

The Spiritualist.

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

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HOW DO SPIRITS LIVE?

WHEN this journal first made its appearance, it approached Spiritualism just as any scientific man should approach a subject of which he is totally ignorant, namely, by collecting accurately observed facts, with no prejudice or bias whatever respecting them, and with no hastiness in drawing conclusions from the evidence. The result was that in process of time enthusiasts who found little but facts in these pages, and who believed that Spiritualism was going to regenerate the world forthwith, and "friends of humanity" with their heads too high in the clouds to recognise the practical value of plodding, hard work, began to denominate this a "phenomenal journal," incapable of appreciating the high and mighty tendencies of Spiritualism, and with no soul above the regular recording of wonderful manifestations, just as one might perseveringly note down remarkable developments in continuous conjuring. Nor were these prevalent ideas of the superficial, worth the trouble of refutation, since time in the long run proves all things. Hard study of the facts themselves soon made it evident that the assumed Spiritual revelations, were usually more or less unconsciously coloured by the mental nature of the medium through whose instrumentality they were of necessity given, also by the bias and opinions of his attendant spirits, so that the majority of spirit messages consisted of a mixture of the thoughts of the medium with the thoughts of disembodied spirits; a third ingredient in the conglomeration was also introduced, in the shape of errors incidental to the process of mental telegraphy. Hence, it became evident that the political, social, and other reforms which our kindly critics were publishing to the

world as "the teachings of Spiritualism," were simply their own private and particular notions, stimulated by the opinions of their personal friends out of the body. Such teachings do indeed proceed from sections of the spirit world, but not necessarily from the spirit world as a whole; in short, the only genuine universal truths of Spiritualism are those spiritual, mental, and scientific facts, which are as universally unquestionable as the statement that a straight line is the shortest distance between two points. There are some very good ideas in Swedenborg's writings, which are often promulgated as "the teachings of Spiritualism," but in time the ordinary scientific method of investigating the phenomena will enable students to point out with considerable certainty what proportion of his experiences were really spiritual, also what proportion were influenced unconsciously by his own mental nature, and by the errors incidental to the method of telegraphing the ideas which spirits were evidently trying to force through his brain into our lower world.

The result of the slow but sure method of investigating in accordance with the principles of positive philosophy is, that of late we have been enabled to publish some of the laws which govern mediumship and the development of the phenomena, also to point out a great error made by such an experienced observer as Mr. Serjeant Cox, in his published statement that mediums have no characteristics distinguishing them from other people. Spiritualism is more a mental than a physical science, and those who study mental peculiarities can tabulate the characteristics which differentiate physical mediums, and that, too, with very great certainty. After this self-congratulation over a few of the results of several years' hard work, we cannot help—

Feeling adown the small o' the back
 That gentle warmth which creeps upon us, when
 We know that we have said a good thing,
 Although the vain world
 Never can, and never will.

Washington Irving tells a story setting forth how a man took a run of five miles to jump over a hill, but when he reached the bottom he sat down to rest, and then walked over at his leisure. In like manner, a rather long run having been taken in the preceding remarks, there may be no harm in beginning to approach the question printed at the head of this article, namely, "How do spirits live?" The answer is, that as yet we have not sufficient data to enable a satisfactory reply to be given.

Nevertheless, the question has become divested of a proportion of its difficulties. If a butterfly attempted to teach a caterpillar about its life, the latter might doubt, to begin with, whether the glorious being perched before it upon the cabbage stalk had ever been a caterpillar at all; just as some people can scarcely believe in spirit intercourse, at the very moment that its reality is being made evident to all their senses. But if the butterfly began to talk of trees and houses, railway engines and carriages, and new vegetables which were not cabbages, such for instance as roses, it would be sheer nonsense and utterly incomprehensible to the poor caterpillar, who would simply go mad, if he unwisely attempted too earnestly to grasp ideas which, if assimilated, might be of little use to him while in the rudimentary stage of existence. In like manner are mortals perplexed when a few of the powers of spirits are practically unveiled. For instance, when a clairvoyant in London sees events taking place at the same

moment in Glasgow, there is no denying the fact, but the acceptance thereof is a heavy mental strain, and a blow to preconceived ideas of the inherent nature of things. And when events of the future are revealed, in minute detail, in advance—of which there are occasionally most startling instances in Spiritualism—the intellect is tempted to deny the fact, even when it is legitimately completely undeniable. Under these circumstances Spiritualists are but in the position of the caterpillar to whom the butterfly has succeeded in imparting but one thousandth part of the total amount of truth it knows. The butterfly, again, may have its mode of expressing its thoughts changed from the method it employed while in its rudimentary stage of life, just as spirits say that they have new modes of expressing their thoughts to each other; so here, again, a great source of difficulty and error besets spiritual telegraphy. It is good, however, that there should be such a deep gulf between the two stages of existence; could we learn all about spirit life now, we might be tired of the new life before entering it, and it is well that it should burst upon us with all the novelty and freshness with which our lower world bursts upon the gaze of a child.

Spirits communicate chiefly by mesmerising the medium, and trying to give lessons by vision, speech, or other methods. The medium may believe these things to be objective realities, whereas they are often but symbolical teachings. Swedenborg taught that the next world is analogous to a great man. Is it not so with this world? Do not the more intellectual people gravitate of necessity to the head, and the sensual material people—who are obliged to do the physical hard work—to the feet? And if the latter attempt to rise violently and suddenly to the head, without self-improvement, are they not of necessity hurled down again by irresistible laws? Yet the spiritual and universal truth which burst into a sensuous form in the brain of a Swedish medium, perhaps to his own misguidance, may be a subject of amusement to Anthropologists densely ignorant of psychology, or be held in undue reverence as a literal fact by an unintelligent Swedenborgian.

Many of the difficulties which beset spirits in their attempts to convey spiritual truths by vision, are considered by Mrs. De Morgan in her book *Prom Matter to Spirit* (Longmans). She tells, and tries to explain, how spirits have through many English mediums, symbolised their passage to the next world, as analogous to the crossing of a river, and Dr. Reid has just announced that medial revelations of the same kind are common among the North American Indians. When a spirit mesmerises a seeing medium, what the spirit thinks the medium sees, and if the medium accepts the pictorial teachings as objective realities, the unfortunate spirit, attempting to communicate ideas about spirit life, cannot help, though he may regret, the mistakes of the medium and his friends.

Notwithstanding all the difficulties besetting the method of communication, the spirits have succeeded in proving that the better lives men lead on earth, by doing good to everybody and everything, the happier will they be hereafter; that sorrow and trouble result from evil deeds, not as arbitrary punishment, but by a process of natural law; that the angels in heaven and upon earth are happy in proportion to the goodness and usefulness of their lives; and that there is no eternal punishment. When the caterpillar has learnt these and a few other essential truths, let him put them in practice,

crawl down his cabbage stalk, cease wasting his time in unnecessary conversations with butterflies, and do his duty in that state of life into which the cultivation of the ability and intellect given him by God enables him to place himself.

A TRANCE LECTURE.

Last Sunday week Mr. J. J. Morse, gave an inspirational address in the trance state, to an unusually large body of listeners, drawn together by the public interest felt in the lectures of this well-known medium.

Mr. Gannev, who presided, read a chapter from the Bible, after which there was some congregational singing. The president; then stated that during the few months he had known anything of Spiritualism, a new life had been opened to him; some seven or eight of his friends had become mediums; through their instrumentality he and others had learnt much without encountering the dangers incidental to paid mediumship, not that he wished to say anything against paid mediums as a body, the labourer being worthy of his hire. Spiritualism ought not to be a thing of mere wonder-hunting, but should be used to stimulate and develop the ideas of men, also to prove the immortality of the race.

Mr. J. J. Morse then passed into the trance state, and under the influence of the controlling spirit said that all men who desire to be happy, must come into contact with the divine and immutable principles of truth; happiness depends upon living a harmonious life in accordance with those principles, which every man must search out and study for himself. The majority of people are inharmonious, consequently unhappy. Why is this? Who is answerable for this state of things? Sorrow, and care, and suffering, pass their blight over thousands of hearts, and how hard it is that those who labour most for the good of society, can, as a rule, snatch but a few hours of rest from incessant toil. So far as man has prevented his brother from receiving his due meed of sunshine, so surely, before the bar of eternal justice, shall he suffer for it. How is it, when we have so many paid and appointed ambassadors from the Loving Lord, that they have failed in their work, the failure being demonstrated by the sufferings of humanity? They have failed in their teachings about earthly life, and what do they know about the next one? If they taught the truth, that death was no terror, but a natural process raising men one stage upwards, what a world of sorrow they might remove. Although the world is in deep darkness, the intellectual fetters have been stricken from the hands and feet of men; many of the world's possessions are rich and glorious; never before has science drunk so deeply of the mysteries of mother nature, or revealed so much for human benefit. But when any truth is revealed strongly opposed to the preconceived notions of science, she joins in the work of treading it down; it is good that it should be so, for if there were no opposition, evidence would be less rigidly examined, and the foundations of knowledge would be less completely proved from every point. Ask the world's authorities where men will go to after death, and they cannot give a satisfactory reply. The man versed in earthly science can give no answer. Still, we would not rail at scientific men; they have served good and useful ends, and directly they see the value of Spiritualism to themselves they will accept it; it is good it should be so, though it seems selfish; but it must be remembered that self-improvement is the basis of all improvement. Men of science know so very much about matter, and with this great knowledge of what lies on the surface, many of them think that there is nothing beneath; yet the true philosopher is aware that it is utterly impossible for him to know everything, in the short space of three-score years and ten. Bright and happy spirits, who have dwelt in other states of existence for centuries, acknowledge that they know little, and that universal nature is a great enigma to them still, so why should the mortal student hesitate to admit that there may be "more things in heaven and earth, than are dreamt of in his philosophy?" Spiritualists have the advantage not only of knowing many truths about the life to come, but of appropriating the other truths discovered by men of science, so are doubly blessed, while materialistic philosophers have but the half of these advantages. The truly happy man is the truly intelligent man, though there is a kind of happiness associated with low and sensual tastes; the pleasures of the mind and the enjoyments of the soul do not die, but live for ever, and may always be brought to the surface to increase the happiness of others. At present the drawing into the

human mind of facts outside it, is supposed to be the beginning of knowledge, but the very reverse is the case; the true way of beginning to acquire knowledge is to improve the physical structure of the body, so that the eternal spirit within, may be furnished with a fitting instrument to find full expression in the world without. Book learning is good; it is the stored-up experience of ages; but the primary clearing away of defects in the bodily structure places the individual more in contact with great principles, the knowledge of which is the root of true happiness. One man loves to reach up to God through scientific facts; another through the alleviation of the sufferings of his fellows; whilst others love to try to reach the Throne by searching out spiritual truth; so we find that the great moving power of the human soul is love—a love that ever urges the soul onwards and upwards, to learn more of the Infinite Heart of the universe. Spiritual truth is at a low ebb. The most intelligent religion the world has yet seen, consigns a man to the tomb “in the sure and certain hope of a speedy resurrection.” Truly the resurrection is speedier than the teachers anticipate, for every worm that comes to the surface, may contain a part of the departed brother below. The loving living soul is *not* buried with the material body placed in the ground. You will carry your loves beyond the grave, and remember your old friends, your wife, your children, your baker and your butcher, and your neighbour over the way. If it were not so you would lose your own identity and be changed into somebody else, for recollection of the past is an element in the establishment of personal identity. A little thought will show that it must be so. In the after life you will find, not only that you will remember the friends you have left behind, but that, if you give work to the matter, there are facilities for returning, for knocking chairs and tables about, and for entrancing mediums; in short, that if you wish to return, there are means for the gratification of that legitimate desire. God never allows pure desires without furnishing some means for their gratification, just as He never creates an organ without a function. We hear many objections to Spiritualism. One of them is that great men do not take it up—that Lord This and Dr. That will have none of it. Friends, so long as you go lord hunting, or blindly following popular leaders and precedents, so long are you likely not to find much in the shape of truth; you had better cease running after this or that Lord Tomnoddy, and give time to the end of your days to the putting of your own houses in order; if you do this, you will be recognised by future generations as the saviours of the race. It is said that Spiritualism has effected nothing very grand in twenty years; but how about the other teachings which have been in the world for two thousand years, and proved a failure? As the infant scholar is unprepared to receive the higher truths, so is the human race at present unprepared to receive the higher truths which will come through Spiritualism; when Spiritualists desire to receive purer spiritual food, the supply will meet the demand. It is alleged that an insignificant order of spirits communicate, that the disembodied usually talk twaddle, talk the very height of absurdity and the very bottom of nonsense (Laughter). Spirits may justly reply to this by pleading “Guilty, with extenuating circumstances.” In truth, the large proportion of rubbish is not entirely our fault; everybody knows that the questions put by mortals at spirit circles are rarely either profitable or pleasant, but the questions are put, and we give the answers. When the phenomena of Spiritualism are chiefly sought after as a fashionable after-dinner entertainment, and physical wonders are most in demand, when the higher, and holier, and purer spirits chance to be present at such circles, is the scene likely to be attractive to them? Yet, borne by the impulse of love, they are occasionally present at such scenes, for they mean to make humanity better and happier in spite of itself. (Applause.) We speak these words in all kindness, and our friends now present know them to be true. Just as is the nature of the aspiring mind, such is the character of the influx which goes thereto. But, with all its drawbacks, Spiritualism is bringing down to humanity principles which men could not have learnt from any other source. Your desires should aim high; even if you miss the mark at first, in the end success will crown your efforts, for mankind can bring down the highest and noblest wisdom from the higher life, when it makes the attempt, but humanity is not yet in a position to receive all the truths which Spiritualism can bring. A strong objection to Spiritualism is, that about eighty-five per cent. of the messages are unreliable; still, the remainder are trustworthy. What kind of work can be done by an engraver at his bench with a blunt tool? If the disembodied have an angular, untrained, and eccentric medium to

act through, how can successful results be expected through such an instrument? You have given more attention to the reception of the communications than to the care, and training, and purifying of the instruments through which they come, and have not tried to instil into their minds all harmony, truth, and happiness. This is a great point, and will be recognised as such in the future. When Spiritualists do their proper share of the work, then will experienced observers cease to assert that eighty-five per cent. of the communications are unreliable.

There was a collection at the close, the whole of which was kindly given by Mr. Morse as a contribution towards the reduction of the expenses of the Sunday evening meetings. Without any disrespect to Mr. Morse, it may be stated that the addresses he delivers in the trance, are very considerably higher in their nature than any he is able to give in his normal state.

SPIRITUALISM IN AUSTRALIA.

THE *Bendigo Evening Star*, of February 17th last, gives a report five columns long, of another lecture on Spiritualism, delivered by Mr. W. C. Denovan, in the Rifles Orderly Rooms, at Sandhurst, Australia. Mr. Denovan, in the course of his remarks, said:—

“Every day is teaching us how little we really know concerning ourselves and the wonders of creation. It is, no doubt, a hard matter for many highly educated minds to believe in the doctrine of the immortality of the soul; but they have had before now to unlearn many things which they supposed were as true as mathematical truth, and will have to do so again. We are not to blindly follow the lead of the scientist who clings to his darling idea of matter being the first and only cause of all things, as a child does to his rocking horse; because God has bestowed upon us reasoning faculties which enable us to think and know differently. Plato and Pythagoras, as well as the so-called inspired penmen of the Bible, taught that the world was flat instead of round, and that the sun moved round it; instead of it—as the brave Galileo demonstrated—moving round the sun. Some highly respectable journals in England, supported by men of science, laughed at and ridiculed the idea of people travelling by rail, or crossing the ocean in a steamboat; yet all these things have been accomplished, and millions travel by both these means. And now, to meet the commercial requirements of the old and the new worlds, a telegraphic girdle encircles the globe. Who, in the presence of such facts as these, will have the hardihood to assert that God’s omnipotence cannot extend to the perpetuation of the lives of all his creatures beyond the present life? There may be more truth in the Darwinian theory of creation than many people suppose. It most certainly harmonises with the law of eternal progress, which we see at work everywhere. When we take into consideration the fact of the infinite magnitude of creation, with its countless worlds all controlled by the hand of Divine wisdom and power, we are lost in wonder. With our poor finite comprehensions we may not be able to solve the complex problem as to how the spiritual power of the Creator was formed; but when we look around us and see this planet in which we live, travelling in its orbit with a speed fifty times greater than that of a cannon ball, and yet sustaining in life myriads of living creatures, who are a mystery to themselves, can we doubt the existence of the spiritual power of God—the Soul of the universe? Says Professor Hare: “The existence of governing reason in this universe has always appeared to me as evident as the matter which it controls.” Let our materialist friends, then, be slow to reject the evidences of the truth of Spiritualism. Let them do with this question, as they do with those other questions which more immediately interest them, subject it to a rigid and patient investigation; and by the same law of evidence which enabled them to believe that an insect can emerge from a chrysalis into a full-blown butterfly, namely, the evidence of their senses, will they learn the fact, that they and all mankind, when the change called death comes, shall enter upon a higher state of being. With materialists and free-thinkers, all progressive Spiritualists have much in common. With them, Spiritualists enthrone reason above blind faith. They demand evidence first before giving their faith, faith following as the result of the other. They join with all liberal minds, whether in the Christian Church or out of it, in subjecting everything to analysis. Their watchword is—“Progress.” Spiritualists say, in the language of the Duke of

Somerset, "Men who have been carefully trained to distrust authority, and to rely for the acquisition of knowledge upon experiment, analysis, and patient research, cannot subsequently divest themselves of a habit of mind which has become a part of their nature. They must either suppress and relinquish all religious thought, or they must apply to the records of revealed religion the same spirit of investigation which has already re-opened the sources of history, and extended the domain of science." This position, though it may be and is assailed by the clergy, is an impregnable one; and as education becomes the heritage of all, it must of necessity be the popular one. Spiritualists desire to respect the consciences of all, but openly proclaim on the housetops their rejection and disbelief in all the leading tenets of orthodoxy. They reject the story of the Fall. They denounce as blasphemy the horrible doctrine of a devil rampant and an endless hell, refusing, in the words of Gerald Massey, to "accept the notion that God cursed the whole creation on account of the trespass of one man and woman." They substitute God's law of progress for that of the vicarious sacrifice; and whilst discarding the doctrine of the Trinity, believe in the beautiful philosophy of Jesus as a Divine code, which, if men would but follow it, would lead to happiness here and hereafter. They also teach the gradual substitution of the authority of the parents and schoolmasters for that of the clergy, honestly looking upon the clerical order as one of the remnants of the old systems of Government—a sort of moral police—which the growing intelligence and self-respect of the people will soon enable them to do without. The progressive Spiritualist is courageous enough to stand up and tell the whole Christian priesthood that they must either ally themselves with the progressive spirit of the age, or become reconciled to the fact of their authority and influence being gradually sapped and destroyed. People are beginning to see that practical religion—the religion of love and good works—is of far more importance to humanity at large, than a mere adherence to old systems of belief or articles of faith, which have served their day and generation, but which, as man progresses in a knowledge of the laws of his being, and rises higher in the scale of civilisation, are no longer adapted to either his aspirations or his circumstances. There are at this moment vast forces of men and women, both inside and outside of all religious systems, and belonging to all sections of society, convinced that the time is ripe for sweeping changes both in Church and State; and these forces have long ceased to believe in the necessity for keeping up an immense army of professional preachers. These forces—heretical in the eyes of the Church, no doubt—believe that the schoolmaster is a far more useful person to society than the clergyman, and Spiritualists join with them in this opinion, and in helping forward the noble work of reformation and education. But Spiritualists believe, at the same time, in the necessity for training up the young in a simple love of God the Great Father of all, and in teaching them beautiful lessons of virtue and religion.

Mr. J. M. Peebles ended his work in Australia in the middle of January last. A purse containing £183 was presented to him in the Prince of Wales's Theatre, Melbourne, on the 12th January, also an additional sum of £23, the proceeds of a collection. The monetary gift was accompanied by an address, read by Mr. Charles Bright, the chairman, as follows:—

To James M. Peebles, Esq., Author and Lecturer.

DEAR AND RESPECTED SIR,—We, the Spiritualists of Melbourne, are desirous, ere your departure from the colony of Victoria, to record in a form which may be to you an ever-present and pleasing memento, our high appreciation of the valuable services rendered by you to the cause of Spiritualism and free religion during your sojourn of nearly three months amongst us. Before your arrival the products of your able pen had afforded us much gratification and profit. We have now enjoyed the further satisfaction of your private friendship and public instruction, and can truly say that our regard for your personal worth is only equalled by our admiration of the force, earnestness, and eloquence of your platform utterances. As the pioneer in Australia of American spiritual missionaries, you have had to encounter opposition, obloquy, and malignant misrepresentation, such as are ordinarily meted out by the world to those who lead the van of religious reform. We cannot adequately eulogise the patience displayed by you under this persecution, and the calm dignity with which you have at length succeeded in partially living it down. The thousands who have flocked to hear your later

expositions of the spiritual philosophy, and the evident delight with which they have listened to your rationalistic teachings, furnish the best assurance that your labours have not been in vain. When your angel-directed pilgrimage around the globe is concluded, and you are once more seated by your own fireside, with the loving partner of your life's joys and sorrows, a glance at this testimonial will remind you of the many sympathetic hearts you leave in Australia, and will tend to convince you of the fact that your noble, self-sacrificing work has, through the blessing of our infinite Spirit Father, been crowned with no stinted measure of success. Ever remember us, dear Sir, as your affectionate friends and brethren. Signed on behalf of the Spiritualists of Melbourne, —John Ross; Thomas W. Stanford; Charles Bright; Andrew Dempster; H. Brotherton; H. Sanders; G. A. Stow; J. B. Motherwell, M.D.; John Carson; John McIlwraith; George Addison, M.D.; W. H. Terry."

THE PSYCHOLOGICAL SOCIETY OF EDINBURGH.

ON Wednesday, last week, at the ordinary fortnightly meeting of the Psychological Society of Edinburgh, Dr. G. B. Clark presided.

The following members were balloted for, and unanimously elected:—*Ordinary Members:* Mr. Henry Anderson, 16, India-street, Edinburgh; Mr. Charles William Doyle, and Mrs. Doyle, 1, Blackwood Crescent, Edinburgh. *Corresponding Member:* Mr. William H. Harrison, Wilmin Villa, Hernehill, London. *Honorary members:* Mr. William Crookes, F.R.S., editor of the *Quarterly Journal of Science*, and of the *Chemical News*; Mr. Edward William Cox, Serjeant-at-Law, Deputy-Judge of Middlesex; and Mr. Alfred Russell Wallace, F.R.G.S., British Museum.

The reading of a paper on "Impressions" by Mr. J. D. Morrison, M.A., and of another by the president on "The Planchette," was postponed till the next meeting.

Six new members were proposed and seconded, and will be balloted for at the next meeting.

The reports of five sub-committees were read and discussed, including the following:—

REPORT ON THE MEDIUMSHIP OF MR. DAVID DUGUID.

The members of the Newington Sub-Committee of the Psychological Society of Edinburgh having accepted a most kind invitation given by Mr. James Bowman, photographer, Glasgow, to witness the very extraordinary phenomena which usually take place in the presence of Mr. David Duguid, they proceeded to Glasgow on Wednesday, the 23rd of April last, for the purpose of reporting to the Society the results of their investigations.

With that large-heartedness which is always the characteristic of a philanthropist and an enthusiastic lover of truth for its own sake, Mr. Bowman, after showing us every conceivable attention at his own home, conducted us to the house of his friend, Mr. Duguid.

Mr. Bowman having introduced us as a Sub-Committee of the Society, anxious to investigate the phenomena, Mr. Duguid received us with all becoming courtesy, and seemed most anxious on his part that everything should be exactly as we wished. Requesting him to make no difference on our account, Mr. Duguid laid on the table the usual artist's materials. Turning to the easel he adjusted the frame on which was stretched a piece of cardboard, nine and a-half inches long, by six inches broad. Sitting down, somewhat sideways to the company, on an ordinary chair, and looking towards the left-hand edge of the front of the easel, Mr. Duguid seemed to have his eyelids *forcibly* closed by some unseen influence. This influence continuing till his brain became fully affected, he appeared to entirely lose his own individuality, and, for the time being, to become somebody else. Strengthening this impression, if not substantiating the position, he seemed to somewhat strangely look at himself, and to wipe off from his eyelids something which offended his eye, or something he desired to get rid of. Or it may be that, instead of what appeared to us the using of his fingers to dissipate some disturbing influence, the very first act of his mediumship was to use his fingers as a mesmerising instrument, whereby to directly mesmerise more deeply his own individual sense of vision, so that through him the seeing power of the spirit purporting to act through him might not be interfered with. This preliminary gone through, Mr. Duguid rose from the chair an apparently different man, or like a somnambulist bent on some particular purpose, and at once proceeded to carry out the bent of his inclination; but before doing so it was observed by all the company that while to some one at a

little distance off he bowed, he shook hands with somebody close by. Failing to understand this, we enquired for particulars, when Mr. Bowman informed us that the greeting was not at all addressed to us, but to his spirit friends, who, along with us, were watching the progress of everything. Mr. Duguid now walked directly up to the easel, and, somewhat to our surprise, at once shifted the frame considerably higher up, as if the spirit painter were taller; then turning to the table, he proceeded to arrange some dozen of brushes, and lay out in order about twenty different colours. Lifting a pencil, he returned to the easel, and at once began to sketch, with great rapidity, his outlines on the cardboard. Marking for some minutes the progress of the sketching, the gas was entirely put out. Listening, we heard the pencil running over the paper at a great rate, in much the same way as we had seen as well as heard in the light. This movement of the pencil ceasing, we concluded that the sketching had been finished, and accordingly we lighted the gas to make certain. We were not mistaken, for not only was the sketch entirely finished, but the brushing in of the background entered upon, so that what we took for his cessation of work was due to his standing quietly at the table, mixing his colours, and arranging his different combinations of tints. Noting, as nearly as possible, the colours on the palette before he began, we observed several new combinations of colours, which most certainly were not only mixed, but *matched* in the total darkness. Timing this stage of the proceedings, we again turned off the gas, and heard the brushing go on in the total darkness, not only quite as well as in the light, but, in all probability, all the better for the darkness. During this darkness Dr. Clark called the attention of all present to a very beautiful light immediately above the medium's head, which we all more or less distinctly saw. After a little, we again lighted the gas, and found the picture nearly finished. Mr. Duguid then worked at it some minutes longer, when, looking attentively at it for about a minute, he rather suddenly stopped working. Timing this painting, we found that, from the time he began sketching with the pencil till the time he finished with the brush, thirty-three minutes only had expired.

Mr. Duguid now took his seat about ten inches from the table, and from a small box lying on the table took three small white cards. Raising these cards to his mouth he breathed over both sides of them, then tearing off a corner of one he handed the corner to Mrs. Morrison, and doing the same thing to another he handed the corner of this second card to Miss Clark. Raps were then heard—which are understood to be a signal for darkness—and with these raps came to Mr. Morrison the strongly impressed desire to hold the medium's hands, when simultaneously with the gas being extinguished came the request through the medium to "hold the medium's hands." Dr. Clark, as if also impressed, asked Mr. Morrison to hold the medium's left hand, and Mr. Bowman to hold his right, which both at once instantly did. While the medium's hands were thus securely held, we distinctly heard the fall of something like cards on the table, and at the same time three raps, which being interpreted to mean "light the gas," we did so, when, on the table, lay before our wondering eyes two of the three corner-torn little cards, on each of which had been painted, in lovely oil colours, a beautiful landscape, the execution of which two pictures, including the third one—found the next day sticking within the globe of the gas lustre—had only occupied about twenty seconds, being something less than seven seconds for each. While pleading our utter inability to in any way explain this seeming miracle, we desire to inform our investigating friends that these little paintings, executed within seven seconds if done by one artist spirit, or if done by three separate spirit artists not more than twenty seconds, were thrown on the table with the painted sides uppermost, and quite *wet* from the brush. On comparing the cards with the corners, which, from the moment they were torn off never left the hands of either of the ladies, each card was found to exactly and perfectly fit the corresponding corner belonging to itself, and not at all either card with either corner.

We next resolved to sit for further manifestations, when, in about five minutes after doing so, we had the usual tipping, rapping, &c., which were followed by the more unusual phenomena of levitation, inasmuch as at the end of seven minutes from the time of our sitting, the table rose right off the floor, and floated up to about eighteen inches; and in a few minutes more, as if to confirm the fact, it again rose full two feet, being six inches higher than the first. In about two minutes more we heard the fall of something on the table, which, on lighting up the gas to investigate matters,

was discovered to be due to the fall of the card-box from somewhere above the table, and from the sketching pencil picked from the pocket of the medium. Lying on the table, beside the card-box and the sketching pencil, were found two sketches in pencil, no doubt executed by the same clever intelligent spirit or spirits.

The gas being again put out, we had some more table movements, but more particularly the exhibition of what are called spirit lights and spirit perfumes. The first light was seen above the medium's head; the second light between the medium and the fire-place; the third light between Mrs. Morrison and Miss Clark, which light was seen to nearly light up the entire left side of the former lady. This light was observed to intensify, and, after sitting some little time on Mrs. Morrison's left shoulder, to finally settle over her head, from which point it passed away. During the exhibition of this light, on the other side of the room from the medium, Dr. Clark thought that he could see in this third light a kind of clouded outline of a spirit form. Immediately after this remark, it was discovered that to Mrs. Clark was given the first impression of the presence of perfumes, which being wafted over both hands of Mrs. Morrison, were in about a minute more felt all over the room, from the extension of the breeze which first brought so much refreshing delight to the sitters. Mrs. Morrison thinks it her duty to remark that, although she did not herself see the particular light observed by all others to be attendant on her, she felt at the time of the observation by others that her whole system was suddenly made lighter, as if something had removed the ordinary atmospheric pressure, or had reduced it to a minimum. The fourth light was seen to somewhat dance between the ceiling and the table, on which table it seemed to rap. During the time we were sitting in total darkness, and while the lights were playing all over the room, we heard a subdued muscular voice, which being recognised by Mr. Bowman, as a voice he had heard before, was asked the question whether a conversation could be carried on, when we were informed in the direct spirit voice, that, for want of sufficient power in the room, no further manifestations could be given.

The Society will thus see that at this *seance* the committee had not less than eleven distinctly different forms of manifestations:

1. We had spirit painting through the medium, David Duguid, as in the picture 9½ by 6.
2. We had *direct* spirit painting, as in the little pictures, 2½ by 1½.
3. We had table tipping.
4. We had table rapping.
5. We had levitation as in the floating up of the table twice from the floor, and of the card-box to the ceiling.
6. We had the removal of property from one place to another, as in the removal of the cards from the card-box, and of the sketching pencil from the pocket of the medium, and of both to the table.
7. We had Mr. Morrison mentally impressed to ask for the liberty to hold the "medium's hands."
8. We had the request instantly granted by a message through the medium to "hold the medium's hands."
9. We had five spirit lights, and, if the "five gateways" of knowledge into our worthy president's brain be at all trustworthy, we had also some approach to the spirit form visible with us as well.
10. We had the most delightful perfumes.
11. We had the direct spirit voice talking to us and answering questions.

Reported on behalf of the Sub-Committee.

J. D. MORRISON, M.A., *Reporter*.

THE HAUNTED HOUSE IN BERKELEY-SQUARE.—At the Marlborough-street Police-court Mr. Knox, the collector of St. George's, Hanover-square, applied to the magistrate for a warrant of distress against the goods of a gentleman named Myers, occupying No. 50, Berkeley-square, for neglecting to pay the taxes now due. The house in question is known as the "haunted house," and has occasioned a good deal of speculation amongst the neighbours. Mr. Knox said that he believed that the neglect to pay the taxes arose on the part of the owners from eccentricity, but, as he frequently came to that court for warrants of distress against the poorer class of tradesmen, he must ask for a warrant against a reputed rich gentleman. A person who was understood to come from the owner wished for time before further proceedings were taken. Mr. Knox said the matter was with the collector; if a warrant were asked for, it would be granted. A warrant was then issued.—*Weekly Times*, May 4th.

SEANCE AT MRS. GREGORY'S.

LAST Tuesday night a private *seance* was held at the house of Mrs. L. Makdougall Gregory, 21, Green-street, Grosvenor-square, W. Our readers know full well what good work in the cause of Spiritualism has been done by Mrs. Gregory, as well as by her husband, the late Professor Gregory, F.R.S.E., of Edinburgh, so it is pleasing to be able to state, that, after a winter's visit to Italy, Mrs. Gregory has returned to London improved in health, and recommenced her self-appointed task of making converts to Spiritualism, among the members of the educated section of English society.

Among her guests, last Tuesday night, were the Rev. Mr. Haweis, Mrs. Haweis, Mrs. General Ramsay, Miss Ramsay, Mr. Charles A. Hanbury, the Rev. Dr. C. Maurice Davies, Miss Katherine Poyntz, the Rev. Mr. Short, the Rev. Dr. Cosmo Gordon, Mr. Peelo, Mrs. J. W. Jackson, Madame Du Quaire, Mrs. Wiseman, a clergyman who is a medium, and prefers to be known only as "M.A.;" and Mr. W. H. Harrison.

Mr. C. E. Williams was the medium. A dark *seance* was held first, at which a few manifestations of the ordinary character took place. Although both Mr. Williams's hands were held all the time, lights were occasionally seen dancing about above his head; two chairs went up in the air, and tapped four or five persons gently on the head in succession, without striking or hurting anybody in the crowded drawing-room. When the light was struck, the chairs were found perched one on the other on the top of the table, on which they had both been noiselessly placed.

Next there was a sitting for the spirit form. A new experiment was tried, by placing one of the guests inside the cabinet along with the medium. Occasional lights only were seen by the observers outside; they may perhaps have averaged four inches in diameter, were phosphorescent in appearance, but there was no smoke or smell. Madame Du Quaire, who was in the cabinet, said she clearly saw a bearded man, John King, by these lights.

With the exception of the incidents mentioned, the *seance* was a weak one, John King stating that too many guests (about twenty in all) were present for good manifestations.

THE *Spiritualist* may be obtained regularly in Edinburgh of Mr. Peter Laurie, stationer, 38, Clerk-street.

Last Monday evening, the members of the Marylebone Association of Spiritualists held a social meeting at 90, Church-street, Paddington, and after tea the time was chiefly occupied by singing, music, and recitations.

ALTHOUGH Mr. Serjeant Cox is not a Spiritualist, his new book, *What am I?* (Longmans) deals so largely with psychological subjects, and gives such solid information about the structure and functions of the nervous system, as to be of much value to all persons interested in psychology.

THE office-bearers of the Psychological Society of Edinburgh are as follows:—Dr. G. B. Clark, President; Alex. Keith, R.S.A., Vice-President; R. A. Stevenson, B.A., Vice-President; Wm. McCraw, Treasurer; J. D. Morrison, M.A., Corresponding Secretary; W. J. Fraser, Hon. Sec.; and seven of a Committee for Circles.

JUST before going to press, news has reached us from New Zealand of the arrival there of Mr. J. M. Peebles, towards the close of February. He had delivered one lecture on Spiritualism in the town of Christchurch, and was making arrangements to lecture in Dunedin, and other places in the colony. Before he left Australia, not only was a public testimonial and a purse containing about £150 presented to him in Melbourne, as stated on another page, but a *soirée* was given in his honour.

ST. JOHN'S ASSOCIATION OF SPIRITUALISTS.—Last Thursday evening, at a meeting of the St. John's Association of Spiritualists, in Temperance Hall, Corporation Row, Clerkenwell, London, Mr. James Burns presided. The members of this society are chiefly working men and women, and they have held weekly-meetings in Clerkenwell for many years. Mr. R. Pearce, the secretary, explained that although the work and usefulness of the society had been increasing, the number of paying members had been decreasing. The work of reconstituting the society and revising some of the rules was then proceeded with. Mr. R. Barber was appointed president, and the election of other officers was postponed till to-night.

SPIRITUAL LEAFLETS.

THE rapidity of the growth of the Spiritual movement, as proved by the circumstances which influence the circulation of the periodicals connected with the subject, depends chiefly upon the spirit circles. Individuals who have witnessed some of the phenomena in their own homes, or in the homes of their friends, are far more deeply impressed than they would be by a dozen lectures or newspaper articles. It follows, therefore, that strenuous exertions should be made to increase the number of mediums, and access to our present mediums should be more limited than it is at present, that they may be better cared for, and not subjected to many unpleasantnesses which most of them are at present unable to escape. All provincial towns should possess plenty of good mediums of all kinds, of their own, and be less dependent upon the few leading mediums residing in London. Consequently the best way, both to spread Spiritualism and raise up new mediums, is to furnish instructions "How to form Spirit Circles" to every household in the kingdom. We have had some light blue Spiritual leaflets handsomely printed, containing instructions quoted from the *Spiritualist*, about the formation of circles, also some evidence that Spiritualism deserves investigation. These leaflets may be had of Mr. E. W. Allen, 11, Ave Maria Lane, London, E.C., in packages containing four hundred each, price 2s. 6d. per package, postage, 4d.; or ten of the packages for a guinea. Thus, for a guinea, 4,000 neat leaflets may be obtained—enough to supply one to every house in all provincial towns, except a few towns of exceptionally large size. Better work could not be done than to sow the information on the leaflets broadcast over the country. Let them find their way into the castle of the peer and the hut of the peasant; let them be left in railway stations, railway carriages, reading rooms, and places of public resort; a leaflet should be placed under the wig of the Lord Chancellor, and another dropped into the hat of the Prime Minister: in short, they should be sown broadcast everywhere. They will prove of especial use for distribution at the doors at public meetings. Some of the persons who receive the leaflets are sure to try whether they can obtain manifestations, and there is no difficulty in making proselytes of individuals who have obtained the phenomena in their own homes. Many new mediums, also, may thus be brought into the field.

On the leaflets themselves the price of each packet is stated, in error, to be three shillings; it should be half-a-crown, or ten packets (4,000 leaflets) for one guinea.

AMONG the subscribers to the fund for the benefit of the Rev. J. Murray Spear, is Mrs. Gregory, who has contributed £5. Subscriptions, of which a list will be published in the next number of the *Spiritualist*, should be sent to Mrs. M. E. Tebb, 20, Rochester-road, London, N.W.

ANSWERS TO CORRESPONDENTS.

P. (Lower Norwood).—H. G. A. (Boulogne-sur-Mer).—Your letters kept over from want of room in the present number.

M. T. (Hendon).—Too little room for fact to be able to give space to fiction, whatever the literary merit of the contribution.

T.—At some length you misrepresent the ideas conveyed by the remark of Mr. Tredwen about a possible escape on to the roof, which, if published, would necessitate his taking some space to put you right. You also assert that Maskelyne, to your knowledge, can escape from a perfectly empty cabinet, with no shelf or mirror in it; if this be so, it is perfectly clear that a writer who first publishes such a vital announcement should put his name and address to his letter, also give the names and addresses of some of the witnesses. But if the remark refers merely to the box trick, the reader being misled by your substitution of the word "cabinet," your letter is a disingenuous one. You ask how the man gets out of the stocks when observers bring their own padlocks? Probably by pulling out the hinges or the staples, which may moreover be temporarily fastened in their positions by concealed detents. If you or anybody else can give new facts in short letters, do so; but we decline to give more space to mere controversy on the unimportant subject. Practical experiments with a Bradawl and hammer, made inside the cabinet, with Mr. Maskelyne's consent, would be worth more than a bushel of arguments; but anybody experienced in the nature of scientific illusions can see at a glance that the shelf, diagonal side lamps, &c., furnish all the conditions for the performance of the tricks with a mirror, in the ordinary way. We have seen no evidence that they are aught but travelling conjurers, so refuse to admit a controversy into these pages about the possibility of their being mediums also; but we are quite ready to print short notes from those who mount their platform, and furnish fresh facts about the apparatus and performances.

PHOTOGRAPHING A SPIRIT BY THE MAGNESIUM LIGHT.

A SERIES of sittings has been held recently in the presence of responsible witnesses, to photograph the spirit "Katie King," who of late has been temporarily materialising herself so frequently through the non-professional mediumship of Miss Florence Cook. The efforts of the experimentalists have been successful, and the large engraving on the next page is about as faithful a copy as wood-cutting can give, of one of the photographs obtained on Wednesday night, last week. In the photograph itself the features are more detailed and beautiful, and there is an expression of dignity and etheriality in the face, which is not fully represented in the engraving, which, however, has been executed as nearly as possible with scientific accuracy, by an artist of great professional skill.

The accompanying small engraving (Fig. 1) is not a direct copy of any of the photographs, but is compiled from two or three of them, merely in order to show how the full-length form of the spirit is usually dressed.

The following account of the principal *seance*, signed by all the witnesses, is rather more lengthy than the average of such documents, as it was thought that the extreme novelty and interest of the operations, made it desirable that the particulars should be given somewhat in detail:—

We, the undersigned, have attended a series of four special *seances* recently held at the residence of Mr. Henry Cook, of Hackney, for the purpose of obtaining photographs of the materialised form of the spirit, "Annie Morgan," commonly known as Katie King, who manifests through the mediumship of Miss Florence Cook. The most successful sitting was held on the evening of Wednesday, the 7th instant.

Katie can now manifest in full form by daylight; but it being found that the ordinary light in the *seance* room (descriptions of which, and of the cabinet, have been given in former numbers of the *Spiritualist*) was not well adapted for photographic purposes, it was resolved by Mr. Harrison, who volunteered to do the photographing, to darken the room, and use the magnesium light. At the earlier *seances*, Katie could only come out of the cabinet and bear the glare of the magnesium light for a few seconds at a time, once or twice during the *seance*; she had to go back quickly into the cabinet to gather fresh power from her medium, saying that the strong and unaccustomed brilliancy of the light made her "melt quite away." But gradually she became more and more used to it, and at the *seance* now referred to, no less than four photographs were taken. It is from one of the best of these that the engraving is copied.

The cabinet doors were placed open, and shawls hung across, as on previous occasions already described. The *seance* commenced at six p.m., and lasted about two hours, with an interval of half an hour. The medium was entranced almost directly she was placed in the cabinet, and in a few minutes Katie stepped out into the room. The circle being



FIG. 1.

most harmonious, conditions were exceptionally good. The sitters, in addition to the undersigned, were Mrs. Cook and their two youngest children, whose delight at Katie's familiarity with them was most amusing. Katie was dressed in pure white, as previously described in the *Spiritualist*, except that her robe was cut low, with short sleeves, allowing her beautiful neck and arms to be seen. Her head-dress was occasionally pushed back so as to allow her hair (which was brown) to be distinctly visible. Her eyes were large and bright, of a dark blue or grey colour. Her countenance was animated and lifelike, her cheeks and lips ruddy and clear. Our expressions of pleasure at seeing her thus before us seemed to encourage her to redouble her efforts to give a good *seance*. By the light of a candle and a small lamp, during the intervals of photography, she stood or moved about, and chattered to us all, keeping up a lively conversation, in which she criticised the sitters, and the literary photographer and his arrangements very freely. By degrees she walked away from the cabinet and came boldly out into the room. A camera slide being overlooked, she walked up to a table where it was some distance away, and placed her hand on it. The door of the *seance* room was open all the while, in order that the plates might be taken out and developed in the adjoining kitchen. The window was opened several times to admit fresh air (and with it the twilight) after each ignition of the magnesium. The photographer and some of the circle were occasionally moving about, but nothing seemed to interfere with the good conditions, or stop the manifestations in any way. Mr. Cook (who arrived late from the City) and the servant Mary, having called out from the kitchen that they would like to see what was going on, Katie bade them stand outside the door and look in, which they did nearly the whole of the *seance*. Katie usually leaned on the shoulder of Mr. Luxmoore, and stood up to be focussed several times; on one occasion holding the hand lamp to illuminate her face. Once she looked at the sitters through that gentleman's eye-glass, patted his head and pulled his hair, allowed him and Mrs. Corner to pass their hands over her dress, in order that they might satisfy themselves that she wore only one robe. As one of the plates was taken out of the room for development, she ran a few feet out of the cabinet after Mr. Harrison, saying she wished to see it; and on his return it was shown to her he standing close to and touching her at this time. While he was absent, she walked up to the camera, and inspected "that queer machine," as she termed it. Just before one of the plates was taken, as Katie was reposing herself outside the cabinet, a long, sturdy, masculine right arm, bare to the shoulder, and moving its fingers, was thrust out of the opening at the top of the cabinet through which the faces are shown. Katie turned round and upbraided the intruder; saying, that "it was a shame for another spirit to interpose while she stood for her likeness," and she bade him "get out." Towards the close of the *seance*, Katie said her power was going, and that she was "really melting away this time." The power being weak the admission of light into the cabinet seemed gradually to destroy the lower part of her figure, and she sank down until her neck touched the floor, the rest of her body having apparently vanished, her last words being that we must sing, and sit still for a few minutes, "for it was a sad thing to have no legs to stand upon." This was done, and Katie soon came out again entire as at first, and one more photograph was successfully taken. Katie then shook hands with Mr. Luxmoore, went inside her cabinet, and rapped for us to take the medium out. The only stipulation Katie made throughout was, that the sitters would not stare fixedly at her whilst she stood for her photograph.

The *seance* was given under stringent test conditions. Before commencing, Mrs. and Miss Corner took the medium to her bedroom, and having taken off her clothes, and thoroughly searched them, dressed her without a gown, but simply with a cloak of dark grey waterproof cloth over her underclothing, and at once led her to the *seance* room, where her wrists were tied tightly together with tape. The knots were examined by the sitters respectively, and sealed with a signet ring. She was then seated in the cabinet, which had been previously examined. The tape was passed through a brass bracket in the floor, brought under the shawl, and tied securely to a chair outside the cabinet, so that the slightest movement on the part of the medium would have been at once detected.

During the interval of half-an-hour, Mrs. Corner took charge of the medium whilst she was out of the cabinet, and did not lose sight of her for one minute. The tying and sealing were repeated before the second part of the *seance*, and on each



PORTRAIT OF THE SPIRIT "KATIE KING."

Copied from a Photograph taken by the Magnesium Light.



occasion of the medium leaving the cabinet, the knots, and seals, and tape, were duly examined by all the sitters before the tape was cut, and were found intact. The medium was tied and sealed by Mr. Luxmoore, whose signet ring was used.

- AMELIA CORNER, 3, St. Thomas's-square, Hackney.
- CAROLINE CORNER, 3, St. Thomas's-square, Hackney.
- J. C. LUXMOORE, 16, Gloucester-square, Hyde-park.
- G. R. TAPP, 18, Queen Margaret's-grove, Mildmay-park, London, N.

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

Mr. Luxmoore has favoured us with the following letter:—

To the Editor of the "Spiritualist."

STR,—In the communication which you were good enough to publish on the 1st inst., I hinted that I was not without hope that in your next number I should be able to relate "some additional facts which our opponents will find a little difficult to digest," and I am happy to say that hope, in this instance, has not been blighted by disappointment. We have long had the wish to get a photograph of Katie, she having promised to do all in her power to assist us. On Monday, the 5th inst., we had what Katie facetiously called "a dress rehearsal," for the purpose of photographing her while she was materialised. The difficulties attending the photographic process were very great, but these you will, I am quite sure, explain much better than I can. I will only mention that we were entirely dependent on magnesium powder for light. On this first occasion, the funnel through which the magnesium powder had to pass, had too small an orifice, and it was consequently choked. We obtained faint pictures, which, perhaps, were as much as we could expect on a first trial.

On Wednesday, the 7th, having gained much experience from the rehearsal, our efforts were rewarded by what I may venture to call a great success, as I think will be admitted by all who see the engraving which I hope you will be able to publish in the number of the 15th instant.

The sitting was under strict test conditions. Miss Cook was, just before the *seance* commenced, taken into her bedroom and carefully searched by Mrs. and Miss Corner, in order to ascertain that she had nothing concealed about her, and from that time, to the *final* close of the photographing, she was not, for one minute, out of Mrs. Corner's sight, except while in the cabinet. Miss Cook's hands, A, Fig. 2, were firmly tied together with tape, which was then passed through a piece of brass, B, fixed with two screws to the floor (the heads of these screws, D D, were sealed so that no screw-driver could be used), and then, round my chair, beyond E. To make doubly sure, I tied the tape in a knot at B, before passing it out of the cabinet to my chair. All knots, except the last (B), were sealed, that being unnecessary, as the tape was not severed at this point. To those who know how these *seances* are conducted, I need scarcely add that on this and all other occasions when tests are used, the seals are, when Miss Cook comes out of the cabinet, found to be quite perfect. The distance from her hands to the floor, when tied, was eighteen inches, so that it was absolutely impossible that she

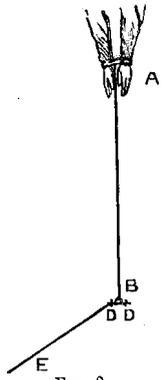


FIG. 2.

could stand upright, or, indeed, lift herself more than a very small distance from the *low* chair in which she sat. Katie stood perfectly erect, and is taller than Miss Cook,—indeed, altogether, a much larger figure. She rested her elbow on my shoulder while some of the photographs were being taken. This was done to insure her keeping quite still (no little difficulty for anyone to do, when, suddenly, such a light as that produced by magnesium, is thrown on them). I, perhaps, should have stated that Katie was in her usual white robe, with a portion of her neck bare. If the above are not test-conditions, I confess myself unable to say what would be considered satisfactory. This *seance* is certainly the best I have ever seen. Katie walked in full light some feet out of the cabinet, turned round, and allowed us to see her back. Her arms, hands, and feet were bare, and, certainly, no *tape* was to be seen. The tests were in accordance with Katie's strict orders. She refused to be photographed unless her directions were obeyed; and I must add that I think she was quite right, knowing, as I do, the unfair (I might use stronger language) treatment mediums are subjected to. Evidence

which would be deemed sufficient to prove anything else, is often utterly ignored where Spiritualism is concerned.

On reperusal, I find I have omitted to state that I carefully examined every part of the cabinet while Miss Cook was being searched by Mrs. and Miss Corner. Nothing could possibly have been concealed there without my discovering it. I should also mention, that soon after one of the photographs had been taken, Katie pulled back the curtain, or rather rug, which hangs in front, and requested us to look at her, when she appeared to have lost all her body. She had a most curious appearance; she seemed to be resting on nothing but her neck, her head being close to the floor. Her white robe was under her. J. C. LUXMOORE.

16, Gloucester-square, Hyde-park, W.

Mr. Luxmoore's tying and sealing is efficient and secure; as a nautical man, who spends much of his time annually in his yacht, he knows how to tie knots. After tying Miss Cook's wrists together with tape, he seals the knots between the wrists, very close to the skin, with his signet ring. On Wednesday, May 7th, the tape was sufficiently tight about the wrists to leave marks all round.

Mr. Harrison makes the following statement about the photographic operations:—

Many conditions had to be complied with to secure successful results. A harmonious circle was necessary, that the medium might be at ease, free from all care and anxiety, in order that the manifestations should be given with the greater power. It was necessary that the medium should not sit too frequently, and have little to do at other times, so as to reserve power and vital energy for the *seances*. In short, all the conditions which Spiritualists know to favour good manifestations were supplied as nearly as possible.

The cabinet being in one of the corners of a room in the basement of the house, the light is too weak, and not in the best direction for photographic purposes. For the same reason that spirits can always handle old musical instruments better than new ones, and that the manifestations are usually stronger after a medium has lived for some time in the house, it was not desirable to make a new cabinet, the old one being well charged with those imponderable emanations from the medium, of which science at present knows nothing. It was, therefore, thought desirable to use the old cabinet, and to do the photographing by the magnesium light.

Magnesium ribbon will not ignite readily at a desired moment, and sometimes goes out unexpectedly, so would be liable to cause many failures. As both materialised spirit forms and photographic plates, deteriorate rapidly after they are prepared in perfection, it was necessary to have a light which should not fail at a critical moment.

Accordingly magnesium powder mixed with sand was used, on the principle devised by Mr. Henry Larkins. A narrow deal board A B, Fig. 3, three feet long, was nailed to the base-board D E, and firmly held in a vertical position by the support H. A Bunsen's burner, K N, to consume gas mixed with common air, was fixed horizontally through the vertical board, and an india-rubber tube D K, supplied the burner with common gas. The end of the funnel W, was thus in the gas-flame F. When some magnesium powder and sand were poured into W they fell in a great stream, which caught fire at N, and burnt between N and B, in a great flame of dazzling brilliancy. The larger the proportion of magnesium in the powder, the longer was the flame, and the best results were obtained with a flame averaging two feet in length, and lasting for five or six seconds. Sometimes the flame was so long as to scorch the base-board at B, and it set fire to it there once or twice.

As might be expected, there has been more success as yet in obtaining positives than negatives, as a shorter exposure will do for the former. The ordinary processes were used—namely, a thirty-five grain nitrate of silver bath, and proto-sulphate of iron development. Mawson's collodion. A half-plate camera and lens were used, with a stop rather less than an inch in diameter, between the front and back combinations of the lens.

Materialised spirits always complain that the gaze of observers pains them, and so does a strong light; this is one

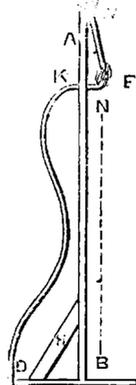


Figure 3.

reason why we hear so much of musical instruments playing under instead of over tables, at *seances*, and why direct spirit writing is rarely obtained under the direct gaze of observers. Consequently, after Katie had "posed" herself by ordinary light, she insisted that all the observers should turn their eyes from her during the few seconds the magnesium was burning.

The results have, of course, been obtained at the cost of much expenditure in the shape of money, time, and labour, towards one or the other of which items Mr. Charles Blackburn, of Manchester, Mr. Luxmoore, Mr. Harrison, and, indeed, all the members of the circle contributed their part. Nor should it be forgotten how much of the success is due to the patience of the medium, Miss Cook, and the hard work of the spirit Katie. The scene was an interesting one; the tables were covered with bottles and pieces of apparatus; the observers were scattered about the room wherever they could find seats, and Mr. Tapp, who had charge of the magnesium illuminating apparatus, stood near the ceiling, ready to flood the room with light at the word of command. Last, but not least, a spirit robed in white stood near the curtains, and, after enduring the glare of the magnesium light for a few seconds, trembled, and slowly retired; she appeared to have passed through the ordeal at the expenditure of considerable exertion.

The large engraving was cut by Mr. John Swain, and the drawing from the photograph was made upon the wood by Mr. Frederick Winter.

The tapes and seals used for the tests mentioned in this article, were found intact and perfect at the close of each sitting. They are now in the possession of Mr. Tapp.

DR. DUNN, the medium, who accompanied Mr. Peebles to Australia and New Zealand, has been given cabinet *seances* not unlike those of the Davenport's, in the two colonies.

MAN AND THE APE.—Recently, the *Liverpool Daily Albion* made some not very complimentary remarks about Mr. A. R. Wallace, which drew forth a letter in reply from Mr. William Hitchman, M.D., who, in the course of his remarks, said,—“When you have fairly studied the numerous beautiful and ably-written works of Mr. Wallace, you may not improbably agree with myself and others that, to a certain extent, this great naturalist anticipated the philosophy of Darwin. This is no mere idle conjecture. I was present at Burlington House from time to time, and duly cognisant of the contents of each learned paper, as they were originally presented for discussion by their immortal authors. As to psychic force, or modern Spiritualism, it is a question not to be settled at all by leading articles, but by positive experimental testimony. It is believed in by men of eminence, whose evidence is above suspicion and beyond dispute, both morally and intellectually, at home and abroad. That our ancestors, moreover, were barbarians, historic and un-historic facts prove. If you ask from what monkey did man come, since there are two or three hundred kinds of such interesting animals, permit me to tell you that the biggest monkey is the biggest brute—his name *T. Gorilla*—in the history of this earth and animated nature, scientifically. There are, besides, monkeys with tails, and monkeys, resembling bipeds, without tails; but, singularly enough, externally and internally, those creations or evolutions which have no tails are most like peacocks, peasants, princes, and paupers of A.D. 1873, and the stupidest of their race. Withal, long anterior to either Grecian or Jewish nationality, there existed in Bactrian Asia, not far from the very spot pointed out both by Aryan and Semitic tradition as the cradle of humanity, a civilised people, with ancestors like animals (if we credit geological, anatomical, psychical, and other scientific teaching), yet speaking a true inflectional language (Sanskrit), containing the most sublime and eloquent sentiments, founded on an intelligent observation and personal experience of spiritual and material phenomena, whose ideas of God and immortality, reverence of soul, lofty tone of mind, wealth of metaphor, and beauty of aspiration, have never been exceeded in the annals of human wisdom.”

Poetry.

MORS JANUÆ VITÆ.

SILENT, all motionless, beautiful,
Lay in death, Annie the firstling.
Sweeter far than life e'er showed her
Sweetly she lay, all cold yet angel-like,
As if the clay were conscious
That its substance had evolved a flower.

In memories sweet, mourned the father,
With fondest love, wept the mother.
Annie their love-child gone on before,
Gone to the land of the free.
Longed they and hoped with their weeping,
Not merely for meeting with,
But more for the greeting of.
The child in the land of the free.

Oft in slumbers, broken with dreams,
Came the child's visits,
Calling to memory old bygone scenes,
Showing the earth-child's play,
Alluring the parents to hopes of the brightest
And talking through faith
Of the kingdom of souls,
Of the land where love's memories
Brighten and fade not with years.

So for a lifetime hoped they and dreamed
In sleeping dreamt, in waking felt
Their child lived still,
Till in the after life,
Till in the land of souls,
Met they there, greeted there
Annie their firstling,
Beautiful and as loving
As the child of their fancy-dreams.

When I think of the vision,
Of the three united souls
In the kingdom of the free,
Then weep I for gladness,
And I know that, when united
To the hearts I've loved and lost,
We shall wander evermore,
In the kingdom of the souls,
As will the happy three
Together.

A. L. BREAY.

Correspondence.

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

SPIRITUALISM AND CHRISTIANITY.

SIR.—At page 188 of the *Spiritualist*, I find a statement that T. L. Harris's "earlier works inculcate this doctrine [*i.e.*, Davis's progression doctrine], and deny the reality of eternal punishment." Though I have studied, for some years, almost everything Harris has ever written, and read the *Arcana of Christianity* ten times, I cannot see that there is any real discrepancy between his earlier and later productions, the earliest of his works which I have read being *The Epic of the Starry Heavens*. The doctrine that men after death, irrespective of their moral character while in the body, are rapidly advanced in wisdom and goodness, he does indeed reject (*A. Chr.* I. 25); but I know of no place where he asserts that future punishment is, in the absolute sense of the word, eternal. I understood him to teach in all his works that all will be eventually brought to God, only in his earlier poems he simply states the fact, whilst in the *Arcana* he describes the intermediate stages of the process. This process is described in *A. Chr.* I. 676-9, 716-19, as I understand him, I believe that his teaching, and his alone, satisfactorily solves the problem of the future destination of the wicked, being, at the same time, in strict accordance with the Bible. All men at death pass into the spirit-world; those in whom there is even *one* germ of real good gradually put off their evils by vastation, and become angels, the difficulty and painfulness of this process depending on the amount of evil remaining in them; those who have wilfully destroyed all good in themselves, sink into the hells where they remain till they pass through the crisis called the second death, which consists in their ceasing to exist as conscious beings, after which they will be reconstituted, reincarnated, and having again lived an earthly life, attain to angelhood. Here we find reconciled the three Scripture doctrines—at first sight contradictory—of Universal Restoration, Death of the Wicked, and Eternal (more literally, Age-lasting) Punishment.

This question I discussed in detail in the *Intellectual Repository* for December, 1871, in answer to an attack on

Harris by a Swedenborgian, to which paper I will—not to occupy too much of your space—refer your readers. I should, perhaps, state that Harris does not hold the doctrine of Reincarnation held by Kardec and others.

It may, perhaps, interest some of your readers to know that from news which I have recently received from America, Harris's community there is progressing most favourably. May I also take this opportunity to request his readers not to be deceived by the false reports which his enemies industriously circulate respecting himself and the community. Some of the charges which were completely answered long ago, are now being brought up again; but from my acquaintance with several of the Brotherhood of the New Life and their friends, I am able to state that I know that the rumours are false.

The teachings given through Harris in the *Arcana of Christianity* are the most glorious, the most heavenly, and the most comforting, yet awe-inspiring, of any I have met with in universal literature, and I can only recommend every Spiritualist to read and re-read them.

4, Highbury New Park, N. E. W. BERRIDGE, M.D.
May 2nd.

THE SEXES.

SIR,—I cannot agree with Mr. White that "the feminine mind is designed for the worship of the masculine mind," unless he will give up that other position of his, that there is "precisely the same difference between men and women spiritually and mentally that there is between them physically." If he will admit that a feminine mind may be housed in a masculine body, and, on the other hand, that a masculine mind may exist in a feminine body, then we might come to some terms; for then he would admit with me that the nature of an intellect is not to be judged by the mere physical framework in which it may chance to be lodged,—the meaning I wished to convey by using the expression that mind is of no sex.

However, I am not very sanguine in expecting that Mr. White will go so far as this. There are some other words in his letter which go to show how he has built up his theory. "Knowledge," says he, "has to be humanised ere women can perceive or enjoy it." So, in Mr. White's opinion, women are not capable of humanising their own experiences or discoveries,—a new and strange doctrine which is opposed to the theories of all previous philosophy. Women have hitherto been thought the chief humanisers in the world. "But," says Mr. White, "paternity is not amongst their functions." Following Mr. White into his physical and fundamental argument, let me ask him what authority he has for saying that paternity is not amongst the functions of women? Mr. White will not deny that almost, if not quite as many children, derive the predominant part of their character from their mother's qualities as from those of their father. Admitting this, perhaps he will also allow that paternity, taking that to be the *strongest creative influence*, may be among the functions of women; which, being granted, the whole of my argument must follow.

The fact that, hitherto, the striking instances of women's originality have been few, is, certainly, a difficulty in my way; but home and not public life (though Elizabeth and Victoria are to be reckoned amongst the highest rank of rulers) has hitherto been their chief scene of action; and the originality which exhibits itself in domestic arrangements can gain but scanty public recognition. It was not worthy of Mr. White to quote from the *New York Nation* a sneer as ill-natured as it is untrue. But if I can bring *one* public example of woman's originality forward, it is as good as a dozen for breaking down Mr. White's assumption. I must still contend that "George Eliot" is the most skilful and original novelist of our day; and that, far from being a mere farrago of the Positive philosophy, her works exhibit a clearer insight into human character than those of any other writer. I maintain that she has the fullest right to the name of "genius,"—a name which has been strenuously denied to women. Nor do I think that Mrs. Barrett-Browning has any less claim to that title. What would Mr. White think if I ventured to classify geniuses as of no sex whatever, or as of a sex peculiar to themselves? Shakespeare, Beethoven, and Raphael have left no progeny behind them but their immortal works. It is not as men but as geni that we reverence them; it is not as men that they have gained their immortality of fame, but as combining within themselves, in the highest degree, the peculiar strength of man with the peculiar sweetness of woman. A similar combination of qualities exists in the two women I have named, as in many others of their sex,

who are feeble examples (in Mr. White's sense) of that feminine mind which is designed to worship the masculine mind.

If Mr. White, instead of resting content with the symmetrical proportions of Swedenborg's theory, will take the trouble of reflecting upon the facts which present themselves amongst the ladies of his acquaintance, he will assuredly discover that there is very little to choose between the weaknesses of the masculine and those of the feminine mind, as there is but little between their respective strengths. A man may be masculine, and yet have a feebler mind than many a woman, as a woman may be feminine and yet have a more powerful and searching mind than many a man. There is no cast-iron rule which can be applied to the mind of humanity so as to divide it into two sexes coincident with physical sexual distinctions. Unless Mr. White can prove the contrary, both Swedenborg and he must yield to the force of "chiels that winna ding."

GEORGE FRASER.

3, Middleton-road, Camden-road, N.

MESSRS. MASKELYNE AND COOKE'S PERFORMANCES.

SIR,—On the 3rd inst. I witnessed the performance at St. James's Hall, having previously read Messrs. Coleman and Tredwen's letters, and your remarks, in the last number of the *Spiritualist*. I saw the Davenport cabinet performance. I was on the stage and minutely examined the cabinet. I saw Messrs. Maskelyne and Cooke tied in masterly style. They did everything that I have seen the Davenports do, and more; for the hands which at one time hung placidly from the little windows in the doors, were substantial, remained so for a minute or two, endured handling by one of the committee, and, in fact, were to all appearances the hands of Mr. Maskelyne. Yet he had scarcely withdrawn them when the doors were thrown open, and he was found sitting, bound hand and foot, to his seat, and to the opposite one, with thirty or forty knots, carefully sealed with the signets of the committee. No "moveable mirror" will account for *this* performance, which neither you, sir, nor Mr. Tredwen appear to have seen. The cabinet had been elaborately examined by myself and half-a-dozen or more of the audience. Measuring it carefully from top to bottom, and from back to front, I will guarantee that there was not above half-an-inch to spare anywhere. The tilt of the shelf was not so much as Mr. Tredwen makes it. The top of the shelf, and the top of the cabinet, were both distinctly visible from the gallery, which was full of people up to within fifteen yards, more or less, of the stage. The two performers (?) stepped into the cabinet in full sight of all the audience; they were bound, and then tied to their seats by the committee, who placed the bells, &c., where they pleased, far out of the reach of the performers, unless they had been perfectly free. The bells and tambourine began instantly to jingle, and in a few minutes the bells were thrown out. The doors being then suddenly opened, the performers were found tied as before, the committee certifying that the knots, &c. were exactly as they had left them. This was done several times. Then the performers released themselves (?) in about two or three minutes—then tied themselves (?) up again in a manner which the committee certified to be more effectual than their own, and so complete, that it would take them (the committee) half an hour to undo. The committee then sealed the knots with their signets. Then came the showing of hands (as already described); the flour test; the coat trick; the untying themselves (?) in less than three minutes. Two of the audience, (one at a time), were shut in with Maskelyne, and certified that he did not move, though the bells and tambourine were jingled as before, the bells thrown out, and the tambourine in one case placed on the head, in the other wedged between the arms of the certifier.

If this be conjuring, I would say to you, Sir, "Othello's occupation's gone," Miss Florence Cook (whose manifestations I have witnessed with much interest), nowhere, and Spiritualism itself, henceforth at a discount.

ALGERNON JOY.

17, Parliament-street, Westminster, S.W.

[Witnesses have told us the performers do the *essential* part of the tying themselves.—ED.]

SPIRIT PHOTOGRAPHS.

SIR,—In your review of my book, "Where are the Dead; or, Spiritualism Explained," you make allusion to an advertisement inserted by me for a genuine spirit photograph, and ask how it is that I have got no response. Your question, coupled with the doubts you throw upon the genuineness of some of the spirit photographs, might lead some people to suppose that all spirit photographs were shams. So far as any

inference can be drawn from my advertisement, I think such conclusions are scarcely warranted by the facts, because I distinctly stated that I wished to *publish* the name and address of the sitter, and a copy of a photograph that had been identified. It is needless to remind you that there may be many persons possessing genuine spirit photographs, who would not care to have their names and addresses advertised over the length and breadth of the land for ignorant critics to sneer at.

As a matter of fact, I have received a copy of a spirit photograph from Mr. Henry Smith, of No. 13, Lincoln Street, Leicester, Licentiate in Dentistry of the Royal College of Surgeons, who informs me (and permits me to publish the fact) that he went to Mr. Hudson, of 177, Holloway Road, London, photographer, as a perfect stranger, in the hope of obtaining a spirit photograph of his late wife, and was surprised to find upon the plate a correct likeness of his late father, which has been identified by all his relatives and friends, and that, too, when it was merely mixed with a number of other photographs, and no special allusion made to it. Mr. Smith adds, "I have no doubt at all of the truth of the foregoing. Note the great fact. I was a stranger to Mr. Hudson, and went in hopes of having the picture of my dear wife; I did not get what I asked for, but another portrait which I did not think of."

Whatever suspicious and inexplicable appearances there may be upon some of Mr. Hudson's spirit photographs, one thing is certain, that facts like the foregoing and the letters quoted by me in my book, from Mr. M. Jones, of Lombard House, Bexley Heath, Kent, and from Mr. William Howitt, both identifying spirit photographs obtained by Mr. Hudson, sufficiently prove spirit photography to be an undoubted fact.

THE AUTHOR OF "WHERE ARE THE DEAD."

Manchester, May 10, 1873.

[Spirit photography is an undoubted fact, also that genuine spirit photographs have been taken at Holloway, also that shams were at one time turned out there and mixed with real ones, bringing disgrace upon a great truth, and upon the incompetent newspaper editors who misled the public about the spurious pictures. When some of the most experienced Spiritualists and photographers spent time and money for weeks in investigating the matter thoroughly, and obtained dummy pictures not true copies of any negative taken in any camera, and after the photographer himself published that he would not guarantee his prints to be genuine, two or three editors, who to this day have never seen many of the spurious photographs, came forward, and by articles or letters (most of them anonymous, and a few written apparently by friends of persons implicated), guaranteed the pictures to be all right. Highly complimentary this to those who had done all the hard work, purely for the benefit of Spiritualism, when people totally ignorant of photography, and who had paid only a casual visit or two to the studio while the earlier work was going on, came forward to upset photographed physical facts, by ideas evolved from the depths of their own consciousness. The photographer has suffered for his misdeeds, and as he possesses real medial powers, the best thing he can now do is to ally himself with some other photographer who is known and trusted by Spiritualists, whose constant supervision will be a guarantee to the public.—Ed.]

SPIRIT FACES.

SIR,—While referring yesterday to Bartolucci's "*Bibliotheca magna Rabbinnica*," the following sentence caught my eye at p. 348 of Part I:—

"*Angeli hominum custodes habent faciem similem hominibus quos custodiunt.*"

Or, literally translated:—

"Guardian angels of men have a face like unto the man whom they guard."

This is taken from the "Zohar," page 163 B. of the Mantua edition.

Would Mr. T. Herbert Noyes, or some other of your correspondents familiar with the literature of the Hebrews, kindly refer to the passage, and tell your readers a little more of the views of the Cabalists on this subject?

Leamington, 11th April, 1873.

M. D.

SAPIA PADALINO'S CASE.

SIR,—I think I owe an acknowledgement for the several suggestions contained in your periodical respecting the cure of the medium Sapia Padalino, whose case you have made known to your readers. The great difficulty in the way of helping this unfortunate medium, is to induce her to submit to any human control. So great is her aversion to give way to any advice, that one must come to the conclusion that, in thus acting, she is prompted by her relentless invisible tormentors. No efforts of her friends have succeeded in establishing any kind of order in her conduct of life. Although endowed with great sharpness and clearness of mind, and assisted by the kindest teachers, she has obstinately refused to improve in her knowledge of letters, preferring to

run about the streets all the day long, and sometimes during the night. She is so contradictory, that I truly believe if anybody were to suggest to her the propriety of eating onions and burning incense, she would provide herself with leek and myrrh, then burn the former and swallow the latter. Indeed, she herself says, that the spirits tell her they will take care she shall only do their biddings. All has been thought of to improve her state, but of late she has shown such a stubborn spirit of opposition, that her many sympathisers here have come to the conclusion to leave her entirely to her own devices, and see what time and experience will do for her.

Had we a Dr. Newton here, or any healing medium of ascertained powers, we would follow the suggestion of your correspondent "X.;" but we are not blessed with those gifts in Naples yet.

G. DAMIANI.

Naples, May 2nd, 1872.

[In driving away the lower spirits from any medium, their consent is never given; a certain amount of resistance to them must be exerted, and the sudden change in the actions and expressions of a medium when "devils have been cast out," is a reward to the mesmerist who drives them off.—Ed.]

DR. GEORGE SEXTON will deliver a discourse on Spiritualism in the Cavendish-rooms, Mortimer-street, Regent-street, on Sunday next.

ENGLAND'S PATRON SAINT.—One's opinion as to whether St. George deserves the title of saint must depend entirely on the history consulted for an account of his life and death. Butler in his "*Lives of the Saints*," gives our patron a wonderfully good character. According to the Bishop, St. George was a native of Cappadocia, and at one time a great favourite with the reigning Emperor, and appointed by him tribune. On an edict of the Emperor being promulgated against the Christians, St. George threw up his appointment, and after many tortures suffered death in defence of his faith. Turning to the pages of Gibbon the "*Great Martyr*," as he is denominated by the Greek Church, is pictured as just as bad a character as Butler makes him good. Born in a fuller's shop, he accumulated by every system of robbery and wrong a large fortune, but being found peculating in regard to an army contract for bacon, he was compelled to fly in order to escape the hand of justice, taking with him, nevertheless, the proceeds of his iniquity. At Alexandria he took up the cause of the Aryans against Athanasius, and on the death of this Saint, whose name is given to the disputed creed, he was elected in his place. In a very short time, however, his rapacity and immoralities caused an insurrection, in which he was slain. Such is Gibbon's statement. Butler says the Dragon represents Paganism, Gibbon the doctrine of Athanasius. It was not until the time of the Crusades that St. George became attached to England, but he then, according to tradition, twice appeared and prophesied victory to our troops.—*The Echo*.

ROYAL INSTITUTION.—Last Thursday, in the course of a lecture at the Royal Institution to a large number of listeners, among whom was Mr. Serjeant Cox, Professor Tyndall said:—"It is quite true, as Helmholtz says, that Young was in advance of his age; but something is to be added which illustrates the responsibility of our public writers. For twenty years this man of genius was quenched—hidden from the appreciative intellect of his countrymen—deemed, in fact, a dreamer, through the vigorous sarcasm of a writer who had then possession of the public ear, and who in the *Edinburgh Review* poured ridicule upon Young and his speculations. To the celebrated Frenchmen Fresnel and Arago he was first indebted for the restitution of his rights, for they, especially Fresnel, re-made independently, as Helmholtz says, and vastly extended his discoveries. To the students of his works Young has long since appeared in his true light, but these twenty blank years pushed him from the public mind, which became in turn filled with the fame of Young's colleague at the Royal Institution, Davy, and afterwards with the fame of Faraday. Carlyle refers to a remark of Novalis, that a man's self-trust is enormously increased the moment he finds that others believe in him. If the opposite remark be true—if it be a fact that public disbelief weakens a man's force, there is no calculating the amount of damage these twenty years of neglect may have done to Young's productiveness as an investigator. It remains to be stated that his assallant was Mr. Henry Brougham, afterwards Lord Chancery of England." The foregoing remarks about the ridiculing of new truths, in advance of the age, apply admirably to an article against Spiritualism in a book entitled *Fragments of Science for Unscientific People*, written by Professor Tyndall.

THE Rev. J. Murray Spear is now in Philadelphia. THE Hon. R. Dale Owen is in Boston. His daughter purposes visiting England soon.

THE Religio-Philosophical Journal, of Chicago, has published a notice of the great literary labours in Europe of M. Alexandre Aksakof, of St. Petersburg, in connection with the cause of Spiritualism.

MR. ENMORE JONES, one of the oldest and most faithful workers in the cause of Spiritualism in London, has been lying very dangerously ill for some weeks. According to the latest information which has reached us from Enmore-park he was slightly better, and able to recognise his relatives.

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HOW TO FORM SPIRIT CIRCLES.

An experimental trial at home, among family friends and relatives, often gives the most satisfactory evidence of the reality of spiritual phenomena, and this is the best way for enquirers to begin. At the same time, as no fully developed medium is present among those who have never obtained manifestations before, possibly there may be no results. Nevertheless, it is a very common thing for striking manifestations to be obtained in this way at the first sitting of a family circle; perhaps for every successful new circle thus started without a medium, there are three or four failures, but no accurate statistics on this point have yet been collected. Consequently, to save time, investigators should do as the Dialectical Society did, form several new circles, with no Spiritualist or professional medium present, and at one or other of them results will probably be obtained. When once manifestations have been obtained they will gradually increase in power and reliability at successive sittings. The following is a good plan of action:—

1. Let the room be of a comfortable temperature, but cool rather than warm—let arrangements be made that nobody shall enter it, and that there shall be no interruption for one hour during the sitting of the circle.
 2. Let the circle consist of four, five, or six individuals, about the same number of each sex. Sit round an uncovered wooden table, with all the palms of the hands in contact with its top surface. Whether the hands touch each other or not is usually of no importance. Any table will do, just large enough to conveniently accommodate the sitters. The removal of a hand from the table for a few seconds does no harm, but when one of the sitters breaks the circle by leaving the table it sometimes, but not always, very considerably delays the manifestations.
 3. Before the sitting begins, place some pointed lead-pencils and some sheets of clean writing paper on the table, to write down any communications that may be obtained.
 4. People who do not like each other should not sit in the same circle, for such a want of harmony tends to prevent manifestations, except with well-developed physical mediums; it is not yet known why. Belief or unbelief has no influence on the manifestations, but an acrid feeling against them is a weakening influence.
 5. Before the manifestations begin, it is well to engage in general conversation or in singing, and it is best that neither should be of a frivolous nature. A prayerful, earnest feeling among the members of the circle gives the higher spirits more power to come to the circle, and makes it more difficult for the lower spirits to get near.
 6. The first symptom of the invisible power at work is often a feeling like a cool wind sweeping over the hands. The first manifestations will probably be table tiltings or raps.
 7. When motions of the table or sounds are produced freely, to avoid confusion, let one person only speak, and talk to the table as to an intelligent being. Let him tell the table that three tilts or raps mean "Yes," one means "No," and two mean "Doubtful," and ask whether the arrangement is understood. If three signals be given in answer, then say, "If I speak the letters of the alphabet slowly, will you signal every time I come to the letter you want, and spell us out a message?" Should three signals be given, set to work on the plan proposed, and from this time an intelligent system of communication is established.
 8. Afterwards the question should be put, "Are we sitting in the right order to get the best manifestations?" Probably some members of the circle will then be told to change seats with each other, and the signals will be afterwards strengthened. Next ask, "Who is the medium?" When spirits come asserting themselves to be related or known to anybody present, well-chosen questions should be put to test the accuracy of the statements, as spirits out of the body have all the virtues and all the failings of spirits in the body.
 9. A powerful physical medium is usually a person of an impulsive, affectionate, and genial nature, and very sensitive to mesmeric influences. The majority of media are ladies.
- The best manifestations are obtained when the medium and all the members of the circle are strongly bound together by the affections, and are thoroughly comfortable and happy; the manifestations are born of the spirit, and shrink somewhat from the lower mental influences of earth. Family circles, with no strangers present, are usually the best.
- Possibly at the first sitting of a circle symptoms of other forms of mediumship than tilts or raps may make their appearance.

EVIDENCE THAT SPIRITUALISM DESERVES INVESTIGATION.

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

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

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

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

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

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

"1. That sounds of a very varied character, apparently proceeding from

articles of furniture, the floor and walls of the room—the vibrations accompanying which sounds are often distinctly perceptible to the touch—occur, without being produced by muscular action or mechanical contrivance.

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

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

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

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

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

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

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

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

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

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

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

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