rejoiceth in the truth, beareth all things, believeth all things, endureth all things (ver. 4, 5, 6 and 7). But such a state of things is rare; at least, I have been compelled to adopt just such conditions as would not have been needed otherwise; 1st—perfect sanctity of the dark room, no soul but myself to be allowed to go or look in; 2nd—ditto respecting camera; 3rd—to keep all chemicals relating to the camera process in the dark room, and not to allow them to be contaminated by any other touch than my own; 4th—to sit in the dark room at least two hours prior to a sitting for the purpose of spiritualising the chemicals; 5th—to collodionise, sensitise, develop, and fix the plate in the dark room. As I have said before, I do not mean to assert that the breach of any one of these conditions would be fatal to the getting of a spirit photograph, for, on the contrary, I have often succeeded in the breach of one or more of them, but at such a cost of nervous or mental pain and health that a little repetition of it would soon remove me from the scene of my earthly labours, and therefore I have been compelled to desist from such departures from the laws of my spiritual controls. My good and wise friend Dr. Wooley has, after much careful observation, been able to make me comprehend the principles and the necessity for the observance of these conditions; for he says they are framed to accord with and to enable the free action of certain spiritual laws, empowering them to act in harmony with material laws, a section of the great principle of correspondence which he terms the parallel action of spiritual and material forces, and he explains this to apply to the *modus operandi* of the spirit in the process of spiritual photography in the following manner: The chemicals and glasses having been impressed or charged with my characteristic *aura*, so as to be rendered sensitive to spiritual action, are ready for work; the means by which this is accomplished I have before described. You will now perceive that the plate under these conditions becomes spiritually as well as materially sensitive. The developer is also capable of acting spiritually, provided it is worked in the sphere of my own unconcentrated *aura*, and the same, indeed, in every part of the

process, one of the grandest conditions being the isolation of my *aura*, by means of the dark room being held sacredly free from the intrusion of any otherwise characterised aura, whether the same be introduced either bodily or mentally. The sensitiveness of the glass plate to spiritual action is maintained by the mesmerising of the camera; in these conditions lies all that can be done by the medium, the rest lies with the sitter and those present. If they are truly spiritually-minded, their success will be perfect, and in this sense I use the expressive language of our Lord, "be it according to thy faith." I think it behoves every Spiritualist to study the great law of correspondence, that by it he may be enabled to appreciate the consistency and value of conditions: I mean the correspondence of the two worlds; for as there is a material world, so is there a spiritual world; there is time in this, and eternity in that; there is a spiritual body and a natural body; so there are material deeds, or things worldly, and spiritual deeds, or things heavenly. The acts of a man's life here are producing corresponding results in a spiritual sense, and so preparing his place in the great hereafter. In accord with this principle of correspondence, there are two sides to every question concerning spiritual manifestations which may be hypothetically reduced, viz., the material and the spiritual; hence, while one class of thinkers imagines that the fact proves the hypothesis, some think that another hypothesis would explain the fact. Hence the tendency of the mind to materiality or spirituality decides the result, and herein science hangs upon the horns of a dilemma. I will not claim your patience while I relate the several absurd theories that have been invented to account for the phenomena as imposture; but, in concluding, merely state in a few words my motive; this I do first negatively. I do not desire notoriety, nor to make money by the process; I shall never make it, because success demands the utmost purity of purpose. Truly, I have charged for sittings, but simply with the view of meeting the expenses incurred by loss of time and cost of materials, and for nearly three years I gave all free sittings, as many can testify, until misfortune compelled another course. All I can say is, it is one of the most glorious gifts imparted by God to man; and if I can induce sufficiently spiritually-minded men to go home to prayerfully and persistently practise in their own families, we shall soon have abundant testimony of this great truth, and I shall find an ample and a glorious reward.

I stand here more for the purpose of asseverating the truth of spirit photography than for the purpose of contending with scientific men, who simply possess the power, as I do myself, of imitating the results, and I admit that they can produce the imitations by very simple means. In truth, they can produce far better artistic results than those which I come here simply to assert to be true. I have no desire to go on taking spirit photographs; I do not want notoriety; I have kept out of print as much as I can; indeed those who have drawn me into printing the results know that I have long objected to it, not alone from that nervousness which is characteristic of mediums, but because I thought that it would be injurious in many ways. Spirit photography, I think, cannot be made remunerative; at all events I now give little time to it, and am so tied to my ordinary business that it was only by asking permission that I was able to come here to-night.

The secretary, Miss Kislbury, then read the following letter from Mr. Charles Blackburn:—

DEAR MISS KISLBURY,—Herewith are a few spirit photographs, numbered consecutively, by our mutual friend, Mr. Damiani, of Naples, who gave me them to show to Mr. Harrison; and in proof of their genuineness, they were taken whilst he was present, at three o'clock in the day, at the top of his own residence, which has a flat roof. The medium was the "Baroness Cerrapica" (with whom I had a pleasant evening and trance *seance*).

No. 1 shows her seated in front of a bird cage, with Major Vigilante a little to her right; Miss Rossenberg behind the cage, and a Roman Catholic "Canon Fiori," standing up behind a chair; whilst Mrs. Damiani sits next to Miss Rossenberg, but is almost extinguished by the spirit-light; Mr. Damiani and the artist, a young medium, not in view. This was the 1st attempt.

No. 2,	shows the same parties,	2nd	"
" 3,	"	3rd	"
" 4,	" an additional person,	4th	"
" 5,	" Sig. Damiani in it,	5th	"
" 5½,	" a lady, "French Medium,"	6th	"

(With Major Saville and others, with a hand appearing above a screen which had been put up to try for faces.)

" 6, shows the same parties, last attempt, viz., 7th.

The photographer is not a professor, but only an assistant in a shop, whom Mr. Damiani knows, and who got him to bring his apparatus to try if such a thing were possible as spirit photographs, the results up to now are herewith, and are to be continued. I told Mr. Damiani that faces or forms appearing would never satisfy me (or the world), unless they were recognisable as deceased friends, in which he quickly acquiesced, but added, "We must begin with what comes."

Of course these photos. can be on view at Great Russell-street, for the benefit or curiosity of visitors, for a few weeks, and then I claim them, as being the first from any truly reliable source on which I could depend.—Very truly yours, CHAS. BLACKBURN.

Inns of Court Hotel, Lincoln's-inn-fields, London, W.C.,  
Saturday, 4th Dec., 1875.

Mr. A. L. Henderson said that as a member of the National Association of Spiritualists, and as a convert to the phenomena called spiritual, he wished to know whether Mr. Parkes remembered one of his earlier pictures in which a cross was introduced. If so, could he explain why the background was imperfectly stopped out in such a way as to show that it had been done by hand.

Mr. Parkes said that he remembered the picture, but that the background had not been stopped out at all, and he should like to submit it to some other photographer to have the point settled. If Mr. Henderson meant to say that he did it, all he could say was that such was not the case. Still if they searched his pictures through they would find more suspicious things even than that, and although he was perfectly aware of the fact, it did not stop him from laying them before the public. All he said was that he could not account for them.

Mr. Henderson asked would he submit that picture to an expert in photography?

Mr. Parkes said that Mr. Reeves had taken away that and many of the other early negatives to America, but his more recent negatives anybody might have.

Mr. Henderson asked how it was that in some of the pictures the spirits produced themselves in positive form on negative plates.

Mr. Parkes said that he did not know that such was the case; as he was a photographer, such a fact would not have been likely to have escaped his observation, but would have made a strong impression upon him; if such a thing had occurred, he could not give any reason for it.

Mr. Henderson said that a long time ago he made him an indirect offer of £50, to be paid to the National Association, or any other institution, for a *seance* at which spirit photographs should be produced under test conditions, but that no notice had been taken of his offer; Buguet also refused to let him have a test *seance*.

Mr. Parkes said that he believed that a successful spirit photograph could not be bought with money, and that if he went to Mr. Henderson's studio he should probably fail to obtain one. Mr. Henderson might attribute it to whatever cause he pleased, but he (Mr. Parkes) now knew why he could not get spirit photographs under those conditions.

Mr. Henderson remarked that all investigation appeared to be shut out, and that Mr. Parkes might be the greatest impostor living.

Baron Holmfeld asked whether any of the photographs had been identified as the portraits of people who had departed this life.

Mr. Parkes said that several of them had been so recognised.

The Baron remarked: As you say that they have been identified, I believe you.

Mr. Parkes replied: I appreciate your sympathy, and my feeling is one of gratitude.

Mr. A. Joy narrated how he had obtained fair evidence that genuine spirit photographs had been produced in America.

Dr. Hallock said that in the midst of the many doubts that had been broached in the discussion, an incident in the Old Testament had been brought to his mind, how in the presence of Pharaoh several persons could make snakes, but the snake of one particular man ate up all the others. In the case of the photographs the serpent which would swallow up all the others would be the absolute and unmistakable portrait of a person in the other life. He (Dr. Hallock) would never put a single foundation stone of his faith in Spiritualism upon anything which depended merely upon the character of the medium. Where the test conditions were not good, he might admit the probability or otherwise of the manifestations being genuine, but should feel that they were not proved. People of all kinds of moral character wore mediums.

Mr. Parkes said that the recognition of a spirit photograph was to his mind the only true test.

Dr. Sexton remarked that although the spirits would not let anybody enter the dark room with Mr. Parkes, he had by their permission watched the process all the way through by gazing through a sheet of glass fixed in the door for the purpose.

Mr. Harrison said that his acquaintance with Mr. Parkes, although a very slight one, had induced a feeling of respect for him, and he thought that all the listeners ought to be grateful to Mr. Parkes for the unreserved way in which he had stated his experiences that evening. He (Mr. Harrison) had never seen a spirit photograph taken by anybody under test conditions, but the nearest approach to such a *seance* took place one day with Buguet. He (Mr. Harrison) had had about sixteen years' experience as an amateur photographer and writer for the *British Journal of Photography*, had taken thousands of pictures, some of them by recondite processes not practised by the trade, and he knew every mode by which sham ghosts could be produced. He had watched Buguet all through his operations, entering his every action at the moment it was performed, in a pocket-book in shorthand, and he had been unable to find out any trickery. What he thus saw and noted had been published in *The Spiritualist*. Buguet gave Mr. Crookes the same facilities, and Mr. Crookes could discover no tricks; but both of them had wished for further *seances* from Buguet to sift the matter. Where the test conditions were not good, another question, besides the integrity of the photographer, came into play, namely, the integrity of the spirits, and he was sorry to say that he knew for certain that the lowest of the latter, more often than was supposed, made desperate attempts to impose upon sitters, even where

the latter, as well as the medium, were good and truthful people; they had attempted such deception when there were no inharmoneious conditions in the circle, or mental or spiritual states to invite evil. He agreed with Dr. Hallock that not one atom of a man's belief in the facts at the root of Spiritualism should be based upon faith. Mr. Dale Owen had had too much faith, and had been woefully deceived in America; the Spiritualists in Paris had had too much faith, they had therefore been deceived, and one of them was now being sent to prison, although an innocent man. Mr. Parkes was more or less in a trance whilst preparing the plates in the dark room, and how did he know what the spirits were then doing with him? Could they not do double-printing, as they sometimes brought commonplace drapery to materialisation *seances*? Once while Mr. Parkes was sitting as a medium for physical manifestations in the dark, he woke up to find himself crawling about the room on all fours when he ought to have been in his place. This gave him a fright, for he knew that if unfriendly people had detected this they would have put it down as an attempt at imposture; if he was thus so much in the power of spirits, how could he hold himself responsible for his acts in the photographic room? Recently a considerable amount of evidence had accumulated, and had been published in *The Spiritualist*, tending to prove that when human beings are asleep their spirits leave their bodies, and are active in another state of existence, sometimes moreover interfering with the affairs of earth, and producing physical effects. What evidence was there then that Mr. Henderson did not leave his body in sleep, and that Mr. Henderson had not manufactured all the alleged spirit photographs which he now censured, believing them to be taken by Mr. Parkes? (Laughter.)

Mr. Henderson said that he thought that Mr. Harrison was wrong in saying that he knew every method by which imitation spirit photographs could be produced. He (Mr. Henderson) had allowed a person to bring his own plates, and to take a picture himself, while he (Mr. Henderson) did nothing but look on all through the operations, yet a ghost came out upon the plate which had been artificially put there by means unknown to the manipulator. More recently he had found out another way of throwing forms upon the plate.

Mr. Harrison said that he thought that Mr. Henderson performed the trick he had mentioned, by fixing a transparency in the dipping bath, where it would be out of sight of the operator, and that the wooden box containing the glass bath was so constructed that the act of shutting down the lid of it opened a crevice somewhere, through which light would pass through the transparency on to the plate while it was being sensitised in the bath; thus the whole thing could be done automatically, and the operator know nothing about it.

Mr. Henderson remarked that that was a way by which what he had stated might be done.

Dr. Sexton made a few remarks to the effect that when a medium had once been caught in imposture, he ought never to be admitted again into the Spiritual movement, although he might possess genuine power, for the sitters would always be uncertain about him, and it was impossible to put on test conditions at every *seance*.

Shortly afterwards the proceedings closed.

#### THE PSYCHOLOGICAL SOCIETY OF GREAT BRITAIN.

ON Thursday evening last week the ordinary fortnightly meeting of the Psychological Society was held at its rooms, 11, Chandos-street, Cavendish-square, under the presidency of Mr. Serjeant Cox.

Mr. F. K. Munton, honorary secretary, read the minutes of the last meeting, which were confirmed. He then announced that the society numbered over sixty members.

The President said that the weather was so bad that many members who intended to be present were snowed in; indeed, the attendance had been so thinned by the weather that the Council had resolved to adjourn the conclusion of the discussion of that evening until the next meeting.

Mr. Serjeant Cox opened the discussion by reading an abstract, drawn up by himself, of the opinions of Professor Tyndall, as set forth in the article in the *Fortnightly Review*. He said: Professor Tyndall's argument rests upon assumptions which we emphatically dispute. First, he assumes that what we call "matter" is the only form of being. Second, he asserts that if there be any other form of being it is imperceptible to us, therefore unknown and unknowable, and therefore out of the circle of knowledge—an imagination merely—incapable of exploration, and that time and thought bestowed upon it are merely wasted. Third—that all we see and know of ourselves is material—that is to say, we are made of matter and obey the laws of matter, we are formed of matter and as matter we are dissolved and dissipated and disappear and are seen and known no more. We distinctly challenge these conclusions. We assert there are facts and phenomena that admit of no other conclusion than the existence of some intelligence in the body that is not the body. It would take a volume to describe them—I can only suggest a few of them. The phenomena of dream, of somnambulism, of trance, of psychism, prove to demonstration that there is something in the body that can perceive and act without the aid of the material senses and far beyond their range of action; that being is manifestly something other than the body, something

not molecular, constructed of some other combination of atoms—that is the thing, whatever it be, we call SOUL—and this is the thing whose existence psychology therefore affirms, and whose nature and qualities it is the province of psychology to investigate.

At the conclusion of the reading of the summary, there was a prolonged pause, after which

Mr. F. K. Munton said—Some twenty years ago, when very young, I was honorary secretary to a small debating club not a hundred miles from Lincoln's-inn, and the experienced gentleman in the chair at that time complained that I did not perform my duty as such secretary, and he impressed upon my mind the constant necessity of making myself useful when there was a lull in the debate, by filling up the gap. (Laughter.) The question then under discussion was of an important character, and one upon which almost every one in the room had something to say, yet at the outset there was a lull, somewhat as on the present occasion, which I now rise to break, in accordance with the advice then given. The question we have under our consideration to-night is, I think, about the most important one which any human being, male or female, could study, for if Professor Tyndall's views are wholly correct, they will destroy all the earlier teachings of our lives and of those of our forefathers. I need not say that if we disagree with what he has said we must approach the subject in a grave and serious manner, for Professor Tyndall is a man whose opinions carry the greatest weight. At the same time, however clever a man may be, if he once asserts that he has come to a certain conclusion, and that he will not inquire further as to whether such conclusion can be answered or not, we are entitled to complain of that course of action. He and Professor Huxley have in effect said that they would not inquire into the alleged evidence that there is something outside the material universe. The Psychological Society says: "We believe there is something outside the body, and there is positive evidence that that something exists." It is proved by certain phenomena, which many of us have tested; we do not attempt to say from what cause, these phenomena come, but we have sufficient evidence to induce us to place ourselves before the public, and demand further patient inquiry; at all events the question is entitled to a hearing. Quite apart from the intrinsic merit of Professor Tyndall's article, I think that the way in which it is put together makes it one of the cleverest essays which has appeared for some time, but for this very reason we must take a discount from his conclusions, and not be led astray by his eloquence. He says that when the vapour rises from the sea at one point, and deposits itself upon the top of a mountain in crystal form at another, the translation and transformation are effected by matter alone, nothing more than temperature being necessary to effect the change. That this is so none of us have much doubt. He then tells us how, while gazing at the oak-tree planted by Sir John Moore, that he found round about it several straggling oaklets, and he thinks nothing but matter and its inherent forces was necessary to produce them. What makes it grow? says he. What makes human beings grow? Nothing but matter. He ignores a soul altogether, but towards the end of his article he becomes less bold. What evidence can the Psychological Society give against Professor Tyndall's conclusions? If I establish that the smallest of our alleged facts is a fact, and that that fact tends to show that he is wrong, it does not matter how small that fact may be. I say the phenomena have been abundantly proved. The Psychological Society has been said to be a society of Spiritualists, consequently, materialists have an objection to it; whereas, the truth is that the society stands between the two. It does not say that either of them is wrong or right; it merely says that we have evidence to show that the phenomena are unmistakably facts, so that only the theory remains to be supplied. I am well aware that the discussion of this subject has been tabooed, and that one is exposed to ridicule in bringing forward the facts; most pioneers are. When it was first prominently announced in this country that something had been discovered outside of what was previously known, in the circumstance that articles of furniture had moved from one side of the room to another without being touched, there appeared to be something ridiculous in such a statement; but probably if it had been announced that something more remarkable had taken place under different circumstances, without the seemingly ludicrous furniture element, it might have gained more credence. Now, I have, in common with others who claim to possess common sense and to be able to pay fair attention to anything coming under one's notice, seen enough to be able to state that there is an unmistakable something outside of what Professor Tyndall calls "materialism." I could give numerous instances which depend in no way upon paid mediums (as to whom, without casting imputation, the public are entitled to be suspicious). But I will quote one or two cases only. Remember that this society consists of a body of gentlemen who, having everything to lose and nothing to gain by paying particular attention to the phenomena as they occur, and when we refer to private houses with private individuals, we are entitled to be listened to with common respect. I may perhaps content myself by taking one single fact, which has occurred scores of times, with scores of different people in private life. A slate has been made in two parts with the outer edges of each covered with leather, so that when the two slates are shut together, they form a kind of pocket-book, and their inner surface cannot be touched by anything outside. Suppose I were to produce a

slate of that kind (I personally have not the slightest power of this character, and am only telling you what I have seen), and the slate were placed in the hands of any lady or gentlemen here, and that while so held in his hand a statement of twenty or a hundred words in length should be written faster than any ordinary mortal could do it, with a crumb of pencil only between two slates, you would either come to the conclusion that I was a conjuror, or that there must be something which the theory of the materialist does not cover. My contention is, that it can be established that these things do occur, and that the evidence is in its way conclusive against the theory that there is nothing whatever in the universe besides what we call matter. I do not say what is the cause of the phenomenon, or that it has anything to do with the spirits of the dead, for I do not know. I have no positive evidence one way or another. But when eminent professors say there is nothing but matter, and will not inquire into anything which tends to evidence to the contrary, we protest against their statements.

Dr. Shaw said that he was not there to advocate any materialistic views, but he thought that the President had scarcely stated fairly Professor Tyndall's arguments in the *Fortnightly Review*; he thought that the opinions which had been stated by the President coincided rather with those of Professor Huxley, for he did not think Professor Tyndall so materialistic as he had been made out to be.\* Professor Tyndall, he thought, wrote only to raise the question as to the fundamental character of materialism, and it appeared to the Professor to be merely a question as to the amount of formative power within matter. He had told how snow-crystals were formed, also how the human body was aggregated, and he asked whether the formative power were not potential in the elements of both of them. He (Dr. Shaw) thought that that question had not been properly answered, and that the problem of the existence of the soul had nothing to do with the subject. He did not think that Professor Tyndall had spoken of the soul all through his article; on the contrary he only asserted that the power of growth was inherent in the tree, and asked whence came the formative power. He (the speaker) thought the formative power was inherent. Professor Tyndall had further made remarks about conscience, feeling, and living, and his expressions on those heads were rather unfavourable to materialistic views.

Major Hartley said that perhaps the Psychological Society was more at one with Professors Tyndall and Huxley than it was aware. They were all seeking after truth. At all events they could not suppose that brute matter constructed and sustained matter; they knew that there was a formative power of some kind within—a power which enabled living organisms to repair themselves when injured. That power had led men to form the earliest kinds of religion, and to call the power "God." Thus it was a very old idea that there must be something in the world besides matter. Professors Huxley and Tyndall were bringing forward materialistic views; they admitted the existence of unseen forces, and it was by individualising these forces that others got to the psyche. It might be that the conscious psyche was not dissipated when the material form decayed, but that it manifested through that form for a time, just as with an electrical machine electrical phenomena could be produced, yet the machine did not create the electricity, for that was in the room already. In an analogous manner the human brain might make manifest an intelligence which was previously in the room, and so long as the machine kept going, so long would they obtain what might be called intelligent forces. At all events it was quite certain that in the world there was both intelligence and formative force, which formative force was also seen in hereditary peculiarities. Materialists admitted that matter could be known only by its qualities, for they were obliged to admit this if they were driven homo on the point, yet these materialistic views were of use in opposing dogmas; at the same time there ought to be persons, like the members of the Psychological Society, who tried to counteract extreme views, and bring the thoughts of rational men towards a common centre. (Hear, hear.) He did not think that Professors Tyndall and Huxley were to be blamed for not giving attention to psychological matters, for they knew that their own facts were hard enough, and could be numbered by millions; while those of psychologists were few and not yet classified. The two philosophers were doing useful work in their present grooves, and perhaps they did right to let others work in new ones for themselves. (Applause.)

Mr. Undermaur said that he had never heard any discussion on the subject before. The paper which they were discussing had been written by an intelligent man who had made his mark in the world, and what had the speakers brought against the remarks of Professor Tyndall in the shape of arguments on the other side? The President had mentioned dreams and trances; but what were they, and how did they tell against materialism? A dictionary of words was needed to show people what they were talking about. He thought that the argument of his friend, Mr. Muntton, against materialism to be most absurd, for the writing upon a slate, of which he had spoken, was produced by the friction of solid matter against the slate, so had a materialistic origin, and was a strong argument in favour of materialism. Last Friday he (Mr. Undermaur) had been to the Egyptian Hall to see Maskelyne and Cooke, and he recommended any opponent of Spiritualism to attend that performance.

\* Professor Huxley has announced himself to be more an idealist than a materialist, and to be interested in the philosophy of Bishop Berkeley.—Ed.

There they would see many wonderful things, and, after all, the performers said that they had been produced by trickery; such facts as these ought not to be brought against the arguments in Professor Tyndall's paper.

Mr. Rawlinson remarked that he would make a clean breast of it. He had never read Professor Tyndall's article, had never been to Maskelyne and Cooke's, and had very little belief in reference to the writings and table motions mentioned by the secretary, yet perhaps because of his ignorance he might arrive at clearer and more unbiassed views upon the subject than some others. Materialism said that everything in the universe was produced and continued by matter alone, but he could not see the possibility of the assertion being true. He could conceive that matter had the power of constantly changing its form; but the existence of birds, beasts, and fishes, was a different thing altogether from the existence of man, who was controlled by mind; the fact of the existence of intelligence made an immense distinction. He admitted that there was an immense power of organising in matter—of healing and reproducing its structures—but the fact of the existence of mind could not be conceived to be due to matter.

The Chairman moved the adjournment of the discussion. As to the assertions that had been made that Professor Tyndall's article was not in favour of materialism, all he could say was that the Professor said that it was an answer to the opponents of materialism, and those who picked out three or four sentences to establish any opposite view, did not come to a fair conclusion as to the general bearing of the whole of the essay. The Psychological Society said that it recognised the existence of something outside what was called matter; this something directed the formative forces of organised beings; in other words, there was something in man that was not to be found in the table before him. Man had a will, the table had none. Man had impressions, tables had not. Professor Tyndall argued that the molecules in the table, when surrounded by other conditions so arranged themselves as to build up the human body, and afterwards to exercise the functions of will and intelligence, and that doctrine of materialism the Psychological Society disputed. It asserted that in organised life there was something which was not matter, but which was the cause of shape and function.

The meeting was then adjourned.

## Provincial News.

### NOTTINGHAM.

MR. AND MRS. EVERITT IN NOTTINGHAM.

To the Editor of "The Spiritualist."

SIR,—May I ask for a little space in your valuable paper to present its readers with a short report of the late visit to Nottingham of Mr. and Mrs. Thomas Everitt, of London? In reply to a letter of mine in *The Medium*, a week or two since, in which I expressed the desire to hear from normal or abnormal speakers or mediums, who might be willing to call here and give their services for railway fare and entertainment, I promptly received an offer from Mr. Everitt (who was then on a visit to Belper) to come on Sunday evening, November 28th, and give us a lecture on *Phenomenal Spiritualism, with Extracts from his Diary*. Our committee thankfully accepted the offer, and on Saturday, November 27th, Mr. and Mrs. Everitt duly arrived and were entertained by our friends Mr. and Mrs. Westmoreland, 221, Woodborough-road, Nottingham. During the evening the writer, accompanied by Mr. Herod, called, and found host and hostess already participating in the intensely interesting *seances* for which Mrs. Everitt is justly held so famous. We were requested to take seats at the table. During our conversation the raps on and underneath the table and behind Mrs. Everitt intelligently responded to the remarks made. Time passed quickly and we had to leave, feeling deeply thankful. On Sunday evening, the news having widely spread, the room in Church-gate was well filled with an harmonious audience, anxious to hear and see their deservedly respected London friends. Some, however, were doomed to disappointment, as Mrs. Everitt's health would not permit of her attending. Mr. Ashworth presided, and after, at the request of Mr. Everitt, reading a portion of the 12th chapter of Corinthians, made a few remarks. He said that he felt that he could ask those present to give the fullest credence to whatever statement Mr. Everitt might make, as he believed no man living to be more truthful.

Mr. Everitt then gave an interesting lecture, stating that he had been for twenty years a student of the science of Spiritualism. He spoke of the desirability of approaching the subject in a prayerful and serious spirit. His experience was a marvellous one, especially where he so forcibly described the first manifestation of direct spirit-writing; over nine hundred words being written in only a few seconds.

The specimens shown were examined with interest by the friends present. After the lecture a few fortunate ones, including myself, were, through the kindness of Mrs. Westmoreland, invited to attend a *seance*.

I feel my utter inability to do anything like justice in describing the marvels of that never-to-be-forgotten Pentecostal shower.

Raps on the table—of no uncertain sound—intelligently communicated with us, and, by direction of the controlling spirit, Zippy, we were soon placed in our respective positions; he also told us to read portions of the Scriptures, in every instance the extract being beautifully appropriate to the occasion. After a little singing the light was put out; we were then delighted with most delicious perfume, accompanied with a soft, refreshing breeze, forcing from many of us exclamations of delight. Then came those lovely spirit-lights for which Mrs. Everitt's seances are so widely known, which I fancy would not be difficult to distinguish from sham ones. Then came Zippy. He was a fund of interest in himself. His jokes and repartees were highly interesting. I fear I am trespassing too far upon your space, and must therefore refer your readers who desire an exhaustive report to the one by Mr. W. P. Adshad, in *The Spiritualist* of Oct. 2nd, 1874, where they will find a full account of the phenomena that generally occur at Mrs. Everitt's seances.

On the Tuesday following the second seance was held at the same place, when similar manifestations occurred, and, in addition, we were favoured with an interview with the noble spirit John Watt, who conversed with us in the direct voice, and, in response to a desire of some one at the table, wrote his name in a large bold hand on the centre of the ceiling—a favour, we were told by Mr. Everitt, that is not often accorded. We were not aware at the time that he had done so, but it was noticed as soon as Mrs. Westmoreland entered the room next morning.

On the last evening, whilst a few friends were sitting, Zippy informed us that he had taken one of Mr. Westmoreland's scarf pins, and, after a little fun at the expense of the host and hostess, and whilst the room was light enough for us to see each other distinctly, we were startled by hearing something dropped from the ceiling on to the table—when, lo! there was a scarf pin which Mrs. Westmoreland had left on the drawing-room table, in the room above, the night before. We were also favoured with the manifestation of the imitation of a circular saw, hand saw, plane, and hammer.

In conclusion, I may say that a curious manifestation occurred whilst Mr. and Mrs. Everitt and Mr. Herod were looking over our church cemetery, a place of somewhat romantic appearance. Whilst under the graves, in a large cave of rock, knocks were heard upon and inside some empty boxes, which had probably contained stonework. Zippy and John Watt announced their presence.

JAS. ASHWORTH,

Cor. Sec., Nottingham Psychological Society.

72, Rowland-terrace, Heskey-street, Nottingham, Dec. 5th.

## Correspondence.

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

### BARON HOLMFELD ON NATIONAL ASSOCIATION AND OTHER MATTERS.

DEAR HOWITT,—Your kind letter of the 23rd November from Rome reached me in London, and as, besides the expressions it contains of your kind feelings of friendship and of identity of labour for spiritual development and mutual aid, you favour me with some remarks about questions which belong to the public domain of letters, I think it just to send you my answer by *The Spiritualist*. Your objection to the institution of which I am a honorary foreign member, viz., that it ought to call itself "International" instead of "National," and that in its starting it has excluded Christianity from its debates, appears to me rather due to your protracted absence from your country than to have foundation in reality. First, as your own endeavour to make religion or faith catholic or universal never could cease to be individual, and might be called "Mr. Howitt's catholicity," there appears no reason for rejecting the word "National" in the peculiar British endeavour of making Spiritualism more universal. *In virbis simus faciles* is an old, much-confirmed adage. Your strong objection to the exclusion of Christianity from the Association's programme would certainly be peremptorily appropriate if its tendency really were anti-Christian, if American principles of Free-loveism, or Mormonism, or French "Spiritism," or Jesuitical and ultramontane schemes were at the bottom of its aims. I can assure you that nothing of the kind as yet is to be found in it. The meaning of the program (allow me to shorten the word, just as in "telegram") appears to be to abstain from sectarian and dogmatic debates, which generally are implied in the word "Christian," as suggesting that there must be at least a certain amount of specified dogma. Certainly there ought to be such an amount; but this amount is to be found and introduced by our own mental exertion, and not to be previously and unconditionally claimed or enforced. It may be beautiful to meet with your Christian brethren in the fulness of divine mutual harmony. But, as it scarcely is in our power to judge about Christianity in our neighbours, and as every human being moves in an orbit whose rotation cannot be calculated by others it can easily come to pass that a man appears in the *aphelion* as to the spiritual sun of truth, while at a later period his place in the orbit will be in the *perihelion*. We ought thns not to judge about epicycles in man's orbit. We know that Christianity consists in light and truth as to intelligence, and in charity as to action and life, and as love of truth and good

has nothing to do with names, we ought not to judge according to names, but follow the rule given by the Lord Himself, judging according to the fruits the tree bears. Whatever sympathy we may feel for those who meet us under a Christian form, even if it be only nominal, our duty is principally to those and among those who still are ignorant of the blessings conferred on mankind by Christianity, and I dare say you feel and follow this duty more than many other zealous professors of Christianity. You know this is the meaning of the Lord's words about the tests by which He will recognise His followers, so I think the consciousness of Christian duty to those who are in need of your help will settle the question. Whenever you return to England you will feel glad to comfort the members of the Association, and to be comforted by them.

As to your views against my mentioning Quakers among those who think themselves inspired by the Holy Ghost, and against the statements of the Swedish seer, I am far from considering Swedenborg's reports in his *Diary* about his mediumistic trials and spiritual manifestations otherwise than modern communications of spirits. He himself never looked otherwise on them, and his own declarations about the unreliability of spirits are applicable to those experiences, which he never used as revelations. I am thus far from giving credit to his visions about Quaker-spirits and their behaviour; but I believe that, as a sect, the Quakers did not generally use illustration in a sober way of development of their rational faculties, but as a Divine revelation, and this could not but lead to that mystification of which I spoke and of which we complain in the Church of Rome and in the modern spiritual communications of mediums, who, instead of using them as facts, have faith in them as being Divine revelations.

Allow me to say a few words about your views concerning miracles as comprehending all that is marvellous and above the *natura rerum*, as we understand it. I consider miracles, if true and divine, to be startling acts of Divine providence which are calculated to make a strong impression upon the external mind of the low, sensuous man, who is unfit to elevate himself spiritually to truth and rational understanding of his duty and problems of life, but who, for aims of divine order, is to be externally led in a certain way. The state of mind thence produced is of little real value, as not originating in stern internal conviction, and it generally passes away without great benefit to the sensuous man acted upon, while it has its real effect in an external state in reference to the kingdom of the Lord, and the necessary external order. If this is the right view you will see whence the *dictum* in the church, that miracles have ceased since its installation—the meaning of the *dictum* being that through the mission of Christ the real, true, internal way of conviction, illustration, and faith has been opened, and the external way by miracles is become quite secondary and put in the shade. At the same time you see how it is with spurious, false, Egyptian miracles; the external, anti-Christian church using wonders in order to compel the sensuous community into a certain state of blind obedience. The application is easily made.

As to the reincarnation principle which you mention, allow me to state that when I was a boy of eleven years of age, in 1810, I pondered very much over the continuity of myself, my "ego." I said to myself, "If to-morrow, or after ten years, or in another life, I do not feel the absolute continuity of my own personal consciousness, my whole existence is not worth a fig," and I could not understand why I had been created. A long life has since confirmed this persuasion of uninterrupted continuity of my proper "ego" through all the vicissitudes of development, and this is the cause why I never could admit reincarnation in any sense. I know I am naturally created by the law of physical generation, and that I am to be spiritually regenerated by the law of spiritual creation, in different stages of development, as told in Genesis. I hope you abide with me in this faith.—Yours sincerely, DIRCKINCK-HOLMFELD.

British National Association of Spiritualists, London, December 1, 1875.

### IMMEDIATE HELP WANTED FOR MRS. J. W. JACKSON.

STR,—I have received a letter from our well-known friend, Mr. S. Chinnery, stating that Mrs. Jackson, widow of the late J. W. Jackson, of Glasgow, is, with her two children, in the deepest distress, wanting warm clothing and firing this bitter weather. Mr. Chinnery has begged me to make the case known to the members of the National Association and to other Spiritualists, so I venture to ask you to insert these few lines in your widely-circulated journal, in the hope that some aid may be offered in addition to that already received. The following friends have kindly placed their subscriptions in my hands:—Mr. J. N. T. Martheze, £3; Mr. S. Chinnery, £1; Mr. Charles Blackburn, £1; Mrs. Tebb, £1 1s.

The late Mr. Jackson was so well known among Spiritualists as a writer and lecturer on mesmerism and cognate subjects that his name requires no further introduction from me, and many of those who knew and respected him will doubtless feel some sympathy for his widow.

E. KISLINGBURY.

38, Great Russell-street.

MR. J. J. MORSE, the well-known trance speaker, will deliver an address, under spirit influence, at Mrs. Bullock's Hall, 19, Church-street, Upper-street, Islington, on Sunday evening next, at seven o'clock, Mr. R. Barber in the chair. A collection at the close. Mr. Morse gives his lecture without charge.

**THE QUARTERLY TEA MEETING** in aid of Mr. Cogman's work at the East-end of London, will be held at his residence, 15, St. Peter's-road, Mile-end, E., on Sunday, December 19th, at five o'clock. Tickets one shilling each.

BRITISH NATIONAL ASSOCIATION OF SPIRITUALISTS.

**MUSICAL BOX.**—A fine Musical Box, playing eight airs (maker, Nicoll, Geneva), nearly new, and in perfectly good condition, is to be raffled for. Forty-eight Shares, at half-a-crown each. Names should be sent in to the secretary, 38, Great Russell-street, Bloomsbury, not later than Tuesday next, 14th December. Several of David Duguid's spirit-paintings, executed in the trance, are also on sale at reduced rates, at the above address.

**PSYCHOPATHIC INSTITUTION FOR THE CURE OF DISEASE**, 19, Church-street, Islington. A good "Magnetic" healer in attendance daily, from 11 a.m. until 2 p.m. Fee, 2s. 6d.; Sundays and Wednesdays free. Mr. and Mrs. Bullock, principals.

**THE SPIRITUAL SCIENTIST**, of Boston, U.S., will, early in January, commence the publication of a translation of the works of H. Cornelius Agrippa, and it is devoting considerable space to Occult Philosophy. Subscriptions, 18s. per annum, including postage, from America. Money orders to be made payable to J. Selwood, 38, Great Russell-street, Bloomsbury, W.C.

### IMPORTANT NEW PUBLICATION.

INFORMATION FOR INQUIRERS INTO SPIRITUALISM.

A PAMPHLET, the full size of *The Spiritualist*, containing a large amount of information, compiled especially for inquirers, will be shortly issued from *The Spiritualist* Newspaper Branch Office at 38, Great Russell-street, London, for sale at public meetings,

PRICE ONE PENNY.

There has long been a demand for some such publication as this, the current spiritual newspapers not always containing the most suitable or most condensed information for persons to whom the subject of Spiritualism is a strange one.

Many thousands of copies of the publication will be printed, and kept on sale by vendors of spiritual literature, and at spiritual meetings throughout the country.

From the large circulation thus secured, it will be a

#### VALUABLE CHANNEL FOR ADVERTISEMENTS

To Mediums, Mesmerists, Authors of Spiritual Books, and others. The charge for advertisements will be One Shilling for the first twenty-five words, and Sixpence for every additional twenty-five words, or portion thereof. Displayed advertisements Five Shillings per inch.

All advertisements should be sent in as soon as possible, as the publication will come out in a few weeks' time.

Special arrangements will be made to supply local societies with copies at a cheap rate, if ordered in large quantities; the said societies may thus considerably increase their income by the profits on sales.

All communications on this subject should be addressed to the Editor of *The Spiritualist*, 38, Great Russell-street, Bloomsbury, London, W.C.

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ALL LETTERS TO BE ADDRESSED TO THE MANAGER.

**THE DEBATABLE LAND**, by the Hon. Robert Dale Owen formerly American Minister at the Court of Naples. A standard work containing interesting and well authenticated facts, proving the reality of spirit communion. It also contains an elaborate essay defining the author's views of the relationship of Spiritualism to the Christian Church. 7s. 6d.

**FOOTFALLS ON THE BOUNDARY OF ANOTHER WORLD**, by Robert Dale Owen. An excellent book of absorbing interest, replete with well authenticated narratives, describing manifestations produced by spirits. 7s. 6d.

**REPORT ON SPIRITUALISM**, by the Committee of the Dialectical Society. This committee consisted of literary, scientific, and other professional men who investigated Spiritualism for two years without engaging the services of any professional medium, after which they published the report. Original edition, 15s.; moderately abridged edition, 6s.

**RESEARCHES IN THE PHENOMENA OF SPIRITUALISM**, by William Crookes, F.R.S. The best work ever published to scientifically demonstrate the reality of some of the physical phenomena of Spiritualism. 6s.

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**LETTERS ON SPIRITUALISM**, by the late J. W. Edmonds, 2s. Judge of the Supreme Court, New York, U.S. This book consists of essays on the Social, Moral, and Scientific aspects of Spiritualism. 3s. 6d.

**WHERE ARE THE DEAD? OR SPIRITUALISM EXPLAINED**, by Fred. A. Binney. A practically useful work for inquirers, giving general information about English professional and non-professional mediums, also about the periodical and other literature of Spiritualism. 3s.

**THE RISE AND PROGRESS OF SPIRITUALISM IN ENGLAND**, by Benjamin Coleman. Contains important facts connected with the early movement in this country with which the author was identified, and an account of some of the most remarkable of his personal experiences. 1s.

### PROSPECTUS OF THE MANCHESTER FREE PLATFORM AND SPIRITUAL INSTITUTE.

It has been often a source of remark and surprise that in this populous, industrial and intellectual centre, abounding as it does with freethinking Spiritualists, there should be no institution in existence at which Spiritualism may find a centralised home. And this we say without the slightest disparagement of any present existing institution, since it will be seen that the present scheme will work upon such a widely different basis as not in any degree deleteriously to interfere, but will rather strengthen the hands of all reformatory workers, in whatever sphere of action.

#### THE PROPOSAL

then, briefly, is as follows:—To start upon a very small scale, so as to allow full scope for development, an institute under the above title. The objects in view are, to form a

#### CENTRAL HOME FOR SPIRITUALISM,

at which Spiritualists of all grades of opinion may freely mingle, and facilities be given for social conference, and the reception of public and private travelling Spiritualists, together with their introduction to the Manchester public and Spiritualists.

In short, to offer, as far as possible, upon the small basis upon which it will originate all the facilities of a

#### SPIRITUALISTIC CLUB

At which progressive workers generally may also feel at home.

Also to establish courses of readings, lectures, *seances*, &c., as may be afterwards determined, together with a *public shop and free reading-room*, at which the English spiritual journals, and, as far as possible, foreign papers will be exposed for sale and perusal.

It is also proposed in time to establish a progressive library.

#### METHOD OF FLOATING THE CONCERN.

That not less than fifty persons donate £1 each, to be considered as a gratuity, which fund in the aggregate will be devoted solely and entirely to the establishment of the affair.

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It will be necessary to establish a permanent income—to ensure which it will also be necessary to have at least eighty members, at a subscription of 2s. 6d. per month, or 7s. 6d. per quarter, payable in advance, which, together with the profit upon literature, *seances*, &c., is considered adequate to commence upon.

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Is to consist of fifteen, elected from and by the members, and will remain in office six months. All officers to be honorary, save the manager, who will also act as secretary.

Voting by ballot.

It is requested that all promises of membership and of subscriptions to the £50 fund, and all inquiries may be forwarded to R. Buxton, 44, Princes-street, Sussex-street, Lower Broughton, Manchester, before the 15th ult.

It is also announced that a public meeting will be held to discuss the project and hear suggestions thereon on Friday, December 3rd, at the Temperance Hall, Ordsall-lane, Regent-road, Salford, at eight p.m.

#### COMMITTEE, PRO TEM.

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**TO MR. RICHMOND.**—Geo. Smith would be glad of an opportunity to correspond with the gentleman named Richmond, who was staying at Richmond Hotel, Bowling Green, Kentucky, U.S., in December, 1874, if he will kindly send his address to G. J. Smith, *Spiritualist* office, 38, Great Russell-street, London, till called for.

**PARIS.**—Parisian readers of *The Spiritualist* may obtain it of Mme. Ve. Denax, Titulaire du Kiosque, 246, Boulevard des Capucines, Paris.

**MR. S. R. REDMAN**, Professor of Animal Magnetism, begs to inform inquirers and others, that he is prepared to attend Private *Seances* at the houses of investigators, and give unique illustrations of Mesmeric and Psychological Phenomena, as recently given by him before the members of "The Brixton Psychological Society." For terms and particulars apply by letter to Professor Redman, Brixton-hill, S.W.

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No notice is taken of orders received for papers unaccompanied by a remittance. The Spiritualist will be posted for one year, post free, to any address within the United Kingdom on receipt of the annual subscription of 10s. 10d.

Editor's Office, 38, Great Russell-street, Bloomsbury, London, W.C. City Publishing Office, E. W. Allen's, 11, Ave Maria-lane, London, E.C.

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THE SPIRITUALIST, published weekly, is the oldest

Newspaper connected with the movement in the United Kingdom, and is the recognised organ of educated Spiritualists in all the English-speaking countries throughout the Globe; it also has an influential body of readers on the Continent of Europe.

The Contributors to its pages comprise most of the leading and more experienced Spiritualists, including many eminent in the ranks of Literature, Art, Science, and the Peerage. Among those who have published their names in connection with their communications in its columns are Mr. C. F. Varley, C.E., F.R.S.; Mr. William Crookes, F.R.S., Editor of the Quarterly Journal of Science (who admits the reality of the phenomena, but has, up to the present time expressed no decided opinion as to their cause); Mr. Alfred R. Wallace, the Naturalist; Prince Emile de Sayn-Wittgenstein (Wiesbaden); The Countess of Cathness; the Duke of Leuchtenberg; Mr. H. C. Atkinson, F.G.S.; Lord Lindsay; the Hon. Robert Dale Owen (New York); Mr. Epes Sargent (Boston, U.S.); Sir Charles Isham, Bart.; Mrs. Ross-Church (Florence Martyat); Mrs. Makdougall Gregory; the Hon. Alexandre Aksakof, Russian Imperial Councillor, and Chevalier of the Order of St. Stanislas (St. Petersburg); the Baroness Adelmia Vay (Austria); Mr. H. M. Dunphy, Barrister-at-Law; Mr. Stanhope Templeman Speer, M.D. (Edin.); Mr. J. C. Luxmoore; Mr. John E. Purdon, M.B. (India); Mrs. Honeywood; Mr. Benjamin Coleman; Mr. Charles Blackburn; Mr. St. George W. Stock, B.A. (Oxon); Mr. James Wason; Mr. N. F. Dawe; Herr Christian Reimers; Mr. Wm. White (author of the "Life of Swedenborg"); Mr. J. M. Gully, M.D.; the Rev. C. Maurice Davies, D.D., author of "Unorthodox London"; Mr. S. C. Hall, F.S.A.; Mr. H. D. Jencken, M.R.I., Barrister-at-Law; Mr. Algernon Joy; Mr. D. H. Wilson, M.A., LL.M.; Mr. C. Constant (Smyrna); Mrs. F. A. Nosworthy; Mr. William Oxley; Miss Kisingbury; Miss A. Blackwell (Paris); Mrs. F. Showers; Mr. J. N. T. Martheze; Mr. J. M. Peebles (United States); Mr. W. Lindesay Richardson, M.D. (Australia); and many other ladies and gentlemen.

Annual subscription to residents in the United Kingdom, 10s. 10d. To residents in the United States, 4 dols. 17 cents per annum, which may be paid in to Messrs. Colby and Rich, 9, Montgomery-place, Boston, U.S., and their receipt forwarded to "The Manager, SPIRITUALIST Newspaper, Office, 38, Great Russell-street London, W.C."

[December, 1875.]

TESTIMONIAL TO MR. W. H. HARRISON.

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Martin R. Smith, Esq., 38, Great Russell-street, London, W.C.

Since the year 1869 Spiritualists have been indebted to Mr. Wm. H. Harrison for the excellent journal of which he is the editor. This journal has been a credit and strength to the movement in every respect. It has been printed in clear type and on good paper, and has been conducted with ability, caution, courage, and public spirit. It is hardly necessary to say that up to the present time the paper has been by no means self-supporting; indeed, during the first three years of its existence it entailed upon Mr. Harrison a very heavy loss, which he bore single-handed. This loss was aggravated by the fact that, in order the more completely to devote his attention to the Spiritualist newspaper, Mr. Harrison voluntarily relinquished a considerable portion (estimated, upon reliable information, at an average of not less than £200 per annum) of the income which he was deriving from literary work on the Engineer newspaper and other journals. Mr. Harrison has indeed done more than this, for during the past eight years he has given up one or two evenings every week to a practical observation of spiritual phenomena at seances. By his unwearied and intelligent observation he has been enabled to collect a mass of reliable information as to the facts and principles of Spiritualism, which fits him in the highest degree to be the editor of a newspaper devoted to the religious and scientific aspects of the subject.

It is a matter of notoriety that the Medium newspaper, which was inaugurated the year after the appearance of the Spiritualist, has been annually subsidized by large subscriptions, which its editor, Mr. Burns,

has always called for as justly due to his exertions. Whilst we fully acknowledge the services which have been thus rendered to Spiritualism, we would call attention to the fact that no appeal to the public for help has ever, except upon one occasion, and that for a special purpose, appeared in the pages of the Spiritualist for six years. The work was done, and the whole expense borne for three of those years by Mr. Harrison alone; during the last three years an annual sum of about two hundred pounds has been privately subscribed by a few friends, which has, doubtless, greatly relieved the burden upon the shoulders of Mr. Harrison, but this in no way touches the fact that Mr. Harrison has for years cheerfully submitted to a heavy pecuniary loss in order to supply to the movement a paper in many, if not in all, respects worthy of it.

The undersigned ladies and gentlemen are of opinion that it is not to the credit of the movement that this pecuniary loss should be borne alone by Mr. Harrison.

Had he appealed to the public for subscriptions, they would doubtless have been forthcoming, as they have been for some years past in answer to the appeals of the Medium ever since its establishment—but he has not done so.

It is proposed, therefore, that a subscription, in addition to the existing Guarantee Fund, shall be opened, which shall take the form of a testimonial to Mr. Harrison, and which, it is hoped, may to some extent, relieve him from the heavy sacrifices which he has made in money, time, and work in the interests of Spiritualism.

All subscriptions to this fund will be payable on the 1st January, 1876. Friends desiring to contribute are requested to send in their names to Martin R. Smith, Esq., care of Miss Kisingbury, 38, Great Russell-street London, W.C.

LIST OF SUBSCRIPTIONS TO NOVEMBER 15TH,

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