

The Spiritualist.

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

[REGISTERED FOR TRANSMISSION ABROAD.]

No. 33.—(VOL. II., No. 5.)

LONDON: WEDNESDAY, MAY 15, 1872.

Published on the 15th of every Month; Price Threepence.

INCREASE IN THE PRICE OF "THE SPIRITUALIST."

WE have resolved to raise the price of *The Spiritualist* from threepence to fourpence, and the new charge will begin next month. None of the Spiritual periodicals clear their expenses, and some have asked for and received heavy subscriptions, thus subjecting those which do not ask for such aid to undue competition. Very many of our readers recommend this step of slightly raising the price, which will still not raise the receipts to the level of the expenses.

BARON KIRKUP ON PSYCHIC FORCE.

THE CARRIAGE OF LETTERS BY SPIRITS.

The following letter, addressed by Baron Kirkup to Mr. William Crookes, F.R.S., has been forwarded to us for publication:—

"Florence, 6, Lung'arno Torrigiani.
1 Piano. April 4th, 1872.

MY DEAR SIR,—Let me thank you for your book, which is a perfect demonstration of a *soul-force*, known to the world since the discovery of *intelligent* powers by the Fox family. Your witnesses have only invented an ambiguous and useless word to escape the danger of an opinion that is *objective*, for fear of compromising their popularity, no doubt. Hence the anonymous "A. B. and C. D." You had the courage to declare your name from the first.

In the Report of the Dialectical Society, page 102, C. D. says it is a *force emanating from some person or persons present, and usually inconsistent with, &c.*

As the word *PRESENT* does not imply a distance of sixty miles, and is meant to limit the question to the subjective view of it, I will show the *inconsistency* of this opinion (for it is only opinion after all) by well proved facts.

I have two powerful mediums. My daughter, whose portrait you have, with the young spirit Alessandro; the other medium is a friend who often visits her, Miss Paolina Carboni, of Leghorn, whose guardian spirit is a sister Annina, who died four years ago, and who comes with others to us every evening. As they have often brought me letters both from themselves and other people, and they appeared to come much quicker than the post, I wished to ascertain their speed, and I asked Annina if she could take a letter to another sister of hers at Leghorn, and bring me an answer. She kindly promised, and told me to leave it at six o'clock, P.M., next day, on the pianoforte, the usual place in such cases. I then made a sketch of a letter, and asked Miss Paolina to copy it, that I might send it to her sister Teresa, who lives at Leghorn. In this letter she asks Teresa to note the *exact minute* of its arrival, which is always announced by loud blows on the furniture, and to mention in her answer the *exact time* of sending it, and as speedily as possible, as Annina would wait for it. Teresa was in the letter told to put it on her drawers, leaving the room with a window open. When Paolina had finished her letter she went away, and I shut the door and remained *alone*. I folded the half-sheet, and placed it at six P.M. on the piano, unsealed, and without an envelope. I watched it, expecting to see it go; but after two minutes, finding that it remained, I took a book, and after two minutes more I looked, and the note was gone. The door remained *shut*, and no one entered the room. At eight minutes past seven came three loud raps on the sofa. I went to the piano to see—nothing. I returned to the table, and there on my book was a little triangular note, like Paolina's. It was a punctual answer to it, and I called Paolina to read it. The spirit had made two journeys of sixty miles each, besides waiting for the writing of the answer (fifteen lines) in the short time of one hour and four minutes. As I remained on *purpose totally alone*, there could be no trick, no smuggling a prepared letter, and the one we sent was written in my presence, and finished just in time. I give you all these details of precaution against any possibility of cheating. I have preserved copies of the letters, which I can send you, and I know the handwriting of Teresa perfectly.

Will Mr. Cox presume to say that all this was the effect of the *subjective* power of Paolina's *soul-force* 120 miles with such velocity? And how does it emanate

from a person *PRESENT*? But all that is only his opinion.

What, however, is of first-rate importance is your perfect demonstration of the existence of a real force in two admirable experiments, especially that with intelligence—for music is highly intelligent. I have heard the accordion in Home's hand, but it was under the table and out of sight. It was no proof. But your cage and in the light is conclusive.

Since writing the above Paolina has repeated the experiment with another sister, Adele, who lives at Bologna, a greater distance, and in less time. It was done with all the same precautions, in one hour. I enclose you a photograph of Paolina and Annina, both admirable likenesses. I think that of Paolina is the best I ever saw. I have been in almost daily communication with spirits since 1854. My daughter is now 18; Paolina is 19; the former became a medium at two years of age—the other only about a year ago. I was at first very incredulous and never sought the spirits. I practised mesmerism for deafness, and they came to me through that. I am still very suspicious, and seek only for facts and avoid opinions. If I have good witnesses I escape hallucination, and I look sharp and avoid imposture; with those precautions I pursue this *new science*. My father was a friend of Priestley's—they were Unitarians. In their time electricity was a new science. What numbers have sprung up since then!

You may make any use of this letter, or any part of it you like, in my name (not anonymously) for I am neither afraid nor ashamed of the truth, and I give you my word of honour that I have not used any exaggeration. There is no opinion, no party spirit, but stubborn fact. Witnesses Paolina, Teresa and Adele, and, best of all, Annina, good people and not dependent on clients or patients, or driven to declare, like A. B., that he expresses *no opinion*. Another witness of my dear Annina's exploit is her mother, wife of a former English vice-consul at Rome. She has just come from Leghorn where she was present when her daughter Teresa received and answered the letter of Paolina.

Very faithfully yours,

SEYMOUR KIRKUP.

When I gave Annina's father her [spirit?] photograph, he kissed it and shed tears. The likeness is perfect. I knew her well.

THE SYSTEMATIC APPEARANCE OF SPIRITS IN LONDON.

BY WILLIAM H. HARRISON.

SINCE the publication in *The Spiritualist* of January last of the systematic way in which spirits are now materialising their heads and faces in America, so as to be visible to a whole room-full of people, and to be recognised by surviving friends, some approach has been made to this important result at different spirit circles in London. The faces first began to appear through Mrs. Guppy's mediumship, at 1, Morland Villas, Highbury Hill Park, N., as already recorded in these pages, but of late Mr. and Mrs. Guppy have been so engrossed with the spirit photographs, that for a time they discontinued their sittings for the faces. But many *seances* at which spirit faces have been seen have been held at the rooms of Messrs. Herne and Williams, and in the house of Mr. Cook, one of the leading members of the Dalston Association of Inquirers into Spiritualism. In the latter case the manifestations have been obtained through a new non-professional medium, Miss Florence Cook, a young lady aged sixteen. She will in time be a most remarkable medium, as the manifestations in her presence are gradually increasing in strength. At the present time, under favourable conditions, she obtains very striking manifestations, as the sequel will show.

The spirits producing the manifestations I have to describe are chiefly John and Katie King, and one of their daughters—Annie. There are a great number of spirits in England and America, calling themselves John and Katie King, the name "King," I am told, being symbolical of "power." They are all engaged in the work of producing voice and physical manifestations. The John King at Messrs. Herne and Williams's *seances* claims to have been anything but a good man during life. He says that he is working off his sins, chiefly by breaking down the materialism of people in London and elsewhere; and he says that in time he shall rise higher in spirit life, and discontinue his

present work upon earth. His daughter Annie produces most of the physical manifestations at Miss Florence Cook's *seances*, but this spirit Annie calls herself, and prefers to be called, "Katie King." Sometimes both the mother and the daughter manifest at Miss Cook's *seances*.

Perhaps the particulars I have to narrate had better be given the form of a diary, as follows:—

Wednesday, April 10th.—A *seance* for spirit faces was held at Mr. Cook's, Miss Cook and Mr. Herne being the mediums. In the absence of a cabinet a room was darkened, and curtains suspended before the open door; the mediums sat in the dark room behind the curtains, and the spectators were in the passage outside, which was dimly lighted, it being about dusk. Spirit hands and arms were seen, and once or twice a spirit form, covered with drapery as in the spirit photographs, came out for a few seconds into the passage, but was not very clearly seen, because there was too little light, and they could not manifest with more. This, however, was the first trial.

Saturday, April 13th.—On this evening a public *seance*, to which Spiritualists only were admitted, was held in the rooms of Messrs. Herne and Williams, 61, Lamb's Conduit-street. The usual voice and other physical manifestations were obtained, with the two mediums sitting at opposite ends of the room; the observers sat round the table between them. After a time John King began to complain, as he has several times done of late, that the mediums had no dark cabinet in which spirits could try to materialise themselves and then appear to spectators outside in the light. I told him "that some of us would get up one by subscription, but in the meantime why could he not do what the spirits did in the presence of Miss Kate Fox, namely, materialise themselves in the dark *seance* room, and then illuminate themselves with a light of their own production?" John said that the "idea was not a bad one, and that he would show himself that way some time or other." A few minutes later little cylinders of brightly phosphorescent light, about as thick as a penholder, and varying from about one to three inches in length, began to rise one after the other out of the centre of the tops of the heads of the two mediums, and a fainter luminosity began to spread over their heads. At last their heads were all phosphorescent, and in the luminous smoke a hand was seen, quietly drawing the phosphorescent bars one after the other out of the centres of the heads of each medium; the hand belonged to a spirit standing behind the medium; a part of the arm covered with a wide loose sleeve was visible. Next, behind Mr. Herne, and some feet above him, something luminous appeared in the air; the luminosity spread suddenly downwards, and one of the veiled nun-like figures seen in some of the spirit photographs, became visible from head to waist, but not very distinctly, and the appearance lasted only a few seconds. The name of a spirit was then written rapidly in large phosphorescent letters in the air, near Mr. Williams. In the same rapid manner the spirits next began writing "God bless ——" when there was a sharp snap, like an electrical discharge, and a flash of light which lit up the whole room, so that everybody and everything in it were visible for an instant. All were sitting quietly round the table as usual at circles, and nothing of a spiritual character was visible. Although the lights were to all appearance phosphorescent, and usually gave off luminous smoke, it was noticed that after these manifestations had gone on for some time, say ten minutes, in a small room, with no ventilation, there was no distinct smell of phosphorus. When this question was raised, I smelt the top of Mr. Herne's head, which was still all luminous and smoking, and found the luminous matter had a very feeble phosphorescent smell. I have noticed on other occasions that when the spirits at circles give luminous manifestations by means of what appears to be phosphorus, obtained from the bodies of mediums, in nearly all cases it has little or no smell. Mr. Herne grew very nervous as these manifestations went on.

Saturday, April 20th.—At the ordinary Saturday evening public *seance* of Spiritualists, at Messrs. Herne and Williams's, it was resolved to sit again for spirit faces. John King said the mediums ought to have a cabinet; at all events they must get away from the influence of the other members of the circle. He told them to sit at the further end of the little *seance* room, in a shallow window recess (only a few inches deep), and to let the red curtains of the window hang over them;

they accordingly did so, and the curtains bulged out where they covered the media, as the recess was not deep enough. A table was placed in front of them, and the numerous observers were scattered about the other parts of the room. The window was blocked up to exclude light, and it overlooked a back-yard a considerable depth below.

The gas had been put out a few minutes, and phosphorescent lights began to sail out from where the mediums sat. Presently John King shouted to me, "Keep your eyes open, Willie." Some lights travelled to within six or ten inches of my eyes, grew brighter, and lit up the lower part of a woman's face, with well-formed lips and teeth, and the well-known voice of Katie said, "Do you see me, Willie?" I replied, "I see your mouth, but I can't see anything else." The light grew brighter, and then I saw the head of the spirit Katie; her head, all but the face, was wrapped up in a fabric of the purest white, and the front of the face would have been covered also, but that with one hand above her forehead she so held up the overlapping drapery as to reveal her face to me. It was a happy looking face. The light came from her other hand, which seemed to have some phosphorescent matter rubbed over it; she moved this hand about so as to light up the whole or parts of her face. I said, "That looks like very good cambric over your head. May I feel it?" "Yes, yes," she replied, "it is what I used to wear in India." I laid hold of the overlapping portion, and felt it between my finger and thumb; it was as material as anything could be, and felt like good cambric. Mr. Clifford Smith, who sat next to me, saw all this. He said, "May I feel it, too, Katie?" Before she replied, he laid hold of it, and the face and everything vanished instantly. Next Katie went to the other side of the room and showed herself to a lady and gentleman there. Lights next sailed from the media to Mr. Clifford Smith, and dimly illuminated the head of a spirit not draped in white. At first he could not see the face well, then the lights grew brighter, and the spirit said, "You do recognise me Cliff, you do recognise me." He gave a cry, and said, "Oh, Lord God Almighty, I never thought to see anything like this." He then fell upon me completely overcome with emotion, and was several minutes before he recovered himself. The face was that of a lady to whom he had been engaged during her life on earth. In the course of a letter which he has sent me about this *seance* he says:—

Physical manifestations, however wonderful, must in time pall upon the taste of the most wonder-loving; but to speak again with, and at the same time see the face and features of one well-beloved, can never fail to be a source of pleasure. Katie King manifested; I saw her, and could look upon her with pleasure, but that was the satisfaction of seeing something wonderful. But when called by name by another, and seeing distinctly the well-known and well-loved features, the lips moving, and still uttering terms of endearment, none, I know, can tell the emotions. However, it is not for me to describe my own feelings, although one's thoughts naturally run into that strain on such a subject. I now say most distinctly that at two *seances* at which you, sir, were present, I saw and recognised one whom I had known in earth-life sufficiently distinctly that had I not known her, I firmly believe I could recognise the person again. The spirit manifesting, I believe, was seen by you, but not so distinctly, as you were situated at an angle, whilst I was directly in front and close to her.

These spirit faces have usually a gliding motion, and sometimes they float away upwards in a large curve. They are accompanied with hands which carry the phosphorescent lights. From the faint nature of the light, and the fact that when the spirits show themselves to observers at one side of the circle, the backs of their heads are turned to the observers on the other, the two or three persons who are close to them, alone get a good look at the faces. The spirits say that before long they shall be able to become visible to all present at once, but that they ought to have a cabinet, as the production of the lights weakens the medium very much.

After this *seance* the mediums were very much exhausted. Mr. Williams fell down stairs from weakness, and Mr. Herne fell down twice in the parlour below the *seance* room. They were led to the sofa, where they were entranced, and saw and described some most magnificent scenes in the spirit world. They saw some of their deceased friends, and they begged and pleaded—as clairvoyants similarly circumstanced often do—that they might die, and not be forced to return to earth again. The voice of John King resounded through the room (which was well lighted), and he instructed Mr. Andrews and myself what to do to bring the mediums round again. By the aid of mesmeric passes and wine they recovered, but the weakness did not pass off till the middle of next day. Mr. Herne fell down from giddiness once the next morning.

Sunday, April 21st.—A *seance* for spirit faces was held in the twilight at Mr. Cook's. Among the witnesses present were Mr. and Mrs. Cook and children, Miss E. Till, Miss E. Kinslingbury, of 93, Clarendon-road, myself, and the publisher of a leading London newspaper. Miss Cook and Mr. Herne were the media, and they sat in the dark room, as in the *seance* of April 10th, the spectators being in the passage outside as before. Several exclamations were made by the mediums at the

phosphorescent lights which they saw coming from each other's heads, and the spirit hands which they saw in the luminous smoke. Then they saw two hands go through an opening in the curtains, and the observers outside saw them, the points of all the fingers being covered with something like luminous phosphorus. At Mr. Cook's home *seances* Katie King is in the habit of calling him "Cookey! Cookey!" which he does not exactly like, as he says that it is not a respectful way of addressing a gentleman in his own house, even though the speaker be a disembodied spirit. Shortly after the hands disappeared, a full length robed figure rushed out of the room, seized him by the shoulders, shook him vigorously all the time, saying, "Oh, Cookey! Cookey!" in the well-known voice of Katie King. If ever a man looked frightened, it was Mr. Cook on that occasion. Katie was covered with drapery, head and all, so that her face was not seen; but while this and other manifestations were given, the mediums inside the room joined in conversation with the spectators outside, making their comments on what was taking place all through the *seance*, so that it was clear to the observers that they never quitted their seats. Next John King came out, draped all over; his voice was strong and powerful; he shook everybody present by the hand, and pressed several on the head and shoulders, to show the strong muscular power in his hands and arms. All the time no footsteps were heard. He next led or pushed all the observers in turn to one end of the passage, leaving the other end, which led to the stairs, clear; he lifted up little Donald Cook, and carried him bodily a yard or two along the passage, after which he and Katie announced their intention of going upstairs. Two dark shadows, with no well defined outline, were seen by all present going very rapidly up the stairs. A few seconds afterwards the passage was in pitch darkness, the light being obstructed above by some means unknown to the observers. A few attempts were then made to show spirit faces by phosphorescent lights, but failed, probably in consequence of the exhaustion of Mr. Herne at the *seance* of the preceding night. There was then an interval of a quarter of an hour. Directly the mediums sat again, Miss Cook cried out, "There is a man here." The door of the room then closed with a bang. A loud snapping noise was heard, and a brilliant light streamed through the cracks of the door. At the same time Miss Cook was heard screaming and running about the room. Soon the door was opened, and she came out trembling violently with excitement. The two mediums assert that directly the door was closed, something like a luminous crystal, as large as an orange, sprang from the table into the hand of a man standing at the corner of the table nearest the door. The man, supposed to be John King, was tall and stout, with long beard and dark hair, good-looking, and with a good-tempered expression on his face. He was dressed in a robe which looked as if made of dark blue serge, with large sleeves. He held the crystal between the finger and thumb of his upraised hand. It gave out a reddish light, and lit up the whole room just as if he held a policeman's lantern. Miss Cook gave a scream, and ran to one corner of the room. John King, who at first looked grave, smiled at Miss Cook's fright, and turned the light full upon her in the corner of the room to which she had retreated. She at once ran round the table, and back again in the opposite direction, instead of passing John King; and she cried, "Frank, Frank! Come away!" Mr. Herne who had not moved from his seat, and was half-entranced when the figure first appeared, looked rather scared, and exclaimed, "Let's get out of this, Florrie." The light went out, and they came out of the room more excited than frightened.

After another interval, a dark *seance* for the voices was held. A tapping was heard upon one of the window panes, the bar of the shutter was unlocked and taken down, and the shutter opened, and John King's voice said,—"Cook, you must take that plug out of the gutter, if you don't want the foundations of your house sapped. The gutter is stopped up." On examination this proved to be true. It had been raining, and the area was full of water. Nobody inside the house knew of this until told in this way.

Monday, April 22nd.—A *seance* was held at Mr. Cook's, at which Mrs. Cook, the servant, and the children were the witnesses. In the endeavour to abolish dark *seances* I have made many experiments with different kinds of light, as narrated in back numbers of the *Spiritualist*. They were all more or less failures; but I think that spirits can work better with a light composed of the less refrangible rays of the spectrum, than with a light containing actinic rays. In the course of these experiments, I tried at Mr. Cook's a phosphorescent light, made by coating the inside of a warm bottle with phosphorus dissolved in oil of cloves, and then letting in the air. I left the oil at his house, and good use was made of it, as will be seen. Messrs. Herne and Williams refused to let me try any experiments of the kind there, as they are paid mediums. The presence of phosphoric oil would be suggestive to strangers of tricks, and they would prefer to be weakened to any extent, rather than have

anything of the kind in the house. The following is an extract from a letter to me, dated April 23rd, 1872, written by Miss Cook:—

Yesterday afternoon Katie told us that if we liked to put up a cabinet of curtains for her, she would try to show us something, but as I was not developed enough for her to take enough phosphorus from me to show her face by, we were to give her some of your phosphoric oil. I was delighted, and at half-past eight yesterday evening all was ready. Mamma, auntie, the children, and the servant stood on the stairs. I was left alone (not in my glory, for I was very frightened) inside the breakfast-room. Katie began by giving mamma some fresh ivy leaves; none were in our house or garden of the size she brought. A hand and arm with a white sleeve came to the opening holding the bottle of oil; then, at the lower opening, in the curtain, came a face, unveiled, the head covered with a quantity of pure white drapery. Katie held the bottle to her face so that all outside could see her plainly. She remained for quite two minutes. It was an oval face, straight nose, bright eyes, and a very pretty mouth. She again came to the opening, her lips moved, and at last she spoke. All outside could see her lips moving; she talked with mamma some few minutes. I could not see her face plainly, so asked her to turn and show me. She said, "Of course I will," came to my chair, and bent over me. She was materialised only to the bust. From there she went into a cloud, slightly luminous. She told mamma to look at her carefully, and made the observation that "she knew she looked most unearthly." It was indeed very startling. I was too frightened to move or call out when she came near me. She used no tubes for speaking. The last time she appeared she stayed quite five minutes, and directed mamma to send to you asking you if you could come here one day this week. . . . Katie King finished her *seance* with "God bless you all. I am so pleased to show myself."

Mrs. Cook told me that on this occasion little Katie King's face looked white and deathlike. Her eyes were also fixed and staring, as if made of glass.

Thursday, April 25th.—*Seance* at Mr. Cook's. Present Mr. Cook, Mrs. Cook, children, servant, and myself. Miss Cook took a seat in the dark room behind the curtain, and, being nervous, sat with a part of her dress over her head, that she might see nothing. Katie King's voice asked little Edith Cook, aged four years, to bring her the bottle of phosphoric oil; she carried it to the curtains, and a hand and arm came out and took it. Katie was told how to use it, by shaking the oil up the sides of the bottle, and then taking out the cork to render it luminous by the entrance of air. The instructions were carried out in sight of the witnesses, by spirit hands and arms projecting from the drapery. Then she showed her face, wrapped up in white, but the light was not strong enough to permit the features to be recognised. Besides, she told all the spectators not to come nearer than a stair about four feet from where she showed her face, in order that the medium might be isolated from the influences of the other persons present. She asked me what could be done to make the light brighter. A larger bottle was suggested, and some warm water in which to place it to warm the oil at the bottom of the bottle. She asked that it might be done, and told the medium to walk in the garden for a quarter of an hour.

At the next sitting a larger bottle was provided, standing in a pie-dish full of warm water, which was placed on a chair in the room near the medium. A "scraping" noise was heard; Katie had some spirit drapery in her hand, which she rubbed down over the medium, to collect some of the "influence" used by spirits in materialising themselves; she does this, in fact, at the beginning of nearly every face *seance* with Miss Cook. A conversation, in low tones, varied with an occasional scraping noise, then took place nearly as follows, to the amusement of the listeners outside:—

Miss Cook—Go away, Katie; I don't like to be scraped.

Katie—Don't be stupid. Take that thing off your head and look at me. (*Scrape, scrape.*)

Miss Cook—I won't. Go away, Katie; I don't like you. You frighten me.

Katie—Don't be silly. (*Scrape, scrape, scrape.*)

Miss Cook—I won't sit for these manifestations. I don't like them. Go away.

Katie—You are only my medium, and a medium is nothing but a machine. (*Scrape, scrape.*)

Miss Cook—Well, if I am only a machine, I don't like to be frightened. Go away.

Katie—Don't be stupid. Take that thing off your head, and look at my pie-dish.

Here we heard the bottle rattling in the pie-dish, and at this point feminine curiosity got the better of fear; Miss Cook made her first observation, and said she saw Katie floating and holding the dish up. Her head and shoulders were materialised, but below that her form melted into thin air. Sometimes she was high up, and sometimes low down, so that the bust nearly touched the floor, in which position she looked most unearthly, as it looked like a head wandering about with no legs or body, visible or invisible. The base of the bust was not inclined towards the medium, the source of power—there was perfect freedom of motion in all directions. When Katie put her head out into the passage again the phosphorescent light was still not powerful enough for the recognition of features, so she said "break up for a quarter-of-an-hour, and then try the little benzoline lamp." The medium was instructed to go out into the fresh air.

At the next sitting the little lamp was tried. The amount of light was carefully regulated according to orders from Katie, who cried out "higher" or "lower" as she wanted it. She entranced Miss Cook, who was

asleep all through this and the next sitting. Katie's face came out, all the rest of the head being bandaged round with white, "in order," she said, "to keep the power by which she materialised herself from passing away too quickly." She said that only her face and not all her head was materialised. This time all present had a good look at her, and saw her features. It was remarked that her eyes were closed. Each time the face came out for, perhaps, half a minute. Afterwards she said, "Willie, see me smile," and again, "See me talk," suiting the action to the word. Then she said, "Now, Cook, turn on the light." The light was turned fully up, sending a bright glare upon the face for an instant, and for the first time Katie King was clearly seen. She had a young, pretty, happy face, and sparkling eyes, with some little mischief in them. It was not ghastly, as when Mrs. Cook and family saw it on April 22nd, "because," said Katie, "I know now how to do it better." When her face in its natural colours was seen in full light, nearly all the observers said, "We can see you all right now, Katie." "Well then," said she, "clap!" Accordingly there was a shower of applause, in which Katie joined by thrusting out her arm and hand, holding a fan taken from the mantel-piece; with the fan she began to gleefully beat the wall outside the door, and to ring the bells hanging above the door.

During the interval of one hour for supper, Mr. T. Blyton, Secretary to the Dalston Association of Enquirers into Spiritualism, 74, Navarino-road, Dalston, came in, and he was present at the next sitting. Katie showed herself as before. Once she said, "Put out the light, and strike a match when I call." This was done, and at the moment of the striking of the match, her face was again seen for an instant in a full light. She showed her face a second time in the same way. Once she said, "Cook, don't gaze at me too fixedly; it hurts me." On another occasion she said "The light hurts me; it makes me feel tired." All along she was very careful in adjusting the amount of light, and the distance of the sitters from the curtains. Now and then she said, "Sing, sing all of you." Singing evidently helped her as much as at an ordinary *seance*. She threw out about a yard of white fabric, but kept hold of it by the other end, saying "Look, this is spirit drapery." I said, "Drop it into the passage, Katie, and let us see it melt away; or let us cut a piece off." She replied, "I can't, but look here!" She then drew back her hand, which was above the top of the curtain, and, as the spirit drapery touched the curtain, it passed right through, just as if there were no resistance whatever. She then threw it out again, and again the yard of drapery passed through the curtain. It was a clear case of something which looked like solid matter passing through solid matter, and we all saw it. I think that at first there was friction between the two fabrics, and that they rustled against each other; but that when she said, "Look here!" some quality which made the drapery common matter was withdrawn from it, and at once it passed through the common matter of the curtain, without experiencing any resistance.

Mr. Thomas Blyton has sent an account of what he witnessed:—

We descended to the breakfast parlour, the door of which was opened back, and a curtain hung across the opening, leaving a space at the top of about a foot in depth. The medium then seated herself in a chair inside the room in front of the door, and about five feet from it. The gas was then turned off, and we made our exit from the room, arranging ourselves outside, on the stairs, while Mr. Cook took charge of the lighted lamp. In a short time we heard the medium utter short expressions to "Katie" to "leave her alone." After spirit hands and arms had been shown, the curtains were parted sufficiently to permit of "Katie" putting out her head, which was covered with a kind of white drapery, similar to that of the spirit picture with Mrs. Guppy and her son Tommy. Katie spoke to us, and inquired whether we could see her distinctly, and, at our request, turned her face about so that we might the more plainly observe it. At short intervals the spirit repeatedly thus manifested herself to us, and I may here remark that the face was beautiful to look upon. At times, when speaking, the features were very natural and human in appearance. On our requesting to see a piece of the white drapery, the spirit held out a strip from the opening resembling muslin in appearance. On her withdrawing her arm and hand, this white spirit drapery disappeared through the curtain. This passing of the drapery through the curtain was repeated several times. The hour being somewhat late, Katie wished us all good night, adding fervently, "God bless you all;" and previously she had said, "I am so pleased, so pleased, at being able thus to see you face to face," which we reciprocated from our hearts. This was one of the most convincing and pleasing *seances* which I have been privileged to attend, having seen the spirits visibly before only through the mediumship of the brothers Davenport, and then not so clearly and distinctly as through the mediumship of Miss Florrie Cook. At a *seance* with Messrs. Herne and Williams at their chambers, on Saturday evening, 4th instant, a female spirit face and hands repeatedly came within a few inches of my own face; in this case being made visible by phosphorescent lights proceeding from the fingers. The spirit referred to here was known to and recognised by Mr. Hy. Clifford Smith, who, with Mr. W. H. Harrison, was sitting next to me. The spirit floated towards each of us in turn, making every effort in order to enable us to distinctly distinguish the features. Surely our opponents little dream of the satisfaction and blessing of spirit intercourse, which, while making us feel so thankful to the individual spirits for their efforts on our behalf, enforces upon us feelings of gratitude and praise to our Creator for the blessings so freely bestowed upon us in this material age.

THOMAS BLYTON.

Navarino-road, Dalston, E., 6th May, 1872.

Friday, April 26th.—At another *seance* at Mr. Cook's, little Katie King several times made herself visible in the full light of a match. Mrs. A. Cooper, Miss K. Edmiston (of Beckenham), and myself, were among the witnesses. In all cases the matches used were those "warranted to light only on the box," and they blaze up well at first.

Saturday, April 27th.—Another sitting for the faces at Messrs. Herne and Williams's. This was a failure, as only two faces were feebly visible for a few seconds to the persons at one side of the circle. Once there was a great noise with some of the furniture, and John King remarked that a strange spirit was present trying to stop the manifestations. Upon this a gentleman from Brixton—a member of the council of one of the chief of the London learned societies, but whose name I have no permission to print—said that spirit came there with him, and was one of a band which had been harassing his circle at home, in the attempt to stop manifestations.

Saturday, May 4th.—Another sitting at Messrs. Herne and Williams's. The faces of Katie King and the lady known to Mr. Clifford Smith, showed themselves more distinctly than on the preceding Saturday, but the manifestations were not strong. Katie said that she would be able to do better before long.

Tuesday May 7th.—At a *seance* at Mr. Cook's, Katie King, the younger, made her whole face visible more perfectly than in any previous instance. She let us strike a match within four or five feet of it, and withstood the light till all the match was burnt out. Mr. T. Blyton, Mr. Cook, Mrs. Cook, children, servant, and myself, were the witnesses. Soon afterwards there was a great crash in the dark room, and not a little screaming from the medium, who ran out and said there was some great lump there—she thought it was a man. We went in and found Mr. Herne there entranced on the floor, with the large square table bottom upwards, and one of its legs, on which he had fallen, broken right off. His account of himself was that he had been in the company of a friend at the West End, who would get into much trouble if his name were publicly mixed up with Spiritualism, that he then became insensible, and on awaking found himself in his *seance* room at Lamb's Conduit-street; that he then went into Mr. Andrews's workshop and spoke to a workman there; that he became insensible again, and afterwards found himself in Mr. Cook's breakfast parlour at Hackney. It was 8.40 p.m. exactly when he appeared at Mr. Cook's, and he complained of having been brought without his hat and umbrella. At ten o'clock we had a dark *seance*; directly the lights were put out, his umbrella and somebody else's hat (owner unknown) fell upon the table, and nearly all the contents of a great bookcase in the *seance* room were emptied on the top of the table. Next day I saw the said workman at Mr. Andrews's, who said that on the previous evening, somewhere between half-past eight and a quarter to nine, Mr. Herne entered the workshop and walked out again. Mr. Cook's house is about three miles in a straight line from Mr. Andrews's. There the matter rests. It will be noticed that from a legal point of view the evidence of transportation in this case is very weak, and I should not publish the incident were it not that thoroughly authenticated accounts of the carriage of mediums by spirits have already been printed in *The Spiritualist*. A few days ago, Mrs. C. Berry, who lives nearly opposite the Marble Arch, in the house formerly occupied by Dr. Ashburner, was in Mr. Hudson's photographic studio; Mr. Williams left it, as he did not wish to sit for more spirit pictures, when suddenly he fell, by daylight, inside the studio while the doors were shut. Mrs. Berry was first aware of his presence, on seeing his boots and legs falling before her eyes.

Saturday, May 11th.—At a *seance* at Messrs. Herne and Williams's the manifestations were weak, one of the mediums being tired, and the other one unwell. Some faces were made visible, but not very clearly.

Sunday, May 12th.—Dr. Purdon, of the Isle of Wight, has sent me the following letter:—

SIR,—At a private sitting on the evening of May 12th, which was kindly offered to me by Mr. Cook, of Hackney, to assist me in the prosecution of my investigation of the reality of the facts of Spiritualism, a face and hands appeared through an opening in the curtain hung up across the door as a temporary screen. I carefully examined the room before the sitting, and by no possibility could any deception have been practised by the agency of an assistant. The face which appeared was not that of the medium, and consequently must have belonged to an entity corresponding to the body of a human being. In one of the hands, which appeared several times, was a peculiar flashing light, which exhibited a play of colours, and was very beautiful. I was permitted to feel the hands; they corresponded as far as I could judge to those of a living person.—I am, Sir, your obedient servant,

JOHN E. PURDON, M.B.

The great thing to be done now, is to present Messrs. Herne and Williams with a cabinet, and to try to get the faces with them by artificial light.*

* I have consulted John and Katie King on the matter, and they have told me what kind of cabinet they want: interior dimensions, 6 feet broad, 4 feet 6 inches deep, and 6 feet 3 inches high. It should be raised from the ground by short legs, and run on castors, so that the floor beneath it and every part of it can be easily examined by inquirers. It must be very strong. A carpenter has given me an estimate of £10 for one, but a com-

THE ROYAL INSTITUTION.

DR. RUTHERFORD ON THE NERVOUS SYSTEM.

IN our March number we published a report of a few of Dr. Rutherford's lectures on "The Nervous System," and now give a summary of a few more utterances on the same subject.

Dr. Rutherford, in his lecture delivered on Tuesday, Feb. 13th, said that one of the functions of a nerve-cell is to keep a bloodvessel in a state of semi-contraction, by the intervention of a muscle, which surrounds the bloodvessel, because when a nerve is cut the vessel dilates. He placed a live rabbit on the lecture table; one of its ears was red, and the other pale. He said that he had caused one of its ears to blush in this way by cutting one of the sympathetic nerves in the neck of the animal, so that the ear became red by the dilation of the bloodvessels. There is reason to suppose that nerves connect the insides of bloodvessels with the *medulla oblongata*, and that the proper action of the nerves keeps the bloodvessels in a medium state of dilation.

On Tuesday, February 20th, Dr. Rutherford stated that the nerves of the body constitute a telegraphic system. The protozoa, and some few of the lowest forms of animal life, including the sea anemone, have no nervous system, but animals above these are, for the most part, possessed of nerves. In the lower animals the nervous system is very simple, but as we rise in the scale of creation it becomes more complex, till in the lobster a somewhat complicated system of nerves is reached. In vertebrated animals, or animals possessing a backbone, the nervous system is very complicated indeed. A "ganglion" is simply a name for a mass of nerve cells. In vertebrated animals the sympathetic nervous system consists of two long chains of nerves down the backbone, one chain on each side; and there are sympathetic nerves in other parts of the body. The cerebro-spinal system of nerves includes the chief parts of the spinal cord, and of the inside of the skull. The nerves are connected with the *medulla oblongata*, near the bottom of the brain, and above the *medulla oblongata* is a mass of ganglia or nerve cells, and these lie at the bottom of the brain. The spinal cord, in short, may be considered to be an extension of the brain. The nerves consist of nerve fibres and nerve cells. The fibres are so fine that they have never been measured; they are perfectly transparent, colourless, and homogeneous; if acted upon by various chemical reagents they swell up at places. The finest fibres are called "fibrils;" they usually run in bundles, which bundles are called "fibres," and the bundles are surrounded by two or three coverings. The covering of the sympathetic nerves is a transparent membrane, containing oval nuclei, forming a grey sheath, so that these are called the grey nerves. The cerebro-spinal nerves have sometimes a white sheath only, and sometimes a grey sheath in addition. When a nerve has only a white sheath it is easily broken up into a number of drops or irregular forms, for the broken ends are viscous, and join together to form ovals. Wherever these nerves are exposed to pressure in the body they are provided with a grey sheath as well as a white one. The central part of a white nerve becomes hard after death; chromic acid hardens the nerves, so that they can then be torn to pieces with a needle, and obtained in lengths so that their parts can be examined under a microscope. The terminations of the nerves have no sheath. The coverings serve to insulate the nerves, and, it has been supposed, to insulate them like the wires of a telegraphic cable, so that the nerve force may not escape. The electric lobe of the torpedo is covered by very thick sheaths, although they are subject to very little pressure, so they are supposed to be more for insulation than protection; this, however, is all speculation. The nerves end in nerve cells, which contain a distinct nucleus, and that cell is composed of protoplasm; there is a great difference in the shape of cells, and in the number of nerves connected with them. The nerve cells are probably immediately acted upon by thought. How the fibrils end in the nerve cells it is difficult to see in the human subject, but in the torpedo they can be seen. The nerve cell appears to be a point where nerve fibres originate, also where they meet each other. The cell consists of a diffused mass of a grey granular gelatinous material, which is found only in the higher animals, and in the brain. In the spinal cord the white portion lies outside, the grey matter inside; the grey matter of the spinal cord consists of grey nerve cells and grey nerve matter. The convolutions of the brain are made for the purpose of packing, and of getting a large surface of grey and white nerve matter; much more nutrition or blood is required to feed the grey than the white matter, hence the former has a larger supply of bloodvessels. The white matter seems to be for the purpose of receiving thought-messages, and the grey matter for giving them out. He concluded by saying that Dr. Lockhardt Clarke, F.R.S., had made great additions to scientific knowledge by his careful researches in connection with the brain and nervous system.

Next month we will give the remainder of these instructive lectures.

DEMONOLOGY.

THE Rev. Moncure D. Conway has recently given a course of lectures at the Royal Institution on "Demonology." The substance of his teachings was that the devils of most religions were the good gods of the preceding religions, and that when the priests of the new religion had not sufficient power to force the people to believe their old gods to be demons, they made a compromise, amalgamating the new and the old gods into the Trinities of the Hindoo and some other faiths. He said that the devil of modern Europe is derived from the ancient god Pan, who was a good-natured individual, though too voluptuous. He argued that when semi-civilised men began to think about the causes of the apparent evil in the world, they of necessity invented the devil, so that it was an absolute necessity of the undeveloped human mind that theology and the devil should be born into the world together.

FROM want of room this month we are reluctantly compelled to postpone notices of several new books, including the new edition of *Spiritualism Answered by Science* (by Mr. Serjt. Cox) *Heaven Opened, Our Home in the Stars*, and others.

THREE weeks ago a testimonial was presented at the "Cannon-street Hotel," to Mr. and Mrs. Everitt. In consequence of the shorthand writers having sent in the notes too late for us this month, we are compelled to postpone the publication thereof.

moner one would do as well, and cost, perhaps, between £5 and £7. I have received some subscriptions towards one, and request those of the readers of the *Spiritualist* who would like to subscribe to send remittances to me at the *Spiritualist* newspaper office, 11, Ave Maria-lane, London, E.C. Subscriptions shall be acknowledged in the next number of this journal, and if too much is sent me, I will expend it on optical apparatus, to throw different kinds of light upon the faces, to learn what rays of the spectrum the faces can most easily withstand.—W. H. HARRISON.

MR. GERALD MASSEY ON SPIRITUALISM.

LAST Sunday afternoon, Mr. Gerald Massey gave the first of four lectures on Spiritualism, at St. George's Hall, Regent-street, London. There was a very large attendance, the hall being full. The galleries were full to overflowing, and there were but few vacant seats downstairs. Among the listeners present were the Earl and Countess of Caithness, Colonel Lane Fox, Mr. William Crookes, F.R.S., Lady Helena Newenham, Mr. H. D. Jencken, barrister-at-law, Mr. Walter Crookes, Professor Blackie, Mr. F. Collingwood, secretary to the Anthropological Society, Mr. Benjamin Coleman, Mr. N. F. Daw, Mr. Arbuthnot, Mrs. Guppy, Mr. John Jones, Mr. S. C. Hooley, and many of the leading supporters of the movement. Among the letters received by Mr. Massey expressing the regret of the writers at their inability to attend, was one from Mr. Alfred Tennyson, the Poet Laureate, who said that he had read Mr. Massey's little book *Concerning Spiritualism* more than once, and had induced others to read it. He would have liked to have been present at the lectures, but was prevented by the distance of his residence from London.

Mr. Massey began by detailing his personal experiences in Spiritualism. He said that he was no visionary, but had always had to earn his own living by various means, from the pitchfork to the pen, whereby he had acquired a habit of looking facts in the face. He did not seek the spirits, but they came to him; and he was always ready to tell the truth about what he knew, even though he stood in a minority of one. Twenty-two years ago he was invited to see a young clairvoyant read without the use of her natural eyes, and in course of time she became his wife. He afterwards found out that this reading by abnormal vision was an unmistakable fact, for he had seen his wife reading clairvoyantly some hundreds of times. Brewster, the Bishop of Winchester, and others, saw her do this, and he thought they believed in it then, though he did not know what were their opinions now. She could not read clairvoyantly with her eyes open, she could only read when the pupils were drawn up towards the brain. She read diseases for an eminent physician in the hospitals. Once she told a young man how his ribs were broken; by clairvoyance she traced a lost carpet bag she had never seen, and told how it contained two silver-mounted pistols, and an artificial arm. She told him of his mother's death, though his mother was then two hundred miles off, and she clairvoyantly saw the letter announcing the fact some hours before he saw it himself. Once she saw Eliza, the servant, breaking the centre pane of a window, a few hours before the pane was actually broken by the said servant. She told him that he need not trouble about the journal on which he had just received an engagement, for it would die at the twelfth number, and it *did* die at that number. While living at Coniston she told how a cousin had been garrotted in London; she did not see the garrotting at the time, but she had the vision while the mother was writing a letter about the occurrence. The lecturer gave other examples of the same kind, after which he said that his experience had taught him that some kinds of insanity were only disordered forms of somnambulism. Her mind would waver at times, but if he put her into the mesmeric trance, there was no want of lucidity then. In 1863 her mental illness grew worse, and the doctors insisted on her removal. The next night there were peculiar scratching noises at the foot of their bedstead; they grew louder, and after in vain trying to find out the cause, he called in the servant who heard them too. Then the girl's mother was called in, who also listened to them. As a last resource he began to think that spirits made the disturbance, but he was disgusted with the scraping noises they made. He said, "If a spirit is present, rap three times," and received three scrapes in answer, at which he was not frightened, but he felt white. He asked if Marion and his wife's mother were present, and was answered "Yes." They further said that they had come to do his wife good; she was shortly afterwards entranced, and became aware of the presence of the two spirits. They told him not to put her away; that on the morrow she would be worse, but that next Sunday she would be permanently better; all this came true. Afterwards, when they sat at a table they obtained raps; sometimes they had them when friends were present, but the answers the raps gave to questions were often as much wrong as right. Afterwards they obtained planchette writing, and one day, by means of a pencil tied to the leg of a stool, "Müller not guilty" was one of the messages written out; and by the same method they obtained a tolerably correct signature of Shakespeare. It might be remembered that on the trial of Müller the defence set up was an *alibi*—that he was not there—the question of how Mr. Briggs was killed was not tried. He (Mr. Massey) had examined the evidence at the time, and noticed this; he wrote a letter about it, made eight copies, and sent one to each of the London daily papers, but, as he thought, not one was printed. A spirit, professing to be Müller, often said, "Thank you for trying to save my poor neck." I said, "They would not print it," but he insisted that it had been printed. It was in March that Müller said this; he had been hanged the preceding November. On the July following a lady told him that his letter had been printed in the *Daily News*, and on examination he found this to be true; he had somehow overlooked the printing of the letter at the time. Müller said that he made a snatch at the watch, and he was a man who had always had a mania for watches. In the course of the fight they fell out of the carriage together. He (the lecturer) believed that Müller might have been guilty of manslaughter, but thought that he was not guilty of murder. He wrote a letter to his father the night before his death, which letter utterly upsets what he said upon the scaffold; that letter was never sent to its destination. It is now in the possession of Mr. Jonas, of Newgate, who holds it on behalf of the Sheriffs of London and Middlesex. It ought to be published; he had made every endeavour to get it, but failed. To return to the other intelligence, which, through the leg of the stool, claimed to be Shakespeare; he soon found out that this intelligence knew more about Shakespeare and his sonnets than he and his wife did, and proved to him that one of the sonnets which he thought not to be genuine was genuine; it told him of an earlier edition containing an extra line, which cleared up all the doubts; he accordingly searched for the earlier edition, and found in it the extra line of which he had been previously told. In 1865 they entered a new house; the housekeeper complained of noises in the kitchen, and that she could not stop there; he did not wish to prove this to be true; the place had been presented to him rent free, and he did not want to be turned out by a ghost. But the spirit would come and swear fearfully at their stool, in low Buckinghamshire blasphemy. This unhappy spirit said that he had been a murderer, and that the bones of the murdered child were in the garden. He (Mr. Massey) found some small bones there, which he believed to be human bones. There were strange noises about that house, and he thought that "unhappiness in the next

world often meant strength in the physical manifestations." His wife at last died by his side while talking to him; and at his first sitting with Mr. Home, she said to him, "I kept on talking to you and you did not hear, and I wondered at it." He also was talking to her, and found that she did not hear him. The lecturer then spoke of Mr. Serjeant Cox's psychic force, saying that it could not be accepted by Spiritualists. Mr. Crookes deserved well of Spiritualists, and had been treated with much foul play by scientific men. He could not understand Dr. Carpenter's unconscious cerebration; how a forgotten thought in the brain of a man could unconsciously get into the head of a medium, thence into a table, and finally reveal itself to the consciousness of the original owner. One must not call a man a liar; but as an article was an indefinite thing, there was no harm in saying that the recent *Quarterly Review* article had a lie on every page of it; its title was, "Spiritualism and its Recent Converts," the alleged converts being men who had publicly printed their disbelief in Spiritualism. He closed by telling how our deepest life reaches far beyond our consciousness, and how we unconsciously drink in inspiration from the spirit world.

The lecture next Sunday by Mr. Massey, begins at three o'clock, and he will deal with ethnological subjects.

MISS FLORENCE COOK'S MEDIUMSHIP.

About two years ago, medial powers began to be developed in Miss Florence Cook, and since then the manifestations which occur in her presence have been steadily increasing both in importance and strength. Her mediumship is governed by somewhat delicate conditions at present; she is more sensitive than most media to adverse influences, and it will probably be six months or a year yet before she acquires anything like full power. At the same time, under good conditions, she obtains most remarkable manifestations in the shape of clairvoyance, trance-speaking, raps, table-motions, the direct spirit voice, spirit faces and hands, levitations, direct spirit writing, elongation of the body, in fact nearly every kind of manifestation. As her mediumship has been developed in her own home, she has been much protected from adverse influences, and from first to last has had none of those disagreeable experiences which undeveloped media sometimes encounter through sitting in mixed circles; she has thus escaped from being plagued at any time by spirits of a low order; her guardian spirit is a friend of her mother's, and was in earth life the wife of a clergyman. Mrs. Cook says that the house has been quite changed for the better since the spirits entered, and that the whole family have been made happier by their presence; they would feel the cessation of spirit intercourse in their home to be an irreparable loss. This is good testimony, coming as it does from those who at first were prejudiced against Spiritualism, and have since had two years experience at home. We have seen much of Miss Cook's mediumship, and think that within a year she will be one of the most remarkable mediums in England; shortly after we first met her, the spirits gave us the message, "She has great power," and up to the present time that assertion has been fully verified. We asked Miss Cook to write a little history of the development of her mediumship, and she has kindly furnished us with the following narrative:—

I am sixteen years of age. From my childhood I could see spirits and hear voices, and was addicted to sitting by myself talking to what I declared to be living people. As no one else could see or hear anything, my parents tried to make me believe it was all imagination, but I would not alter my belief, so was looked upon as a very eccentric child. In the spring of 1870 I was invited to the house of a school-friend, whose name I am not at liberty to mention. She asked me if I had ever heard of spirit-rapping, adding that her father, mother, and self had sat at a table and got movements, and that if I liked, they would try that evening. I was horrified at such "wickedness," as I called it, and said if spirits communicated they must be bad ones. I refused to sit, and went home greatly disgusted with the idea of spirits tapping tables. I told mamma about it; she said, "Doubtless Miss — was joking. It is all a trick to amuse the children. When next you go, sit at the table and see all the fun." I felt I should like to know what it all meant, so in a few days went to Mr. —'s. A *seance* was arranged. The sitters were Mr. and Mrs. —, their daughter, and myself. We placed our hands on a moderately large table; it soon moved about uneasily; then distinct raps were heard. I rose from the table to see if I could find out who or what was producing the sounds. I could see nothing. I walked round the room. To my amazement, the raps followed me. Mr. — said,—"We have never had raps before. Florrie, it must be through you." I returned to the table and called over the alphabet. A message was given to me from what purported to be the spirit of my aunt. I asked my friends if they would stand away from the table, leaving me by myself. The table rose from the floor quite four feet. I went home astonished. Mamma and I went a few days after. We had some excellent tests of spirit identity given us, still we did not believe in spirits. At last it was spelt out that if we would sit in the dark I should be carried round the room. I laughed, not thinking it would be done, and put out the light. The room was not perfectly dark, a light came in from the window. Soon I felt my chair taken from me. I was lifted up until I touched the ceiling. All in the room could see me. I felt too startled at my novel position to scream, and was carried over the heads of the sitters, and put gently on a table at the other end of the room. Mamma asked if we could get manifestations at our own home. The table answered, "Yes," and that I was a medium. The next evening we sat at home, a table and two chairs were smashed, and a great deal of mischief done. We said we could never sit again, but we were not left in peace. Books and other articles were thrown at me, chairs walked about in the light, the table tilted violently at mealtimes, and great noises were sometimes made at night. At last we sat again; the table behaved better, and a communication was given to the effect that we were to go to 74, Navarino-road, and that there was an association of Spiritualists there. Out of curiosity mamma and I went, and found we had been told quite correctly. Mr. Thomas Blyton came to a *seance* at our house; he invited me to a *seance* at Mr. Wilkes's library in Dalston-lane. There I met Mr. Harrison. He came to see the manifestations at my home. By this time we were convinced of the truth of spirit communion. About this time I was first entranced; a spirit spoke through me, telling papa that if I sat with Messrs. Herne and Williams, I should get the direct voice. I had several sittings with them and finally succeeded in getting the direct voice, direct writing, and spirit touches. The presiding spirit of my circles is Katie, John King's daughter. She speaks very much the same as her mother, who is the celebrated Katie King of Herne and

Williams' *seances*. Sometimes she uses a tube, she has lately spoken without it. While she and other spirits are talking, I feel as if I cannot breathe. I used to be entranced while the more powerful manifestations were going on, but that has now gone off. Before a good *seance* I am usually very much excited and restless. After a *seance* I cannot stay indoors. I always get into the fresh air. If I sit too long I am much exhausted the next day, and cannot bear anyone to touch me. Since I have sat regularly my health has greatly improved. I am very passionate, but my temper is soon over. Mamma and several of the family are mediums, but some of them knew nothing of Spiritualism until lately. We belong to the Church of England, and were very orthodox. I used to be afraid of death, but Spiritualism has taken away all my fears.

Correspondence.

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

HEALING MEDIUMSHIP.

SIR,—I have long wished to give publicity to the great power of healing possessed by Mr. Joseph Ashman, of 254, Marylebone-road, but have deferred doing so until I could give the references with the consent of the parties healed, as well as my own personal knowledge of his success in each case now mentioned, as I feel if such power was known, it would soon be appreciated by numbers of poor sufferers. Long before I saw Mr. Ashman, I was directed by my spirit friend, Dr. Hahnemann, to send him to an extreme case I had just heard of, and was told, that power would be given him to heal, so I wrote and requested Mr. Ashman to go to Mr. Brayfield, 8, Hyndman-place, Church-fields, Old Kent-road, as he had fallen from a scaffolding some three weeks previously, and the two physicians attending him gave him no hope of ever being well again. They had directed his removal to a hospital for three months, and said there was no probability of his doing a day's work for the next six months, if then, as they saw danger of consumption setting in from exhaustion. In a few moments after Mr. Ashman entered the sick room (where he found this poor man unable even to lift his head from the pillow to take a cup of tea, but raised at that very time by his wife and her sister and brother), Mr. Brayfield got up and dressed himself and went into the next room; from that day he continued to improve. I will quote his note to me, in answer to my questions on this subject:—"I should feel most happy to have any one refer to me as I never felt better in my life than I do at this present time, through the good I derived from Mr. Ashman, and let me thank you for the kindness and trouble you took in the matter, for I often think, if it had not been for the change made in so short a time, I should not now have been here. (Signed) G. Brayfield." Mr. Ashman went but three times to see this case, and surely no plea for faith, &c., can be put in as the means of cure, as neither of them had ever heard of each other ere that. Another case, Mrs. Shepherd, 20, Adam-street East, Manchester-square West, came down to visit my landlady, and from enquiry I found she had become quite ill in health, unable to do aught from the prostration caused by nursing a sick lady with cancer for more than a year. After being once mesmerised by Mr. Ashman, she was greatly revived and strengthened, and has continued to improve ever since. Another, Mr. Henry Taylor, of 6, John-street, Bedford-row, cured of inflammatory rheumatism, and swollen throat. Another, Edward J. Evans, 11, Church-road, Battersea, cured of a contracted arm in a few moments. Another, R. J. Judd, of Bromville, Rotherham, Yorkshire, cured of a swelling under the jaw by a mesmerised cloth. Also "Jonas," 215, Lancaster-road, cured of sciatica of some months standing. "Hoar," 2, Church-place, Paddington-green, cured of gout in his hands; and "Mr. Wright," cured of inflammation of the socket of the shoulder, the only relief he had ever got after trying many hospital doctors. There are many others whose cases I know, yet their dread of publicity, which in other words means "sneers and ridicule," causes them to decline giving their names. I can also speak of personal relief obtained, and I shall esteem it a kindness if you could find a place for this in your valuable paper, as I have always found Mr. Ashman most obliging and kind, never refusing to give relief, though often at personal sacrifice.

Chelsea.

C. A.

EFFICACY OF PRAYER.

SIR,—Prayer, I think, is the supplication of a mind for the aid of a greater power in its behalf, when it finds its own "willing" insufficient to bring about a desired result.

Will is universally acknowledged to be the might of mind; the power by which man attracts and repels like consciousness, and by which, in just proportion to its strength, he becomes the controller of circumstances. It is to an action of Supreme Will on space, that religionists account for the growth of this endless stretch of worlds; although man, to whom the rule of one world was entrusted, does not yet know the full power of the means given him by which to subdue it, still there are instances on record where will has been brought to a state of high culture.

If the wills of our Lyceum children were trained with care, many would soon rise up in our midst, of whom an unspiritual multitude might exclaim, "What manner of men are these: even the wind and the sea obey them."

Christ, who told His disciples, that by faith a man could remove mountains, also said: howbeit this kind (of power?) goeth not out but by prayer and fasting. St. Matt. xvii, 19—21.

It was by fasting and prayer, fervent prayer, that His will had been refined. Yet He had passed through mediumship as the beloved son and intelligent pupil of a sage. No unseen causes had been kept back from Him; no opportunities for exercising His independent will had been refused. Truly His faith sometimes dropped, but then, in those hours of weakness, He cried to His God, and angels came and strengthened Him.

A wish is the first pulsation of a prayer; hence all men pray. Bad wishes rarely reach the superlative degree; for man is good.

All must start from personal experiences. As far back as I remember most of my desires have been fulfilled, and since I have had intercourse with mediums, I have found that those things, for which I am hoping still, are gradually coming to pass.

If results like those of Christ's prayers, and those of good men's, are still worth striving for, let us, their reputed followers, pray also.

May 14th, 1872.

A. NORTON.

RECENTLY the *Pall Mall Gazette* and *Daily News* published a case of mysterious stone-throwing in Bermondsey. We made inquiries, and were told that a girl confessed to have thrown the stones.

SPIRIT PHOTOGRAPHY.

In dealing with the subject of the spirit photographs now produced by Mr. Hudson, we labour under the disadvantage of not having a complete set of them (which he promised us some weeks ago) before us for critical examination. Some of our knowledge of them has been gained by examination of those which chanced to be lying about on the five or six occasions on which we called there, and much of it from the testimony of others which we now publish. Broadly stated, there is absolute evidence that many of the pictures taken are genuine spirit photographs; it is also certain that many of the pictures turned out by Mr. Hudson can be artificially imitated; these latter are being narrowly scrutinised by Spiritualists, and are the subject of much contention—they require rigid examination.

HOW SHAM GHOST PICTURES CAN BE PRODUCED.

There are five chief methods by which photographers can produce artificial spirit pictures:—

1. By collusion of the sitter. The person who acts the ghost jumps aside in the middle of the exposure of the plate in the camera. The sitter receives the proper length of exposure, but as the "ghost" was only in the field of view half the time, an image of the furniture behind him afterwards falls on the plate; thus in the finished prints the said furniture is dimly seen through the ghostly figure. The best imitation ghost pictures are produced in this way, but as the scores of high-class people who have been to Mr. Hudson would not aid or abet any imposture, this method of producing spirit pictures may be dismissed from further consideration.

2. By double-printing upon paper. That is to say, printing the sitter from one negative and the ghost from the other, on the same piece of paper. Mr. Hudson, however, always shows the negative, with the spirit and sitter upon it, to the sitter, directly after the plate is developed, and within a few minutes after it is taken from the camera.

3. By using a plate of glass in such a molecular state, that when clean to the eye, it has an invisible ghost-picture upon it, which develops and becomes visible in any negative afterwards taken on the plate. Pictures can be taken in this way by using peculiar samples of glass and chemicals selected for the purpose, but the ghostly images thus produced are very faint, and there is much uncertainty in their production. The resulting pictures bear no resemblance at all to Mr. Hudson's, as any photographer can see at a glance; moreover, some pictures have come upon a plate of glass brought to him by the sitter, and not in his possession till he collodionised it and dipped it in the bath.

4. By double exposure at long intervals. A plate is exposed on the person who acts the ghost; it is not developed, but put away wet in a damp box, and kept for half an hour or more; the weaker the solution of free nitrate of silver on the face of the plate, and the cooler the weather, the longer will the plate keep after the first exposure. When a sitter afterwards comes in, a picture of him is taken on another part of the same plate, so that in the development the sitter and the ghost come out together. Pictures like many of Mr. Hudson's could be produced in this way, wherefore we recommend him in future to refuse to take any spirit picture unless the sitter first puts his initials on the plate to be used, by means of a diamond.

5. By printing from a dense positive a ghost picture on one part of the plate, by diffused light, between the development and sensitising of the plate. Skilled photographers have watched Mr. Hudson all through the process again and again, so that then there has been no opportunity for any operation of the kind, either inside or outside the camera, the said camera also having been previously examined. Moreover, many of his best pictures could not possibly be produced in this way. In the words of the editor of the *British Journal of Photography* about one of the pictures:—"Some 'expert' professional photographic friends who have seen the picture are of opinion that the light female figure [the spirit] could not have been placed on the negative by any known system of double-printing, and hence think that at the time of the negative being taken the figure must have been standing behind the sitters." Since those words were written a great number of spirit photographs have been taken which the experienced photographer can tell at a glance could not have been produced "by any known system of double-printing."

There are also some pictures which could be imitated by double-printing on the negative, so we recommend Mr. Hudson to get some friend of the sitters to overlook all operations in the dark room, whenever the sitter does not come alone.

MR. T. SLATER ON SPIRIT PHOTOGRAPHS.

Mr. T. Slater, the optician, who is a Spiritualist, went to Mr. Hudson's, taking his own camera, lenses, and plates. He used a peculiar portrait lens, one of the lenses of the combination being of deep blue glass, cutting off all light, with the exception of most of the chemical rays. Those waves which act with most chemical intensity lie in the blue part of the spectrum; some waves which are wholly invisible, act on sensitive

photographic films but not very powerfully. As, however, the spirit forms are certainly illuminated by the same light as the sitter, it seems as if they reflect the invisible photographic rays infinitely more completely than common matter reflects them. Perhaps, in that last remark we have unveiled much of the philosophy of spirit pictures; and it may be that if Mr. Slater went to Mr. Hudson's again with his blue lens and camera, he might be able to see the spirits, if he took some thin tissue paper wetted with sulphate of quinine dissolved in water containing a little tartaric acid, and used this screen in the camera in place of the ground glass. Or if he wetted the ground glass with sulphate of quinine, it might do. If this succeeded, the horror of Professor Stokes and others, who have made researches on the extra violet rays, would be intense, on discovering that the phenomenon of fluorescence had been degraded to the use of making visible the forms of the loved immortals of the better land, and in helping to roll open the gates of the eternal world, in order to reveal to man some of the glories beyond.

In the course of a letter, dated 19, Leamington Road Villas, Westbourne Park, W., May 8th, 1872, and sent to us for publication, Mr. Slater says:—

I visited Mr. Hudson, told him my object in calling, and after a few preliminary remarks on both sides, he proceeded to take a negative of me. It turned out to be a very good, clear, sharp negative,—nothing more. I requested him to try another, which he did, selecting indiscriminately from some previously used and dirty glasses, one for this occasion, and after going through the usual routine of cleaning, done in my presence, he poured on the collodion, and placed it in the bath. I remained in the dark room all the time the plate was in the bath. I saw it put into the camera frame and then into the camera, which had been previously focussed to me, and all that Mr. Hudson had to do was to draw up the slide and uncover the lens. I saw the slide drawn up, and when sitting saw the cap or cover of the camera removed—and after the usual exposure, replaced on the lens. I then accompanied him into the dark room, and saw the developing solution poured on the plate; but not a vestige of anything appeared, neither myself, nor background, but a semi-opaque film all over the plate, as if it had been somewhat over-exposed. I then asked for another attempt, which was carried out under precisely the same circumstances, namely, that I witnessed the whole proceeding from beginning to end. I must now, in justice to the "Psychic force" gentlemen, tell them that I asked mentally, and felt what I asked,—that if it were possible, the spirit of my mother could come and stand by my side, and with me, pourtray her presence, to please do so. The result you may or may not have seen; it is a fine female figure draped in white, standing before me with her hand resting on my head; the drapery nearly covers the whole of my body, leaving only the head and one hand visible. I need not say I was as pleased as I was astonished, and felt determined to further investigate the matter, as I felt certain Mr. Hudson played no trick on this occasion. Having read in the *British Journal of Photography* that the editor thought it very unlikely that he would get any spirit pictures if he took his own instrument and plates, I took the hint, and did as he suggested, not that I doubted the artist or the spirits in the least. I accordingly made a new combination of lenses, and took also a new camera and several glass plates. I did, in Mr. Hudson's room, all the looking on, and I focussed the instrument to the sitter, and obtained, in the same manner as before, a fine spirit picture.

It was again repeated with another sitter, and with like success; collusion or trickery was altogether out of the question. After the last attempt I felt further induced to carry out an optical arrangement for spirit photography, and knowing, as most scientific men do, that the invisible end of the spectrum is the most active chemically, I resolved to exemplify to sceptics that with such an instrument as I now had made, and would use, we could take portraits of the sitters, although the colour of the glass was such that only in the strongest light could the person focussing see the sitter at all. No one was more astonished than Mr. Hudson, after seeing me focus the instrument to a lady sitting in the chair, to find not only a sharp, well-defined negative, with good half-tone; but also standing by the lady was a fine spirit figure, draped in black and white. The exposure was not any longer than with the usual lenses of the same aperture and focal length: namely, two and a half-inch lenses, with two-inch stops; the focus from the back lens five inches.

We tried another with, if possible, better success; the sitter was a little child belonging to the lady just mentioned, and the result was a female figure standing by the child.

I think Mr. Hudson was quite satisfied that other person's instruments and plates answered the purpose just as well as his own. If he is not satisfied on that score, I am; for not a move nor a thing did he do to these, *my own plates*, unobserved by me. There was no room for any transparency to be placed in the frame of the camera, nor was there any other device used on these occasions.

There can be little doubt that the exposure is slightly lengthened by the blue glass lens. There is no evidence that the ordinary laws of optics are interfered with in this matter.

MR. T. BLYTON ON SPIRIT-PHOTOGRAPHS.

One very good test-negative, which it would exceedingly perplex a photographer to make artificially under like conditions, is that in which Mr. Blyton is sitting on a chair, with a laughing expression on his face, whilst, eighteen or twenty-four inches on one side of him, is half of the same laughing face of himself looking out from behind a fold in the dress of a tall nun-like figure. Half the second face is hidden by the fold in the dress. He saw this picture developed directly after he sat for it. Mr. Herne, who was the medium, partly spoils this valuable negative by rubbing his fingers over a part of it while it was wet, but fortunately he did not touch the essential parts of it. Mr. Blyton reported to the Dalston Society the conditions under which this negative was taken. If we assume the use of a concealed optical arrangement to throw

upon the plate a reflected second image of Mr. Blyton's face, it could not envelope half of his face in a robe, as shown in the picture.

In Mr. Hudson's spirit photographs just as at *seances* where no test medium is present, it is only on rare occasions that a spirit known in earth life to the sitter has proved his identity. Here is one case which we quote from the *Hackney and Kingsland Gazette*, a paper which of late has given a fair hearing to writers on both sides of the spiritualistic question:—

SIR,—Referring to your notice of the current number of the *Spiritualist* in your issue of 24th inst., permit me to submit the following instance in which the spirit is recognised. On the 13th inst., I went with my brother, his wife, and a Miss Bear to Mr. Hudson's studio in Palmer-terrace, Holloway-road, N., and there met Messrs. Herne and Williams, the celebrated professional media, who kindly consented to assist in an experimental sitting. The media having been duly placed in a recess behind the screen forming a kind of dark cabinet, Miss Bear seated herself directly in front of and close against the screen. The camera was adjusted, the plate inserted, and exposed in the usual manner for about 30 to 35 seconds; and I then followed Mr. Hudson into his dark room to witness the developing process, when we found on the right hand side of Miss Bear an upright figure, shrouded, and on her left, the figure of a young female in a kneeling attitude, robed in a white gown, and a dark-coloured mantle with a white covering over the head and neck, but leaving the half profile of the face sharply defined. Both figures appear in front of the sitter, the robes of the shrouded figure being partly transparent, while those of the kneeling figure are opaque. There were no individuals visible to me in the studio during the experiment except the sitter and artist. On seeing the printed copy Miss Bear at once recognised the features of the kneeling figure as those of a dear deceased friend, who had sat in *seance* with her previous to the passing away of the spirit in question, and who had received most unmistakable proofs of the truths of spirit existence and intercourse. Miss Bear's sister also recognised the spirit without the slightest indecision, no communication on the subject having previously passed between the two sisters. The recognition cannot fairly be ascribed to their imagination for the reason that the sitter hoped, in the event of a spirit picture being obtained, to have that of a relative; and was surprised, but pleased, at receiving that of a well-remembered friend.

Those of your readers who would like to see the above, as well as others of like nature, can see them on application to me at my residence. And with reference to the imitations, which I am perfectly aware can be easily produced, I would challenge any operator to produce similar photographs to those of Mr. Hudson's under the same conditions with similar results; when, if successful, I would at once admit my error, but not until such evidence is forthcoming.

To refute the Spiritual theory of the phenomena, our opponents should be in a position to prove how they are done, and not how they can be imitated.—I am, Sir, yours, faithfully,
74, Navarino-road, Dalston, E.
THOMAS BLYTON.
29th April, 1872.

Mr. Blyton has also sent us the following letter:—

To the Editor of "The Spiritualist."

SIR,—This afternoon I called upon Mr. Hudson, where I met Miss Emily Kinslingbury, who also had called in for some private photographs. On our rising to depart we met Mr. Hudson and Mr. Williams; the latter gentleman consented to act as medium for a spirit picture for Miss Kinslingbury. We four accordingly entered the studio, where Miss Kinslingbury seated herself, and Mr. Williams placed himself at one side of the studio parallel with her, while I carefully noticed Mr. Hudson take a fresh plate, polish it, and prepare it in the ordinary manner. I then prepared the camera, and focussed the lens, when the prepared plate in its case was inserted and exposed by me for about thirty-five seconds, and afterwards the plate was removed and developed before my eyes by Mr. Hudson. There appeared on the left hand side and partly in front of Miss Kinslingbury a most beautiful figure of a young female, clothed in a long flowing garment drawn tightly at the waist with a girdle, and having a small bag, or pocket, attached on one side. The hands were raised together in an attitude of prayer, while the face appeared to be tolerably clearly defined, although a white wrapper covered the head, neck, and shoulders. I venture to submit to the public this instance of spirit photography, as I witnessed the operations throughout, and operated to such an extent as to enable me to testify to the camera not having been shifted or exposed a second time for the spirit appearance. I also examined a negative picture of Mr. Williams's, also taken this afternoon, where a table is distinctly seen unsupported in the air, and a spirit appearance is also clearly shown underneath, but not in contact with it. Mr. Williams's hands are flat in front of him, while his face is upturned as if watching the ascent of the table. He states that, prior to the cap of the lens being removed, the table at which he was sitting slid from under his hands, which were resting lightly upon it, and then ascended into the air, much to his astonishment, and remained balanced in mid-air while the plate was exposed in the camera. Mr. Hudson also testified to witnessing the ascent of the table.

THOMAS BLYTON.

Lime Cottage, Navarino-road, Dalston, E.

9th May, 1872.

MR. BENJAMIN COLEMAN ON SPIRIT PHOTOGRAPHS.

We have received for publication the following extract from a letter addressed by Mr. Benjamin Coleman, of 1, Bernard Villas, Upper Norwood, to an invalid friend of his who resides in Gloucestershire:—

You of course recollect the American spirit photograph controversy which ended in the trial and acquittal of Mumler, the artist, who continues to take them to the present time, and in very many cases—not all—he certainly does obtain recognisable likenesses of departed friends.

Within a few weeks past Hudson, a photographer, living at Holloway, who knows little or nothing of Spiritualism, has been getting (through the influence of recognised mediums) spirit figures. Unlike the American, they are not shadowy, but reflect an object apparently more substantial than the sitter. The enclosed carte of me is a specimen. Strange to say the ghost figure is in almost every instance muffled up in elaborate drapery, and the features so far hidden as to make it very difficult to trace a resemblance to anyone. These two points in the photographs make them highly unsatisfactory, and awaken very natural suspicions as to their genuineness. They

are condemned, accordingly, by the majority, and several ways are, of course, suggested to show how easily the assumed imposture is managed. But you may take it from me that whatever the meaning may be for coming in such suspicious shape, *there is no imposture in the case.*

I was allowed to do what I pleased to guard against deception in my own *carte*, and I was permitted to overlook and to scrutinise the *whole* process in another case.

We naturally ask ourselves what is the meaning of it? Why appear in such suspicious and questionable shape? And for the present we must be content to say, "We don't know!" But by being patient we shall no doubt discover sooner or later that there was some wisdom in the strangeness of the manifestations. Perhaps it may be to correct our erroneous impression that spirit is less tangible, less real than matter; and as the only figure I have seen with the face uncovered is one which stands by the side of Mr. Herne, the well-known medium, and *is his exact counterpart*, some light may be thrown by these ghostly figures on the theory of the "double."

I don't, however, ask you to put any faith in my speculative thoughts as to the why and wherefore; but I do in my ordinary powers of observation, and my common sense judgment in matters of *fact*, and I again say that the spirit photographs in question are not produced in the way it is suggested they might be, to impose upon the over-credulous, but that they are realities—they are genuine.

About twenty per cent., perhaps, of the pictures, as yet taken, have contained unveiled spirit faces, and the instances in which those faces have been recognised as deceased friends of the sitter have been very rare up to the present time. But the power is evidently developing, and the pictures are gradually growing more striking in several respects.

MR. W. HARRISON ON SPIRIT PHOTOGRAPHS.

Mr. Harrison says:

I have been five or six times to Mr. Hudson's, and went on the first occasion with Mrs. Guppy, when I had a picture taken. Mrs. Guppy kindly acted as medium and went behind the black shawl, then used as a screen. The back of the iron head-rest pressed back the shawl on one place, causing large curved creases in the shawl, which show in the finished picture. When the plate was developed, a hand and an arm in a black sleeve appeared over my head. Any photographer not present would, as Mrs. Guppy and myself remarked at the time, say that it was a human arm in a black sleeve pushed through a hole in a black background. This, I believe, is why the black background was abolished soon afterwards. There was no hole available for the purpose in the shawl, which I examined carefully; there was one hole in it, about six inches from the bottom, and some inches below the bottom of the seat of my chair while the picture was being taken. It is a genuine spirit photograph; but to a photographer who assumes imposture, it looks more like a trick, I think, than any picture Mr. Hudson has turned out.

Last Saturday, May 11, I called and asked Mr. Hudson to let me take a picture all the way through; he doing nothing but cleaning the plate (for it may be that he has some mediumship, and that his handling the plate is a necessary condition), and taking the cap off the lens while I sat. Mr. Williams was the medium; he had sat for visitors five times previously that day. I tried two plates, collodionising, sensitising, and developing them myself; Mr. Hudson did not touch the dark slide or camera, except to take the cap off the lens. No spirit picture was obtained, and I had no time to stop and try a third plate, which Mr. Hudson asked me to do.

THE PHOTOGRAPHIC JOURNALS ON SPIRIT PHOTOGRAPHS.

We now come to the attitude of the photographic journals towards Spiritualism. The editor of the *British Journal of Photography*, in a leading article published on May 3rd, 1872, says:

The introduction of this sensation—new in this country—requires a little more serious consideration than has yet been given to it. It is believed in by many, half assented to by others, and rejected with contempt by not a few. Amongst the three groups are to be found able, and, we must believe, honest men. The first class are "Spiritualists," pure and simple, while the second are halting between two opinions, and adopt the psychic force theory. The latter we would simply remind that the term psychic force has no meaning whatever when applied to these sensation photographs. It may be confidently asserted that there is no step between believing in one of these curiosities as a spirit photograph, and regarding the whole matter as a delusion, or even worse.

The issue is a very narrow one and perfectly plain; we would only guard our readers against being misled by having the "psychic force" question imported into the circle. It is quite possible to do this in the cases of so-called "physical manifestations," but in the case of the photographs no such explanation can stand. The strange photographs are, therefore, if genuine, to be regarded as the most extraordinary of all natural phenomena, surpassing all the ordinary spiritualistic manifestations, and, in consequence, we should be extremely jealous of admitting them to be genuine until they shall have been subjected to the most careful examination, and their mode of production very closely scrutinised.

Since we announced that facilities were to be placed at our disposal for having this subject thoroughly probed to the very bottom, so far as that is possible, we have had numerous communications on the subject from both Spiritualists and Anti-spiritualists. Many of the former display more scepticism on the subject of the reality of the spirit photographs than might have been expected, and they only ask that the report shall be given with fairness and without bias either way, even if it should be entirely condemnatory of what several of them express a wish should be found true. This is precisely what we intend doing. Mr. Guppy has, at considerable expense, afforded us every facility at his disposal for carrying out our intention of seeing all that can be seen, for which we thank him; and all our trials are to be conducted with our own camera and chemicals and with new plates. When we add that the sensitive plate, or at least the dark frame containing it, shall be under our own eyes from the time when the collodion is applied till the appearance of the image by the action of the developer, we think that it will be admitted that the force of precaution "can no farther go." We expect to be able to present our report in three or four weeks, and in that report we shall detail every incident encountered in the course of our prying into the domain of the invisible.

Trivial as the question may appear to many, we think it is

fraught with deep importance, since the genuineness of a spirit photograph would be conclusive of the reality of Spiritualism, and almost oblige us to accept its peculiar teaching. We therefore ask that any judgment on a question of such importance shall be suspended until the whole matter shall have been examined with the requisite care by ourselves or other persons competent to deal with such an investigation.

The editor of the *Photographic News*, of April 19th, in a leading article, headed "Alleged Spirit Photographs," says:—

About ten years ago a strange announcement was made in America, to the effect that a photographer in New York, named Mumler, produced something he called spirit photographs. Mumler was said to be a medium, and in taking the card portraits of his sitters, shadowy images of other figures were found on the background of the same plate. As the production of such results is very easily effected by a variety of methods, as every photographer knows, the circumstance excited less surprise amongst photographers than amongst the outside world, by whom it was regarded as a very singular and startling fact. In the course of a legal investigation, which eventually issued, nothing specific of the nature of the imposture was proved, and believers in the phenomena of what is termed Spiritualism, accepted photographs as additional evidence of the reality of the abnormal manifestations upon which their faith rests. Discussion or comment of the subject of Spiritualism would, of course, be quite out of place here. From the number of names distinguished in the world of intellect to be found amongst those endorsing its claims we conceive that it must rest upon evidences of a very different character to the spirit photographs issued at the time to which we refer in America. They were, on the face of them, in our estimation, vulgar and common-place impostures; while flat, smudgy patches, with no trace of a feature, were issued as unquestionable likenesses of departed spirits. The subject is associated with issues too sacred to permit such things to have even a ludicrous aspect; but the spirit photographs which came under our attention were in every way contemptible.

The editor of the *Photographic News* then quotes the facts connected with the production of Mr. Hudson's photographs from *The Spiritualist*, after which he says:—

A few days ago we called at the suburban studio in question, with a view to make some inquiries. We sent in our card to Mr. Hudson, and were informed that he was then engaged in taking spirit photographs, Mrs. Guppy, Mr. Williams, and Mr. Herne all being present. We at once said that this was the special subject of our visit, and felt ourselves fortunate in calling at a time when all the conditions of investigation were present. We were requested to take a seat in the specimen room, where we remained waiting for upwards of an hour, until some time after we had seen Mrs. Guppy had taken her departure. It had occurred to us that if investigation were desired, the occasion was as favourable to the photographer as to the journalist; no such facilities for observation were, however, offered to us, and at the expiry of about an hour and a half we left.

In the specimen room we saw only two of the alleged spirit photographs. Of these, speaking from the evidence they themselves present—the only evidence we have—we are bound to say they were not such unmeaning smudges as the American specimens; but we are equally bound to say that they possessed no quality which suggested any abnormal origin. One is simply a single figure, with outstretched arm, totally enveloped in white drapery of a light texture, something like crumpled muslin. The other consisted of the portrait of a lady kneeling beside a little child; behind both is a tall figure clothed in trailing white garments of a similar texture to the drapery in the other figure; the face, which was also partially covered with the drapery, was much darker in colour, being apparently much under-exposed, and the detail scarcely made out from imperfect illumination. Criticising the photographs on their own evidence, one is struck by the conformity of the draping of the figures to that of the traditional ghost of romance, the trailing white garments suggested, we presume, by the last sad toilet given to the bodily tenement of the departed spirit. It is further noteworthy that in these examples the traditional transparency of ghostly apparitions is not preserved, the alleged spirits being solid enough to give images like material substances. They are decidedly not as shadowy and unsubstantial as the images in various confessed sham ghost photographs, some of which we have seen are decidedly effective.

We have briefly described such of the alleged spirit photographs as we have seen, and we offer no comment whatever on the alleged mode of production, as we personally have no evidence whatever on the subject. So far as we could learn, it is giving a satisfactory fillip to the prospects of the photographer, who, like many others, had felt the serious effects of a protracted and dull winter. One lady, who had been sitting for a spirit photograph, paid thirty-six shillings for thirty-six cards whilst we were present. She informed us that she had been most successful in securing a spirit form in combination with her own portrait, as had also her daughter. The lady was bright, cheerful, and kindly, a fine type of an English matron, without a trace of any of the physical conditions which not infrequently characterise tendencies to superstition or credulity, and she told us, with a simple good faith beyond challenge, of the spiritual intimations or instructions which had induced her to come from another county on the day in question to sit for spirit photographs, and with such success. If further photographic developments of this question come under our attention we shall, of course, place them before our readers.

The editor of the *Photographic News* should do as the editor of the *British Journal of Photography* did, write to Mr. Guppy or Mr. Hudson, and ask for those facilities for observation which he desires. From his account it appears that when he called, the photographic room was occupied by sitters and others, there ought to have absented himself for a few minutes to confer with an editor who showed sufficient love of truth to call for the purpose of investigating. Mrs. Guppy—so she tells us—did not know he was there. If she had known it, it is mostly likely she would not have seen a stranger to her. We should like to hear that the editors of the two photographic journals are carrying on their investigations together, though they

cannot give us information not already obtained by the skilled observers first in the field. The editors of both the journals have approached this unpopular subject in a very truthful spirit.

CONDITIONS OF OBTAINING SPIRIT PHOTOGRAPHS.

Up to the present time spirit photographs have been obtained at Mr. Hudson's through the influence of six or seven different media, including Mrs. Guppy, Mr. Herne, Mr. Williams, and Mrs. Mary Marshall. The medium sits either behind the background, out of sight, or on one side of the sitter out of the field of view covered by the lens. Sometimes Messrs. Herne and Williams have been entranced at the time, but mostly they have been awake. The other mediums have not been entranced at the time. Whether Mr. Hudson has any mediumship in the matter, we do not know, but rather suspect that he has, as we have heard of several trials off his premises with some of the afore-mentioned media, which were altogether unsuccessful; still, this is a point not fully investigated. Mr. Hudson does not know whether he has any mediumship, but his sisters, while sitting at a table, have obtained raps. If the presence of Mr. Hudson is necessary, as well as the presence of another medium, it will be an analagous case to that of Mr. and Mrs. S. C. Hall, who together could get planchette writing, and separately could get none. We have several times met with cases where two persons together can get manifestations, but separately can get nothing; the union of the two is required to form "a medium."

Sitting for spirit photographs exhausts the media, just like other manifestations. With Mrs. Guppy, after one, two, or perhaps three, have been obtained, the power usually fails; half an hour's walk in the open air, and a little to eat and drink brings it back again. It is the same with the other mediums, and sitters should know this; a little attention to these conditions would prevent many failures.

Mr. Hudson has not yet seen a spirit in the camera or out of it, but he says that once in focussing he saw a luminous haze near the sitter. Mr. Mumler, who has had such lengthened experience in America in spirit photography, testifies:—

As many persons write to me desiring the likeness of some particular spirit, it would perhaps be well for me to say that it is not in my power to give the likeness of any spirit, as their coming, or abstaining from coming, is not subject to my volition, and is entirely beyond my control. I simply act as a medium for preparing and developing the negative, and I have not the slightest knowledge if I have a spirit-form on the plate until I see it developed. This has been my experience since I have been taking these pictures—now some twelve years—with two or three exceptions, in which cases the spirits have been able to so *materialise* themselves that I have seen their image reflected in the camera.—*Spiritual Magazine*, May, 1872.

RECOGNISED LIKENESSES OF DECEASED PERSONS.

Some light now begins to dawn upon the subject of the clothes worn by spirits. Mr. Herne discovered and told us that the same gauze-like fabrics are seen in several of Mr. Hudson's pictures, and that, except in the matter of transparency, *they much resemble the calico curtains of his studio*. It seems as if the spirits take something out of fabrics in the room; that this "something" to them is material, at all events is material enough to be photographed. The following is an extract from a very interesting letter on this subject, dated May 9th, 1872, and written to us by a gentleman well known and respected among leading Spiritualists, namely, Mr. B. W. Pycock, of Brooks's Hotel, 33, Surrey-street, Strand, W.C.

On Sunday, the 28th April, Mr. Herne gave me a sitting at his house, when the voice of John King was more than usually communicative; the subject was Spirit Photography. He said:—"If I would go the Wednesday following to Mr. Hudson's with the medium, and take the piece of green silk I had at my house, he would try his best to bring my mother and envelope her in it."

I could not possibly keep that appointment, although I was excited about my inability, from his knowing about the silk, as I had not mentioned the possession of such a material to any one at Lamb's Conduit-street; but I resolved, if the following Saturday John repeated the engagement, to keep it. He gave me that assurance and before starting Mr. Williams called at my house. I told him my errand, and he went with me to Mr. Hudson's. The weather was blustering and rainy, and I thought unpropitious for a picture, but evidently John had made all arrangements. We found Mr. Hudson free from engagements, and on entering the studio, John's voice saluted me with, "Glad to see you, Ben." It startled, but pleased me. I sat at once, having thrown the silk (about five yards in length) carelessly on the floor. A few seconds completed the sitting; I entered the dark room to see the plate developed, when John tapped me so strongly and audibly on the elbow, that both the others heard the tapping, and he said, "I promised you I'd do my best, but you must sit again and look to the left, instead of the right, and it would be better." In the meantime the picture developed, and to my delight and surprise the face of my mother revealed itself enveloped in the silk. Mr. Hudson said the picture had a clear distinctness he had never seen before. Before sitting again, I told John I objected to sit looking to the left for reasons, but he insisted and I obeyed. The second picture was more wonderful than the first; the spirit was not my mother, but one equally well-known to me. It was the more surprising, for she had not entered my thoughts while there.

I must tell you that while in the dark room developing the first picture, and the sitting room quite vacated, the piece of

new silk was packed and stowed away in my wet umbrella, which I had left in a corner of the room.

The silk was used in the second picture as it had been in the first.

On returning to Lamb's Conduit-street, I sat at a dark *seance* again for a short time with Mr. Williams, when John desired I should take Miss Betsey; he would tell me when, and she was to provide herself with some new calico or muslin; he then bade me "Look!" There were several bright lights moving round the room, and I saw my mother's eyes near me, and, as it were fingers trying to produce more light. He then said he had much to do, and must go, bidding us good night in the usual way.

I went down stairs, hoping to see you, but finding you had already gone, send you these facts. If they can serve the cause, pray gather such as you may choose and use them; for myself it has astonished me more than any of my previous experiences, and I feel grateful for the great progress these manifestations will make in convincing the sceptic.

We have examined these pictures. In the first one, only half the face is uncovered, but enough, so Mr. Pycok says, to enable him to recognise his mother. In the second the whole face of the spirit, with well-marked features, comes out most distinctly, so as to be palpably a clear likeness of somebody; and as Mr. Pycok recognises it without hesitation, we look upon this as the most valuable picture we have yet seen at Mr. Hudson's.

Mr. Pycok says that while the photographs were being taken the silk was on the floor in front of him by his feet; the only time he lost sight of it was when they all went into the dark room to see the plate developed; when they came out again, the silk was found stuffed into his wet umbrella. The drapery about the spirits "hangs" like silk, and looks different to the drapery in the other spirit pictures.

Here is another good piece of testimony:—

To the Editor of "The Spiritualist."

Sir,—Dr. Charles Cutmore, of Sussex House, Church-road, Upper Norwood, has given me the following account of how spirit photographs of his wife's mother and his own son were obtained some short time since. As he has given me liberty to publish the same, I send it you.

On Monday, the 15th April, Miss Cutmore, who is a very excellent normal clairvoyant, saw her maternal grandmother in the spiritual world, who requested her to tell her mother to take her to Mr. Hudson's on the following Thursday; for she had arranged to give them photographs of herself and of her grandson (Miss Cutmore's brother, aged about twenty-one years when he departed this life). No circumstances were to prevent their visit on the day named.

The day arrived. Mrs. Cutmore and her daughter went to Mr. Hudson's, and there unexpectedly met Mrs. Guppy, who, after a few friendly words had passed between them, with her usual kindness of heart, offered to act as "medium" for Mrs. Cutmore's friends. Mrs. Cutmore then "sat," and on the plate, by the side of her own likeness, appeared the figure of a handsome lady enveloped in a flowing robe, but with the face uncovered, and the features distinct and clear; so distinct, that mother and daughter recognised it as a good likeness of Mrs. Cutmore's mamma (the lady who had given her granddaughter the instructions to visit Mr. Hudson's studio): she has been a resident in the spirit-world now about seven years. Miss Cutmore then "sat," and upon her plate the figure of a well-formed young man appeared, whose features, however, were not distinguishable.

The foregoing is the more interesting, in consequence of the whole of the arrangements having been made in the spirit-world by their friends there; for neither Mrs. Cutmore, her daughter, nor Dr. Cutmore knew anything of either Mr. Hudson or Mrs. Guppy, except what they had read of them in the spiritual papers.

Dr. Cutmore, with the permission of his wife, sent me a copy of each photograph, and I can personally add my testimony as to the clearly-defined features of Mrs. Cutmore's mamma. C. W. PEARCE.

6, Cambridge-road, Kilburn, N.W.

MR. JOHN JONES ON SPIRIT PHOTOGRAPHS.

Mr. John Jones has sent us a letter, which we cannot print in full, because he makes some serious assertions without giving the evidence on which they are based. He is now very sceptical about spirit photographs. He says:—

SIR,—I desire to correct an error that appears in the narrative I gave in the April *Spiritualist*. The likeness was not my daughter Marion, as my son thought at the moment of the development of the picture on the glass, nor that of any member of my family.

* * * * *

That ghosts can be photographed, I firmly believe, but as I in a note to Mr. Hudson stated, "No ordinary Spiritualist will now be satisfied with less than an actual portrait of a deceased relative or friend." JOHN JONES.

Enmore-park, S.E.

If a gentleman refused to come to one of Mr. Jones's spirit circles unless Mr. Jones guaranteed that at that particular sitting he (the visitor) should have a communication from a deceased friend, Mr. Jones knows he could not give such a guarantee. Why then impose on Mr. Hudson terms he would not submit to himself? As only one eye and a bit of the nose is visible in the Marion picture, how is it that Mr. Jones and Master Jones are able to decide the question of identity with absolute certainty, and to decide differently? Mr. Hudson's photographs, we agree, must be rigorously examined, but, as some are certainly genuine, we have no right to give any verdict about the others without evidence.

In some of the photographs the spirit forms are graceful and elegant, in others they are strange, fantastic, and in some instances ludicrous. Miss Houghton has one very beautiful picture, in which a spirit, who somewhat resembles Katie King the younger, but is not

she, stands with closed eyes near Miss Houghton's upraised hand. Strangers, who have not seen the pictures, yet wish to get the most remarkable, could not do better than to obtain of Mr. Hudson single copies of those pictures in which the faces and features of the spirits are distinctly visible. Many of the pictures, in which the figures are draped, head and all, seem to be very unmeaning at present; some of these are wild and fantastic, and Mrs. Berry has a remarkable one of this nature.

Mr. Hudson's studio faces the north instead of the south, so that he is troubled with sunlight falling on the background; the dark room has cracks which let in diffused light, and in hot weather he is impeded by stains and marks on negatives. We have heard many complaints of his delays in the execution of orders, of letters unanswered, and so on. Photographs have been sold to the public, which the sitters had desired should not be so sold, and several negatives of which copies were wanted have been broken. It is to be hoped that all this is due merely to sudden pressure of work, and that a better system will do away with the many causes of complaint. Mr. Hudson should refuse to take any spirit picture except upon plates marked by the sitter, and should invite friends of the sitters into the dark room to see all the manipulations. As Spiritualists, we can necessarily only recognise as genuine those pictures which can be proved to be so, and Mr. Hudson, by doing as we have suggested, can prove that some of the pictures which it is possible to imitate, were, in his case, taken under test conditions. If he sells a certain proportion of real spirit pictures, which look like sham ones, and does not take the trouble to adopt means to prove their genuine character, the less Spiritualists have to do with his establishment the better.

With reference to those of the pictures which are undoubtedly genuine, how is it that the same mediums do not appear to be able to get them with other photographers? Has Mr. Hudson been the real medium all along? and when our known mediums were recruiting their powers with short walks in the fresh air, was it in reality Mr. Hudson whose powers had the benefit of the short rest?

MR. CROOKES AND THE ROYAL SOCIETY.

The *Daily Telegraph* of April 22nd, contained some letters which have passed between Mr. Crookes, Dr. Carpenter, Professor Stokes, and Sir Charles Wheatstone, about the false account of Mr. Crookes's last paper to the Royal Society, which Dr. Carpenter gave to the Chelsea Scientific Institution. Professor Stokes said in effect that he did not know what he had said to Dr. Carpenter, but that the latter had made some mistake. Sir Charles Wheatstone neither denies nor admits that he furnished Dr. Carpenter with the false information, but attempts to justify the untruths by quoting some other writings of Mr. Crookes's. Mr. Crookes points out that the other writings in question have nothing to do with the paper about which the misrepresentations had been made, and that even then Sir Charles Wheatstone had only quoted from those other writings little bits to suit his purpose, and left out certain other sentences linking together the parts he quoted. The sentences thus omitted, would if quoted, have shown that Sir Charles Wheatstone's animadversions had no justifiable foundation.

The following letters have passed between Mr. Crookes and the Royal Society:—

TO THE PRESIDENT AND COUNCIL OF THE ROYAL SOCIETY.

20, Mornington-road, N.W., March 30th, 1872.

GENTLEMEN,—I beg to bring to your notice the fact that on two recent occasions the secret proceedings of your council have been made public, contrary to the honourable and salutary practice which has hitherto prevailed.

In an article in the *Quarterly Review* (No. 262, p. 243), understood to be written by Dr. W. B. Carpenter, F.R.S., the reviewer says:—

"For this discovery he [i.e., myself] was rewarded by the Fellowship of the Royal Society; but we speak advisedly when we say that this distinction was conferred on him with considerable hesitation, the ability he displayed in the investigation being purely technical."

No one, it is clear, has a right to reveal what takes place in the private deliberations of the council. In the discussions about the eligibility of the various candidates for the Fellowship there must necessarily be a comparison of claims, a full consideration of the merits of each individual; not only must a man's intellectual powers be canvassed, but his moral and social character must be discussed. If, however, these discussions are afterwards to be revealed and published, no man's character, after his name has been put in nomination for the Royal Society, will be safe from charges founded on hearsay and imperfect evidence.

Again, on Friday, January 19th, 1872, Dr. Carpenter, in a Lecture at the Vestry Hall, Chelsea, speaking of a paper which has recently come before you, stated that—

"Mr. Crookes's second paper came before the Council [of the Royal Society] a month ago, and a committee of two was appointed to examine it. They gave in their report yesterday [Jan. 18th, 1872], and it was unanimously resolved that the paper be returned to him, as, in the opinion of the Royal Society, it was good for nothing."

Dr. Carpenter is not a member of your council; what he states must, therefore, if true, be the result of hearsay; and when the rejected paper was returned to me on January 18th, it was unaccompanied by any remarks tending to confirm the opinion attributed by Dr. Carpenter to the Royal Society.

I repeat, that if the private deliberations of the council of the Royal Society are to be made public in this informal and irresponsible manner, the character and scientific status of every member of the society will be at the mercy of any lecturer who may proclaim that he is in the secret of your deliberations.

That the worth of each paper treating of new and exciting topics should be the subject of minute and even personal discussion is from the nature of the case inevitable; but if portions of those discussions separated from the accompanying and modifying circumstances are to be published on no better authority than the perverted statement of one who pretends he has had reported to him the substance of the controversy, members of the Council will either withhold the free expression of their opinions, or their deliberations will go forth to the world distorted with the prejudices of invidious talkers.

Therefore, I respectfully beg the Council of the Royal Society will so deal with this matter as to deter, for the future, any Fellow from betraying and publishing deliberations which ought to be held inviolate.

I am, Gentlemen, your obedient servant,
WILLIAM CROOKES.

The Royal Society, Burlington House, London, W.
April 18, 1872.

DEAR SIR,—Your letter of March 30th to the President and Council of the Royal Society was laid before them at their meeting held to-day. They passed the following resolutions:—

"Resolved—(1.) That the President and Council regret that the statements in question should have been published, both because they are incorrect in point of fact, and because the unauthorised publication of the deliberations of the Council is contrary to the usage of the Society.
(2.) That the above Resolution be communicated to Mr. Crookes."

I am, dear Sir, yours faithfully,
G. G. STOKES, Sec., R. S.

Wm. Crookes, Esq., F.R.S.

AMONG THE SWEDENBORGIANS.

NUMBER FOUR.

THE services at the new Swedenborgian Chapel in the Mall, Kensington, have been carried on regularly since its opening. On Sunday evening the 5th of May, the Rev. Dr. Bayley, of whom mention has been made in these pages before, occupied the pulpit. His subject was a comparison of the state of heavenly and earthly existence, and how the one was essentially the standard of the other. Heaven, he said, ought not to be a state unknown to us; its essential principle was order, and in the individual a receptive condition for the influence of God's spirit. If such were the case with everything on earth, it would be heaven even here. There would prevail humility and love to the neighbour, which do not imply a thoughtless or lavish handing over of so many goods, but an exercise of justice and right towards every fellow creature. Nevertheless, he added, the state in both earth and heaven is and remains a progressive one. The better the man the more he approaches a state where more light will be granted him to take him higher and higher. Christ very aptly asked those who wanted to see the Father, "if his presence among them had not convinced them of the presence of the Father?" Even so heaven is not a strange or vague notion; we all know and feel its nearness at times and rejoice, and when it removes from us we have reason to repent, to turn, and to walk again in the ways called heavenly.

The new building, which is known as Palace Garden Church, was on Wednesday, March 20th, formally dedicated to divine worship according to the principles of the New Jerusalem Church. A considerable sum having been given by one person towards acquiring the property, and, to some extent endowing it, the Swedenborgians have thus gained a footing at Kensington. The Rev. Dr. Bayley conducted the consecration service of what will be in future his church especially, although his services are not altogether lost to the Argyle-square congregation where, after many years of labour, he is much esteemed and beloved. Of all on the long list of Swedenborgian preachers, he is, perhaps, the only one fit for and willing to undertake the task before him, that of convincing a new neighbourhood of the superior enlightenment to be derived from Swedenborg's views of religious life, of the existence of a spiritual world, and of the veracity of the great seer's statements concerning that world.

The novel feature noticed in the consecration service was the simple ceremony of placing a copy of the Bible open upon the altar, according to the liturgy,—“In token of the revelation at this day made of its spiritual sense, and as a sign that the doctrines to be taught in the church about to be consecrated are derived from the truths of the Word opened and understood.” The service, accompanied by hymns and readings, was followed by the indispensable tea meeting, after which the London New Church Association held their second general meeting under the presidency of the Rev. E. Austin. The subject on which addresses were to be delivered was, “The Spiritual Aspect of the Times.” The several speeches were agreeably interspersed with selections of somewhat hackneyed music.

Dr. Bayley remarked, in answer to the motion, that there is ample provision made in the West End for church-goers, that truth ought not to be confined to any one legal body as if it were their sole right and possession. Dr. Tafel spoke about the progress achieved in Germany. Recently a paper had appeared there under the title, *Wochenschrift der Neuen Kirche*, and it was the object by means of this publication to promulgate the views held by them. On the application of a body of men at Vienna, who formed the nucleus of a new church, to a minister of state, for the grant of the necessary permission to establish the sect in the capital of Austria, an encouraging answer was said to have been received, inasmuch as that minister asked the deputation “to increase the number of believers, and then call again.” Other speakers pointed out how from small beginnings the movement had sprung and expanded, how instead of one or two places of meeting, there were nearly a dozen in London, many more in the country, and a larger number still in the United States. The President thought the term “Swedenborgians” was not exactly accurate in its application to them as a body; he suggested “Christians of the New Jerusalem Church,” which would hardly seem an improvement on the shorter and more explicit designation. The services at the new church in the Mall, near Notting-hill-gate Station, are henceforth held on Sundays; in the morning commencing at eleven, and in the evening at half-past six.

THE last number of the *Westminster Review* has an article strongly in favour of Spiritualism.

PROFESSOR PEPPER'S entertainment about “Spiritual Manifestations” has failed, and it is withdrawn from his programme. Non-spiritualists saw that no sane mortal could ever mistake his experiments for the work of spirits, although he had the advantage of “manifesting” on his own premises, and at a distance from the observers. So many also among the listeners were found to believe in Spiritualism, that we are told that he and Mr. Tobin were beset by remonstrances at the close of every lecture.

FACTS FOR NON-SPIRITUALISTS.

THE phenomena seen at spiritual circles are so extraordinary, and so unlike those coming within the ordinary range of human experience, that it is quite right not to accept them on the testimony of others. Each individual should witness and test them personally, and believe nothing until the absolute knowledge is gained that denial is impossible.

EVIDENCE THAT SPIRITUALISM DESERVES INVESTIGATION.

The testimony of reliable and respectable witnesses that the phenomena of Spiritualism are actual facts, and not imposture or delusion, has of late years so accumulated as to possess very great weight. In the case of Lyon v. Home, Mr. Robert Chambers, Mr. C. F. Varley, Dr. Gully, Mr. and Mrs. S. C. Hall, and others, all made affidavits strongly in favour of Mr. Home.

It also came out in the evidence given at the trial, that Mr. Home had been the invited and unpaid guest of the Emperor and the Empress of the French, the Emperor, Empress, and the late Empress Dowager of Russia, the Grand Duke Constantine, the King of Prussia, the late King of Bavaria, the late King of Wurtemberg, and the Queen of Holland. Mr. Home says that all his life he has never taken a farthing of pay for his seances.

Mrs. De Morgan has written a book, entitled From Matter to Spirit (Longmans), where she gives many interesting particulars, the result of ten years' experience in Spiritualism. Professor De Morgan, President of the Mathematical Society of London, in his preface to the book, says:—

"I am perfectly convinced that I have both seen and heard, in a manner which should make unbelief impossible, things called spiritual, which cannot be taken by a rational being to be capable of explanation by imposture, coincidence, or mistake. So far I feel the ground firm under me."

Mr. C. F. Varley, C.E., F.R.S., the Atlantic Cable Electrician, has testified that Spiritual phenomena are produced by disembodied spirits.

Mr. John Bright, M.P., testified to Mr. J. M. Peebles, late American Consul at Trebizond, that he had seen some of the phenomena, and they appeared to be produced by spirits, though he was not sure on the point.

Dr. Hooker, in his opening address, as President of the British Association at Norwich in 1868, spoke very highly of the scientific attainments of Mr. Alfred R. Wallace, F.L.S. Mr. Wallace is an avowed Spiritualist. Professor Hare, of Philadelphia, the inventor of the Hare's Galvanic Battery, once refused to witness spiritual phenomena, alleging that Faraday's "unconscious muscular action" theory explained all the facts. A friend wrote to him detailing things he had seen which were inexplicable by that theory. Hare at once, like a sensible man, went to see for himself. The result was that he came into communication with some of his own departed relatives. He then made mechanical telegraphic machines, which were intelligently worked by spirits while the apparatus was screened from the sight of the medium, and he wrote a book recording all these facts. That book is now in the British Museum Library. Judge Edmonds, of New York, is another very eminent American Spiritualist, who has also written interesting books on the subject. Recently, in England, Viscount Adare has written a book bearing testimony to the truth of Spiritualism, and it has a preface by Lord Dunraven. This book is printed for private circulation only, which is an error in judgment. Valuable evidence in favour of Spiritualism is given by John Wesley and his family; for spirit rapping and movements of wooden materials by invisible agency occurred in their own house. Documentary evidence of what they witnessed was drawn up and signed on the spot, and is published in Southey's Life of Wesley.

Mr. W. Crookes, F.R.S. (editor of The Quarterly Journal of Science), Mr. Serjeant Cox, and Mr. William Huggins (Vice-president of the Royal Society), have certified that certain of the physical phenomena of Spiritualism are real. A scientific committee of professional gentlemen, appointed by the Dialectical Society, came to the same conclusion after two years investigation; their official report is printed in No. 26 of The Spiritualist. A work entitled The Book of Nature, by C. O. Groom Napier, F.C.S. (London, John Camden Hotten, 1870), has a preface by the late Lord Brougham, in which that eminent statesman says:—

"There is but one question I would ask the author, is the Spiritualism of this work foreign to our materialistic, manufacturing age?—No; for amidst the varieties of mind which divers circumstances produce, are found those who cultivate man's highest faculties;—to these the author addresses himself. But even in the most cloudless skies of scepticism I see a rain-cloud, if it be no bigger than a man's hand; it is Modern Spiritualism."

In addition to the above evidence, there is the testimony of numbers that the modern spiritual manifestations are realities. Mr. Hepworth Dixon in his New America estimates the number of Spiritualists in the United States at rather less than three millions, and this is about the lowest estimate that anybody has made. There are no accurate statistics, and different authorities vary in their estimates from three to eleven millions.

HOW TO FORM SPIRIT CIRCLES.

An experimental trial at home, among family friends and relatives, often gives the most satisfactory evidence of the reality of spiritual phenomena. At the same time, as no fully developed medium is present among those who have never obtained manifestations before, the probability is that there will be no results. Nevertheless, it is a very common thing for striking manifestations to be obtained in this way at the first sitting of a family circle; perhaps for every one successful new circle thus started without a medium, there are six or seven failures, but no accurate statistics on this point have yet been collected. When once manifestations have been obtained they will gradually increase in power and reliability at successive sittings. The following is a good plan of action:—

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

Wet, damp, and foggy weather is bad for the production of physical phenomena.

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

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

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

5. Before the manifestations begin, it is well to engage in general conversation or in singing, and it is best that neither should be of a frivolous nature. A prayerful, earnest feeling among the members of the circle is likely to attract a higher and more pleasing class of spirits.

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

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

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

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

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Table with 2 columns: Title and Page Number. Includes Baron Kirkup on Psychic Force, The Systematic Appearance of Spirits in London, The Royal Institution—Dr. Rutherford on the Nervous System; Demonology, Mr. Gerald Massey on Spiritualism, Miss Florence Cook's Mediumship, CORRESPONDENCE—Healing Mediumship; The Efficacy of Prayer, Spirit Photography—How Sham Ghost Pictures can be produced, Mr. T. Slater on Spirit Photographs; Mr. T. Blyton on Spirit Photographs; Mr. B. Coleman on Spirit Photographs; Mr. W. Harrison on Spirit Photographs; The Photographic Journals on Spirit Photographs; The Conditions of obtaining Spirit Photographs; Recognised Likenesses of Deceased Persons; Mr. John Jones on Spirit Photographs.

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