

# The Spiritualist

AND JOURNAL OF PSYCHOLOGICAL SCIENCE.

(REGISTERED FOR TRANSMISSION ABROAD.)

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**EAST LONDON SPIRITUAL MEETINGS.**—LECTURES giving information about Spiritualism are delivered every Thursday evening at 8, p.m., at Mr. Cogman's Lecture Rooms, 15, St. Peter's-road, Mile-end. Inspirational addresses every Sunday evening, at Seven o'clock. Admission Free. Supported by voluntary contributions.

## DALSTON ASSOCIATION OF ENQUIRERS INTO SPIRITUALISM.

(ESTABLISHED 1870.)

**THE COUNCIL** have much pleasure in announcing to the MEMBERS and METROPOLITAN SPIRITUALISTS generally that, in response to the desire of numerous friends, they have made arrangements for a

NEW YEAR'S GATHERING,

In the form of a

## CONVERSAZIONE AND BALL,

To be held at the

CAVENDISH ROOMS (71, Mortimer-street, Regent-street. W.),

ON

WEDNESDAY EVENING, THE 5TH JANUARY, 1876.

The proceedings of the *Conversazione* will be presided over by the President of the Association,

HENRY D. JENCKEN, ESQ., M.R.I. (Barrister-at-law),

Who will take the chair at 7 o'clock.

The following friends have kindly volunteered their services in connection with the *CONVERSAZIONE*:—Madame Oury, Miss Sexton, and Messrs. J. A. Bear, G. Sexton, jun., Herbert J. Derham, C. Derham, E. Parkinson Ashton, F. M. Sexton, and Mr. A. G. Ogau.

## THE BALL

Will be opened at 9.30 o'clock. The following gentlemen will act as M.C.'s.—E. PARKINSON ASHTON, and ARTHUR MALTYBY, Esqs.

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The Doors will be opened at half-past six o'clock.

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N.B.—Early application for tickets is particularly requested, as tickets will not be sold at the doors.

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Open from 10.30 a.m. to 10.30 p.m. Close at 6 p.m. on Saturdays.

N.B.—THE SUBSCRIPTION FOR THE CURRENT YEAR, 1875, WILL NOT BE CLAIMED FROM MEMBERS JOINING AFTER THIS DATE.

## BRITISH NATIONAL ASSOCIATION OF SPIRITUALISTS WINTER MEETINGS.

DURING the winter months meetings will be held at the rooms of the Association for reading and discussing papers on Spiritualism and kindred topics. They will commence on Monday, November 22nd, at eight o'clock, and be held fortnightly till Christmas, and afterwards as may be found convenient. Friends having papers to communicate are requested to send them at an early date to the secretary, at 38, Great Russell-street, Bloomsbury, W.C.

## THE BRITISH NATIONAL ASSOCIATION OF SPIRITUALISTS

WILL HOLD

## THEIR NEXT CONVERSAZIONE

On Wednesday, Jan. 12th, 1876, at their Rooms, 38, Great Russell-street, Bloomsbury, W.C. Entrance in Woburn-street.

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

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BRITISH NATIONAL ASSOCIATION OF SPIRITUALISTS.

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

The British National Association of Spiritualists was formed in the year 1873, at a national conference of Spiritualists held in Liverpool, at which all the great Societies of Spiritualists, and the Spiritualists of the chief towns in the United Kingdom, were represented. The amount of the annual subscription to the National Association is optional, with a minimum of five shillings a year. Each member has a single vote at the general meetings, and is eligible for election to all offices.

FRIENDS wishing to join the Association, and Local Societies wishing to become allied, are requested to communicate with Miss Kislignbury, Resident Secretary, at the offices of the Association, 38, Great Russell-street, Bloomsbury, W.C., of whom copies of the Constitution and Rules may be had upon application. The entrance to the offices is in Woburn-street.

MR. CHARLES E. WILLIAMS, Medium, is at home daily, to give Private Seances, from 12 to 5 p.m. Private Seances attended at the houses of investigators. Public Seances at 61, Lamb's Conduit-street, on Monday and Thursday evenings; and Saturday evenings, for Spiritualists only; at 8 o'clock each evening. Address as above.

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MR. J. J. MORSE, INSPIRATIONAL TRANCE SPEAKER, has returned to England, and is now prepared to receive calls as usual, to lecture in London or the provinces. All Letters to be addressed to him at Warwick Cottage, Old Ford-road, Bow, London, E.

NOTICE.—MONSIEUR ADOLPHE DIDIER, Professor of Curative Mesmerism (30 Years Established), attends patients daily, from 2 till 5, at his own residence, 10, Berkeley Gardens, Camden Hill, Kensington. Somnambule consultations for diagnosis of diseases, indication of their causes, and remedies. Persons at a distance can consult by letter.

THE BOY MEDIUMS.—Bamford Brothers, Physical Mediums, will give Seances as follows:—On Monday and Wednesday evenings, at 7 o'clock p.m., admission 2s. 6d.; on Saturday evenings, at 7, 1a. 26, Pool-street, Sutton, Macclesfield.

# The Spiritualist Newspaper.

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

VOLUME SEVEN. NUMBER TWENTY-SIX.

LONDON, FRIDAY, DECEMBER 24th, 1875.

## THE PSYCHOLOGICAL SOCIETY ON THE FUNDAMENTAL NATURE OF MATTER.

THE recent debates before the Psychological Society, upon the article by Professor Tyndall in the *Fortnightly Review*, have suffered in consequence of the absence of any speaker acquainted with molecular physics, and such a speaker alone is fully competent to enter into the ideas set forth by the Professor of Natural Philosophy at the Royal Institution. When several of the members were in doubt whether Professor Tyndall had committed himself to materialism at all, the Chairman and the Rev. W. Stainton-Moses, in order to settle the point, fell back upon a sentence uttered more than a year previously at Belfast, in which Professor Tyndall said: "I see in matter the promise and potency of every form of life." This was quoted as arrant materialism, yet to those acquainted with molecular physics it is not so. What does the physicist know of matter? He knows that it consists of less than a hundred elements or simple chemical substances, which cannot be destroyed or resolved into simpler elements by any power possessed by man at present. For instance, iron, which is one of the simple substances, may be boiled or subjected to such intense heat as to be turned into iron gas, but it remains iron still—no other substance can be extracted from it. Even the intense heat of the electric spark, by which platinum may be raised to the gaseous state, does not decompose the present elementary substances of the chemist. The atoms of these substances, which have never been seen, for they are far beyond the ken of the most powerful microscope, are assumed to be in a state of incessant motion, because the masses they build up are constantly varying in dimensions with every change of temperature, a hot iron poker being, for instance, longer than a cold one. So far as physicists know, these little atoms swing to and fro with an incessant vibratory motion; increase in the amount of such motion is heat; in a hot poker the atoms are supposed to move more rapidly than in a cold one; indeed, if more heat still were applied the force of cohesion would be altogether overcome, and the atoms fly from side to side of the vessel containing them; in this supposed condition matter has reached its gaseous state. Thus the whole question, "What is matter?" hinges upon the problem, "What is the nature of the elementary atoms, which no living man has ever seen?" Some physicists suppose them to be little solid lumps, like infinitely small shot, others suppose them to consist of aggregations of forces emanating from points; this latter idea, it will be noticed, does away with the existence of matter, in the ordinary sense, altogether, and neither Professor Tyndall nor any physicist living is in a position to deny that it may not be true; by this assumption the material universe may be done away with, even without calling in the philosophy of Bishop Berkeley. Other thinkers, again, look upon atoms as aggregations of phenomena, and think that in them we

have no more reached the limits of the material universe than the Jews had reached the limits of stellar astronomy when they believed the earth to be a flat plain, for which the sun and stars were created to give light. In short, the fundamental nature of matter is unknown to the physicist, and we believe that in one of his public utterances Professor Tyndall has said in effect, "The fundamental nature of matter is essentially transcendental and unknowable."

No more atheism or materialism is involved in the statement that in matter is the "promise and potency of every form of life" than in the analogous statement that in the egg is the promise and potency of the form of the living bird.

That intelligence, whatever may be its source, controls the material human body, nobody denies; and whether atoms form the gateways through which intelligent principles are compelled to pass before they can exert their powers in the material universe is the real question at issue. If the existence of the spirit were to be admitted by all physicists so that they become thorough Spiritualists, the difficulty would not be removed. The question would remain whether the spiritual world did not reach the material world through the gateway of the atom. Perhaps the trance medium was right in his inspired statement that—

"Every atom is a living thought  
Dropped from the meditations of a god."

## THE DEVELOPMENT OF RELIGIOUS THOUGHT AMONG SPIRITUALISTS.

LAST week a discussion was commenced in the *Hour* newspaper, entitled "Spiritualism v. Christianity." The correspondence opened by the publication of a communication which set forth that the facts of Spiritualism were true, but of an evil nature, opposed to the recognised religion of this country. On the other side it has been argued by Spiritualists that such is not the case. The opinion has often been expressed in these pages that the facts of Spiritualism are too few, too little systematised, too little understood as yet to warrant the drawing of deductions fitted to form the foundation of a new religion; it has further been argued that many of the teachings put forth in the name of Spiritualism from public platforms, by our own speakers, are not warranted by the actual facts of the case; indeed, those who have had most experience in connection with mediums and mediumship think that much misapprehension as to the realities of Spiritualism exist within the movement. The admirable remarks made by Mr. H. D. Jencken at one of the latest meetings on the premises of the British National Association of Spiritualists, illustrate this point; he has had as much experience as anybody in his own home, and the daily observation of one class of the phenomena has convinced him, as it has others similarly circumstanced, that much misapprehension as to the realities of Spiritualism prevails among inexperienced Spiritualists.

Anybody who has studied mediumship knows how very much, in the generality of cases, the messages are coloured by the mind of the medium; for instance, if the ordinary literary composition of the medium is examined side by side with the communications given by two or three of his attendant spirits, a great similarity of phraseology and grammatical construction is usually to be found. The ideas at the root of the messages may be different and come from various sources, but they commonly become coloured by the vital telegraphic process through which they reach the external world. Here and there, striking exceptions to this rule may be found, some of which include evidence of the personal identity of the communicating spirits; still the intense colouring of messages by the mind of the medium unconsciously to himself is commonly apparent. Thus the thoughts of mortals have had considerable influence in moulding the religious ideas now prevalent in Spiritualism, and those thoughts are higher and more refined in proportion to the altitude of the mental natures of the persons through whom they have been given. This is how one set of religious teachings will be found among one set of Spiritualists and a different set of religious teachings among another detachment, and why the said teachings usually bear a distinct relation to the opinions of those who promulgate them. Among people of an animal nature, whose delight is chiefly in physical manifestations and the phenomena connected therewith, no very high religious ideas are likely to be developed, but rather in such cases do we find the origin of wild social problems, like those which have been mooted in America, and from similar sources come the utterances which have brought such discredit upon the movement in the United States that Mrs. Hardinge and other public speakers have withdrawn from the rostrum altogether; indeed, in that country Spiritualists of refinement and intelligence are now to a large extent keeping aloof from public action.

There are certain points of agreement running through all the spirit messages, high and low, which have been given with good intentions; all the spirits are agreed that there is no eternal punishment, and that the state of life after bodily death is one of progression. As some of our most influential preachers uplift their voices against eternal punishment, and as the *Christian World* some time ago printed a series of articles tending to show that the dogma of everlasting damnation is not based upon Scriptural authority; furthermore, as a considerable section of the Christian Church believes in the efficacy of prayers for the dead, these, the fundamental teachings of spirits, can scarcely be said to be absolutely at variance with Christianity. Spiritualism teaches the living of the life which Christ led upon earth, but where it clashes most with orthodox doctrines, it does so chiefly on the ground that these doctrines have been invented by men, and had nothing to do with the Church in its early days. In Spiritualism there are no mystical doctrines calculated to bewilder the mind, and it does not tell of a revengeful God who will torment certain of His children for ever, so in these points it has an immense advantage over ordinary orthodoxy. On the other hand, although in the Church there are crystallised dogmas which thinking men cannot accept, and which consequently have to be forced into the minds of children when they are too young to protect themselves from the mental injury, there are certain points in which orthodoxy has the advantage of Spiritualism as judged by its fruits.

For instance, take the celebrated case of the late Mr. Pennefather's church at Mildmay-park, Islington. The members of its flock visit the poor and the afflicted in their own houses; they minister at the bed-sides of the dying; they take ragged children out of the street and teach them to read and write. A few incomprehensible dogmas coupled with such fruits as these are but as dust in the balance. Until Spiritualism can furnish a better system of ethics than the average of those acknowledged by the Christian Church, until in all points it can show its superiority also, as judged by its good works, it cannot claim upon moral grounds to possess superior religious characteristics. Upon scientific grounds, also, there is not as yet sufficient evidence to warrant its promulgation as a new religion.

The question why Spiritualism does not as yet include so full a performance of deeds of charity as is characteristic of many orthodox denominations, should be seriously and carefully examined at one of the winter meetings of the National Association of Spiritualists. Possibly Spiritualism has such a hard battle to fight against the prejudices of the unformed, and is so financially crippled in these the younger stages of its existence, that there has been no possibility of devoting much energy to charity. Or, it may be that superabundant kindness of heart is commonly enough allied to weakness of head, as in the case of those unfortunate Sisters of Mersey who go about doing good, but lacerate their own bodies with cunningly devised instruments of torture. Nobody disputes that it is good to visit the widow and the fatherless in their affliction, but it may be that if more brain-power were exerted in other ways to remove the ills of mankind, infinitely more practical good would be done, although in a different direction. For instance, if legislation were conducted upon sound principles of political economy, free from bias by individuals or classes; if in England land were bought and sold like other property, without any legal delays, impediments, or expenses; if we had a better currency system, and if the problems worked out by the late John Stuart Mill were put in action, the poverty of tens of thousands would be diminished, and the average of happiness in numberless homes would be increased; whereas a kind-hearted person who visits but a dozen or two suffering families, doing them all the good possible, will pass into the life beyond after having done infinitely less than Mr. Mill to remove the evils of the world. The latter may be compared to a man who stops the gates of a flood which is drowning tens of thousands, while the kind-hearted enthusiast attempts not to deal with the causes of the inundation, but contents himself by dragging a few drowning individuals out of the waters. The one deals with causes, the other with effects.

Whatever the solution of the problem may be, the question ought to be publicly raised why we are excelled by other denominations in deeds of charity, and why it is that the religious utterances coming from large numbers of the lowest of our platforms in America have brought against the movement from the lips of Mrs. Hardinge and others the charge that such Spiritualism tends to animalism and not to spirituality.

PROOF copies have been received of the second volume of Dr. Crowell's highly interesting work, *Primitive Christianity and Modern Spiritualism*. The work will shortly be on public sale.

The Liverpool Psychological Society holds its annual *soirée* on Friday, 14th January next.

THE TRAVELLING OF THE SPIRIT DURING THE  
LIFE OF THE BODY.

THE following interesting narrative is quoted from a recent number of *The Banner of Light* (Boston, U.S.), to which journal it was contributed by Mrs. Emma Hardinge, who is so well known to English Spiritualists:—

Mr. George Walcutt, the inimitable spirit artist, of Columbus, Ohio, was, like Dr. Fowler, endowed with the faculty of quitting his body and wandering forth in the spiritual state and in the full possession of all his faculties. The writer was one evening present at a social gathering at the house of her esteemed friend and host, Mr. Savage, of Columbus, when Dr. Fowler, who was an expected guest, made his appearance at about 8 p.m. "Has George Walcutt arrived?" was his first question. On being informed that he had not yet come, he said very gleefully, "Well, I intend to have some fun with him presently. Last night I went out of my body, as my custom is, to see a patient that I felt certain would disobey orders, and I resolved to make a private inspection of what was going on, and report my discoveries in the morning. Now just as I was passing the corner of Main-street in my own peculiar way, whom should I meet but George Walcutt; but sure enough he was out like myself, on his spiritual perambulations. Heaven alone knows where, but the best of the thing was that he marched above the ground more than two feet high, showing to me how lofty the fellow is, and what an aspiring spirit he has. 'Well,' says I, 'I'll mark you, my lad!' so what did I do but looked at my watch, which was just twenty minutes to eleven; then I pulled off my hat to him, and made him a bow. He saw me, or seemed to see me, for he raised his hat to me like a lord, and on he strode, beating the air, as if the earth were not good enough for him to tread." The doctor laughed heartily at his own conceit, charged us not to say a word to George when he arrived, but wait his own return, he being obliged to go away again (this time bodily) to see a very sick person. He had not been gone more than ten minutes when George Walcutt, accompanied by his wife, entered the apartment. Looking round the company, and not perceiving the familiar form of his friend Dr. Fowler, he remarked, "I have a good joke against Fowler; I went out last night on a roving commission, and just as I was making my way round the corner of Main-street, whom should I see but the doctor. At first I thought it was himself bodily, but I soon found it was his double, for he actually seemed to be walking in air about two feet from the ground. I suppose that arises from his high opinion of himself, and his belief that he was too good to walk the earth like common people; however that may be," he added, "he bowed, or seemed to bow, and I raised my hat to him. Now what I want to see is this, whether he had any dream about me that he can remember last night, or what under the sun it was that I saw perambulating the streets."

"You saw!" exclaimed Mrs. Walcutt, laughing; "much you could have seen last night, for you were sick in bed by eight o'clock, and I vouch for it never got up again till eight o'clock this morning."

"I saw Dr. Fowler at twenty minutes to eleven last night," responded Mr. Walcutt, impressively. "I saw it was that hour by the Capitol clock. I met Dr. Fowler in Main-street, raised my hat to him, and he bowed to me, then drew out his watch, looked at the time, and passed on."

The reader may make his own comments on the story; our part is simply to narrate it as it occurred, and to add that both these gentlemen have given similar tests on many previous occasions, been seen and recognised frequently at distant places when their wives testified to their being quietly ensconced in their own beds, and, as on the night alluded to, had often met and recognised each other in their spiritual perambulations.

The phenomenon of each seeming to see the other walking in the air two feet above the earth was new to them, and both being philosophic reasoners, inclined to the opinion that there was some lack of attractive power in the state of the earth at that peculiar time, so that the magnetic bodies of the seers were in reality not in the usual close contact with the ground which they assumed to be their ordinary state. Those who have read attentively the *History of the Seers of Prevorst*, as given by Kerner, her physician, will remember that she possessed the power to quit her body at will, nay, on some occasions she could actually make knocks to awaken the attention of those whom she spiritually visited. In nearly all the published histories of witchcraft frequent mention is made of the "spectra" or apparition of the accused person, being seen apart from their bodies. The grotesque and fantastic imagery which poets employ when describing the revels of the "Witches' Sabbaths" is founded upon the legend that certain evil-minded mortals can quit their bodies at pleasure, and though they may require, as tradition affirms, a broomstick to ride through the air, or a sieve to float on the water, withal the idea embodied in these descriptions is predicated on the popular belief in the "double," and the opinion that those who could thus spiritually quit their bodies and present themselves in distant places were endowed with a power which constituted the main feature of witchcraft. Ill-starred indeed were the apparitions of the "double" in ancient times, as the trials for witchcraft recorded in Scotland, New England, Germany, France, and, indeed, throughout Europe, during the middle ages, abundantly prove. In many of the narratives published by Glanville during the famous epoch of Scotch witch-

craft, when the first King James of England was himself the prosecutor, it is repeatedly alleged that those accused women who were actually seen at frightful witch gatherings and in the commission of evil deeds and malign incantations were at the same time proven to have been quietly sleeping in their own beds, and reposing in their mortal bodies by their husband's sides.

We shall conclude this article by a relation never before given to the public, and one from which we should shrink back with the aversion which attended its enactment, did we not feel that so remarkable a case belongs to the world no less than to the student of psychology—first, because it lays open a new and startling field of operations entered upon by the resolved spirit of man, and next, because it suggests many explanations as to the source of those mysterious invisible influences that prompt us, we know not how or from whence, to lines of action from which our reason and better feelings would revolt, were their exercise not interfered with by those silent, subtle forces of psychology so ill understood, so little counted upon, yet so potential in their operations for good or evil.

We shall entitle our narrative *A Dark Page in the History of Psychology*, and give it as it was originally prepared for our still unfinished second volume of Modern American Spiritualism.

The last case of this kind\* which our space will allow us to relate; is still more strange and problematical than any of the others; but, as it involves the feelings of a most worthy and respectable family, the author feels bound to suppress the publication of all names but her own, merely pledging herself to furnish them to any person who in perfect good faith desires more fully to verify the facts subjoined, which are as follow:—

Some time about the year 1860, Mrs. Emma Hardinge received a number of most unaccountable epistles, signed John G.—(the name being given in full, dated from Boston. The writer addressed Mrs. H. in the most inflated and enthusiastic terms of admiration, and referred to numerous interviews which he purported to have had with her, and to conversations which he assumed to have passed between them. So full of detail and matter of fact were these statements, that Mrs. Hardinge at first believed some designing woman must have assumed her name, whilst the letters had by some *contretemps*, or mistake, been forwarded to herself.

Allusions to her lectures, dresses, and even scenes of private life known only to her immediate home circle, at length connected these mysterious documents exclusively with herself. Greatly perplexed, Mrs. H. began to scrutinise the information communicated more and more closely, and, to her amazement, found that he betrayed an intimate knowledge of her very thoughts, no less than incidents and words of the most private nature.

These letters not only followed her from place to place in her itinerant career, but seemed to emanate from one as well acquainted with her movements as herself. The darkest part of the mystery was that, though the language of those epistles was refined and occasionally eloquent, the constant allusions to interviews and conversations which were assumed to have transpired between the parties, by seeming to place them on terms of the most endearing intimacy, suggested the horrible suspicion that the whole was a plot concocted by unprincipled enemies to destroy the character of a young girl whose reputation and usefulness would alike have been blighted, were these infamous letters to fall into other hands than her own.

In the deepest distress of mind, occasioned by this inscrutable mystery, Mrs. H. consulted several of her friends, amongst them the late venerable and respected magistrate, Mr. Fletcher, of Delanco, New Jersey, who, though unable to assist her in his judicial capacity, advised her to collect and keep the letters as she received them, promising her, whenever an opportunity occurred, to render her all the legal assistance in his power to discover and punish her persecutor.

The same answer and advice was also tendered by Mr. Newell A. Foster, late Mayor of Portland, in whose house, as a guest, Mrs. Hardinge was residing when she received several of these offensive missives. Besides consulting with those and several other friends in this manner, Mrs. Hardinge pursued a course of observation on her own part, which led to very extraordinary conclusions. Habitually accustomed to see and converse with spirits, Mrs. H. did not regard their visitations with either surprise or fear. One exception to this complacent feeling, however, occurred in the approach of a dark, undefined shape, who began frequently to manifest his presence at night, and always inspired the most unmitigated feeling of loathing and terror. Neither the form nor features of this mysterious visitant could be distinctly observed; in fact, the whole manifestation appealed rather to perception than sight, and was a presence rather than an apparition. Who or what it might be, was a profound mystery. Mrs. Hardinge earnestly questioned her spirit friends and guides on the nature of this dreadful haunting, but could obtain from them no other explanation than that it was "an evil or undeveloped spirit" over whom they had no power.

At length the terrors accompanying this obsession became insupportable and injurious alike to health and mental balance. Their unfortunate subject could always recognise the approach of the phantom, from her intense feeling of horror and the cold shiverings which pervaded her whole frame. Sometimes a sensation of faintness accompanied this presence, which nothing but the insupportable dread of becoming unconscious could overcome.

\* Alluding to cases in the chapter from which this is only an extract.

At last another feature of this mystery loomed up amidst the darkness. The midnight visitations were the unmistakable precursors of the not less abhorred letters above alluded to. They came so closely and invariably in succession, and the feelings experienced in the presence of the one and the receipt of the other were so exactly similar, that Mrs. H. began at last to realise that they were as intimately connected as the shadow and substance of one dire system of persecution. Whether impelled by desperation, or inspired by her watchful spirit guardians, the affrighted medium could not determine; but this is the method which she took to solve at least one portion of the mystery, namely, the connection of the phantom and her hated correspondent.

One night, after returning from a lecture, when Mrs. H. felt the near approach of the invisible tormentor, and notwithstanding the fact that her terror almost deprived her of the power of motion, she hastily snatched up the blue silk dress which she had just taken off, arranging the skirt around her head in the manner of a veil. Mrs. H. at that time was lecturing in Cincinnati, Ohio.

Three days later she received one of the usual odious missives dated from Boston, containing these remarkable words:—

"How beautiful my angel looked arrayed in that blue veil, which she so kindly threw over her head last Friday night, as if in token of welcome, when I entered her chamber."

Still another experiment was attempted, urged by a new horror at the shocking possibilities disclosed in this sentence.

Mrs. Hardinge was returning from a lecture at a distance from town, and was travelling in a large covered carriage with three friends, late at night, when the party halted at a lonely inn by the wayside to water and refresh the horses. Being exceedingly fatigued, Mrs. H. sat still in the carriage whilst the rest of the party alighted. Suddenly she became aware that a man was seated at her side, and actually in contact with her. She was on the back seat, and commanded a full view of all that was going on in front. She was confident that no one had entered the carriage, nor would it have been possible for any one to have done so without observation. Yet in an instant she knew that some one was there, and the consciousness of this mysterious companion's proximity was so startling and alarming that Mrs. H. was on the point of shrieking aloud, when the deathly chilliness which accompanied her phantom tormentor informed her of his presence.

Almost paralysed as she was, she remembered enough of her desperate resolution to avail herself of another opportunity for experiment, and snatching the hood from her head she tore a flower from the bouquet she held in her hand and tossed it hastily into her hair. The flower was a Cape jasmine, and was seized as the first that presented itself. Before she could recall her scattered senses the figure was gone, and her friends resumed their places in the vehicle.

So rapidly had the whole scene passed, that ere she arrived home Mrs. H. had persuaded herself it must have been a dream, a mere fancy, a vision conjured up by ill-health and disordered imagination, &c., &c.

On reaching her place of destination several letters were put into her hands, one of which instantly produced the sense of fear and loathing which announced her detested correspondent. On opening the letter a faded sprig of Cape jasmine fell from the envelope, and these words caught her eye:—"To satisfy me that my visits are appreciated, I entreat you to place in your hair at eleven o'clock on Monday night next, a sprig of Cape jasmine, or any white flower you can procure."

The lecturer looked at her watch—it was twenty minutes past eleven, Monday night. The carriage must have stopped at eleven precisely!

It would be needless to pursue the details of this painful case more closely; we hasten therefore to relate its consummation. The time of this occurrence was the month of January, 1861, and Mrs. Hardinge was delivering a course of lectures in Georgia.

The day after the receipt of the missive noticed above, Mrs. Hardinge enclosed it with three others from the same source in a letter from herself to the chief of police in Boston, in which, omitting the spiritual visitations connected with these letters (which she deemed would not be understood or susceptible of proof), she detailed the other circumstances of their reception, and called upon the chief, in his official capacity, to use his utmost efforts to discover the writer, with a view of an immediate prosecution, which, she added with all the indignation prompted by her outraged sensibility, she desired to pursue with the strictest rigour of the law.

When her package was ready for mailing, and before she could summon a messenger to despatch it, a spirit friend addressed Mrs. H., speaking to her in the usual analytical method adopted by her invisible guides, as follows:—

"What are you going to do with your letters?"

Mrs. H.—"You know very well what they are, and why I send them hence."

Spirit.—"Your fire is low; the air is chill. Will you oblige spirit friends by mending the fire with those papers?"

Mrs. H.—"I will not—positively not. You would not aid me to solve the mystery of my tormentor's presence, and now you want me to burn his letters. I refuse you, as you have refused me the help I sought."

Spirit.—"Spirit friends are not God, and cannot control events, nor yet other spirits than those associated with them in the Divine plan. Will you not save yourself from the commission of great

wrong, and give your package to the flames? See now; they are fading for lack of fuel."

Mrs. H.—"Prove to me that I should commit any wrong by sending them where they are directed, and then, but not till then, I will withhold them."

Spirit.—"We cannot now give you the proof you seek, but in six weeks hence you will obtain it yourself—in sorrow and remorse if you send your package forth; in perfect satisfaction if you will stay your hand for that period only."

Mrs. H.—"I agree to do so, then, for that period only. If at the end of six weeks I am not satisfied, I will deliver that package as I design it, and renounce the protection you now assume to exercise over me."

Spirit.—"We clasp hands on your compact."

Six weeks from that time did not elapse ere Mrs. Hardinge was in Boston, Mass., to fulfil a lecturing engagement.

The day after her arrival she was waited on by a lady, who earnestly solicited a private interview. The request granted, a highly interesting and refined widow lady stated in words broken by deep emotion and fast-falling tears, that herself and her mother (also a widow) had been dependent upon her only brother, who had held a most responsible situation, and up to some sixteen months previous had fulfilled all his public and private duties in the most exemplary manner. The lady (Mrs. C.) added that this dear relative had been to both mother and daughter "the stay of their household, the light of their eyes, the joy of their hearts, beloved and respected by all who know him." The whole family were Spiritualists, and some sixteen months ago, for the first time, had attended a course of lectures delivered by Mrs. Hardinge in Boston.

About this time one of those pernicious theorists who attempt to cover the promptings of licentiousness by the gloss of philosophy, teaching the practice of sensuality under the pretence of seeking "true affinities" (?) informed Mr. C. (as a spiritual communication of high authority) that Mrs. Hardinge, the lecturer, was his *spiritual affinity*, and that henceforth he must dedicate his life to her. Without presuming to seek an interview with the subject of this baseless revelation, not even daring to inform her of it in the ordinary way of correspondence, the deluded man cherished his fantasy for some time in private, until he worked himself into the belief of its correctness. Then, fearing that he should be spurned with indignation if he openly urged his fancied claim, he proceeded to consult certain magnetisers, and through their promptings used the really strong powers of clairvoyance which he possessed for the purpose of establishing a spiritual communion with his supposed affinity.

To promote the most favourable conditions for these exercises, the infatuated man devoted all his time to magnetic experiments, neglected his business, put himself upon the most abstemious regimen, and distracted his sorrowing relatives by practices corresponding to those of ancient "magicians" or modern "fakirs."

Whether he succeeded in establishing his spiritual freedom by the use of drugs, magical or magnetic practices, the narrator could not say, but she alleged that he now began constantly to declare to his family that he could visit the beloved object of his insane purpose, however distant, whenever or wherever he pleased.

He frequently described to his afflicted relatives the dresses which the lady wore on the occasion of his terrible visits; also the persons by whom she was surrounded, and the details of her situation.

Mrs. C. (the sister) had preserved notes of these statements, and when she submitted them to Mrs. Hardinge, the latter could no longer doubt the identity of the brother with the Mr. G. who had so long tormented her. Not only was the name similar, but the statements themselves proved, in all their details, to be so invariably correct that no doubt remained of the truth of the man's allegations.

Many convincing evidences were afforded to the family of his remarkable clairvoyant faculty, his unquestionable ability to send his spirit forth from his body, and, under favourable conditions, to exert that power at will. The effect of such practices, however, upon his physical and mental systems was disastrous to the last extent. He had grown so weak and debilitated that he could no longer pursue his usual avocations, added to which his mind was fast becoming more and more unbalanced, so that confirmed lunacy might be expected to supervene as the final result.

In this calamitous strait the unhappy mother and sister determined to apply to the innocent and unconscious cause of their misfortune, to solicit aid and counsel in their difficulty; and then it was that Mrs. Hardinge perceived the disgrace she would have entailed on the respectable family of her infatuated tormentor, had she exposed him by putting his letters in the hands of the police; also how much cause she had to rejoice that she had been withheld from heaping the additional misery of a public prosecution on the heads of the unfortunate women, who were already sufficiently overwhelmed by the existing facts. Every effort was made that could be brought to bear, under the circumstances, to alleviate the distress of the family, and restore the unhappy man to reason; the results not to belong to history.

The winner of the musical box, which was drawn for on Monday evening last at 88, Great Russell-street, is Miss Jeffreys, a member of the National Association of Spiritualists.

## THE PSYCHOLOGICAL SOCIETY OF GREAT BRITAIN.

ON Thursday night last week Mr. Serjeant Cox presided at the usual fortnightly meeting of the Psychological Society, held at 9, Chandos-street, Cavendish-square, London.

The minutes of the last meeting were read and confirmed.

Mr. F. K. Munton, honorary secretary, then announced the following new members:—Mr. Henry Ulyett, Captain E. Garratt, Mr. G. N. Strawbridge, Mr. Samuel Spalding, F.S.A., and Mr. W. W. Fawcett.

The President announced that the next meeting would, according to the regular routine, fall upon the sixth of January, but that day being too close to Christmas, the society would not again meet until January 20th.

## THE NATURE OF THE SOUL.

Mr. G. Harris, F.S.A., opened the debate by saying—The subject before us is one of the highest importance and the loftiest nature; it is one, too, which has occupied the attention of the greatest intellects that the world has witnessed, and is well fitted to claim the attention of a psychological society. An inquiry into the nature of the soul appears to me to present itself under three separate phases, and there are three leading theories as to its qualities and essence. 1. By some it is contended to be an absolutely immaterial being, devoid of all substance and all properties of substance, and whose essence, according to Descartes and some others, consists only in thinking. These persons reduce it to a mere nonentity, a simple creation of the imagination. 2. By others it is considered to be an entirely material nature, the mere result of the organisation of the body, the structure of the brain. 3. By a third party it is deemed to be an ethereal substance, possessing certain of the qualities of matter, but of so refined and subtle a nature as to be capable of being endowed with intelligence. Dr. Priestley and some others contended that no kind of matter, however refined, can be endowed with intelligence. The grand question raised, or thought to be raised, by Professor Tyndall's article is, whether the soul exists of itself as an independent being, or whether it is the mere result of bodily organisation, of the structure of the brain. His argument is rather negative than positive. He tells us rather what he does not hold than what he does hold. Possibly we infer his meaning rather from what certain men of his school hold, or are said to hold, than from anything contained in the article itself. Indeed, to judge precisely of his meaning, we ought to see before us not only the article referred to, but that to which it is a reply. The question at issue is incapable of either absolute proof or absolute disproof. We cannot adduce conclusive evidence that the soul is not, as Professor Tyndall is supposed to assert, the result of organisation. Nor can Professor Tyndall, or any one else, prove that it is so. Properly, his theory ought to be proved before any disproof of it is demanded. Argument and conjecture are the most that can be supplied on either side. There are two grand arguments against the supposed theory of Professor Tyndall. I. That organisation itself is incapable of supplying a soul. II. That spirits exist independent of organised powers. 1. As regards the first of these arguments, if organisation, or the structure of the brain, of itself constitutes a soul, then a dead body, so long as its organisation remained complete, must be endowed with a soul equally with a living one. And further than this, you could only get rid of the soul by destroying or injuring the organisation of the body; whereas we know that separation of soul and body are caused by several means which do not affect organisation. 2. The existence of spirits is not believed by many. But this question, like the other, is neither proved nor disproved absolutely. It is open to argument, and is a matter of conjecture only. Those, however, who believe in the existence of spirits must necessarily believe in the existence of a soul, which is but a disembodied spirit, and they must believe also that it exists independent of organisation or of the material frame. As to whether spirits exist or not, this question also, as regards the individual belief of each person, ought to be determined solely by the facts he sees before him, and by the exercise of his reason upon these facts. No one has a right to come to a conclusion without this process. Nevertheless, the argument in favour of the existence of a soul does not depend on our belief in the existence of spirits, although that belief affords much additional weight to it. On the whole, Mr. Harris concluded that the most rational view to be taken of the subject was that the soul existed as an independent being; that it did not depend on organisation or the structure of the brain; that it was not a mere nonentity; but that it consisted of some substance of a very refined and ethereal nature, to which it was not unreasonable to suppose that intelligence might be attached. And this seemed to him to be the opinion of the greatest philosophers both in ancient and modern times.

## A BRAHMIN ON THE IMMORTALITY OF THE SOUL.

Mr. Tagore, a Brahmin, then argued that the immortality of the soul was not unprovable as a doctrine, but that the proof depended upon ethical considerations. He said that the Hindoos, in spite of science, believed in the immortality of the soul, and the doctrine of the immortality of the soul implied the immortality of the brute creation. He said that religions must of necessity be various, depending upon varieties of race, their circumstances, and their degree of civilisation; thus the religion of any particular people was the result of an ethical law; therefore, speaking simply as a scientific

man, and keeping his Christianity for his own cloister and his private prayer, he thought it the duty of that society to inquire into the old religions of the world, and agree upon a consensus of certain points, which, he thought, would substantiate the immortality of the soul. Hindoo philosophers asserted that there was no separate soul for each particular body; they were of opinion that the soul was unalterable in its essence, but that it came under limitations when it entered the body. Death to them was the separation of the soul from corporeal existence, but not its extinction, the spirit being imperishable. His English friends often asked him what was meant by *Nirvāna*. The original idea of the Hindoo was that the soul was an emanation from the Deity, and that directly it was freed from the body, like a drop taken out of the ocean, to the ocean it returned; there was no annihilation, unless it could be proved that the original soul could be annihilated. He believed that some such mysterious ideas caused Paul to say, "When the Son shall have given up His kingdom, God shall be all in all." Ho (Mr. Tagore) was that evening trying to apologise for the belief of his nation; he did not say that that belief was compatible with the science of the nineteenth century, still they would perhaps allow a poor Brahmin to apologise for his people. (Applause.) They must not think there was no school of materialists in India, for some of his people had anticipated Professor Tyndall, and asserted that there was no proof of life after death; but they were a great minority, just as in England there was one Professor Tyndall to twenty other professors who held an opposite opinion. The philosophy of the Hindoos promised beatitude and freedom from evil hereafter, founded on the idea of the soul's eternal existence apart from the body. That idea—that belief in immortality—led men to knowledge, power, and civilisation, for if materialism were true and similarly influenced the minds of men, where would be our laws, our criminal jurisprudence, our morality? These would be gone if men believed that all ended with this life. If that were the case, where should we see the spectacle of the rich man humbling himself? Was the question at issue to be decided by scientific deduction, or by the whole system of sociology under which men live at the present time, and without which all would possibly be evil? The Hindoos were, therefore, quite right in saying that the foundations of civilisation lay in the belief in the existence of the soul apart from the body. The word "substance" had with the Hindoo a variety of interpretations, but his chief idea was that soul was the substratum of nature. It was well to have clear definitions, for if men would only properly define the words they used, half the differences among philosophers would vanish. (Hear, hear.) The soul by the Hindoo was defined as being the substratum of all things, so into what errors the poor missionaries fell when talking to the Hindoo, and giving another definition to substance to that which it bore in the minds of the listeners! How necessary it was, then, that the Psychological Society should exist, to teach the poor missionaries who go out to enlighten the heathen that it is advisable they should study psychology first, and preach afterwards. The Hindoos believe in one God, the seat of absolute knowledge, the Maker of all things; they believe that the human soul goes out from Him to gain experience, and that it afterwards reaps the fruits of its deeds; they think that the soul is to the Supreme Ruler what a spark is to fire. The Hindoos, like the Christians, do not look upon the Almighty as a Master and themselves His servants, but they regard Him as a Father. Thus it would be seen, that if their doctrines were properly understood, they would lead almost to the Christian theology. They were not a servile race, but they taught that man should do the will of God because they believed in His Fatherhood. Once when Irving was preaching he used an expression which struck Canning, and afterwards was repeated in the House of Commons, to the effect—"Let us throw ourselves on the Fatherhood of God." The English people generally had erroneous notions about the Hindoo belief in the transmigration of the soul, and when ladies talked to him in pity about that doctrine at dinner-tables, he was too polite to contradict them, yet he felt it to be necessary to go more into detail before that society. The Hindoo believed that when the soul was emancipated it was immediately attracted by some frame, which might be that of a beast or that of a man, and through that frame it entered into limitations; according to the life of a man in the body, so was the quality of the frame to which he was attracted when the spirit was again freed. Thus the Hindoo saw nothing but transformations of the eternal life principle, and they believed that at the consummation of all things the soul would be dissolved into creation. They believed neither in an eternal hell nor in an eternal paradise. The spirit of the age at the present time was unquestionably driving towards materialism, and the question to be considered was, "Is materialism degrading or elevating?" If it were not elevating then must man turn to Spiritualism—he meant Spiritualism in its higher sense. There was no doubt that belief in the immortality of the soul was the basis of jurisprudence, and would survive all other dogmas whatever. (Applause.)

## PROFESSOR AGASSIZ UNDER MESMERIC INFLUENCE.

Mr. Dunlop remarked that he had lived for a long time in India. He thought that Mr. Tagore, the last speaker, would agree that he had uttered a great deal of sentiment, and had given the meeting very little science. He (Mr. Dunlop) rose to say that he could not understand on what pretence Professor Tyndall had been called a

materialist, for he was not one in its offensive sense, as judged by the contents of his essay. The word had been attached to him by the speakers in a sense in which he objected to have it applied; indeed in the article in question Professor Tyndall had been quite sensitive in protecting himself from the charge of materialism, and had expressed the idea that in the future there was some possibility of union between science and religion. He could find nothing in Professor Tyndall's article to prevent that gentleman becoming a valuable member of the Psychological Society. Professor Tyndall, in one of his previous public utterances, had told his hearers he could give them information about phenomena, but if they asked for causes he did not know them, neither did the greatest philosopher living. In the article they were considering, Professor Tyndall said that he did not know the nature of the formative powers, a power which those at that meeting called "psyche," a power of which the Professor always spoke reverently, and the existence of which he had never denied. He (Mr. Dunlop) thought that the President had done wrong in his opening address to say that the Psychological Society would do good to theology by proving the existence of the soul; he did not think that the point which the society was to reach, should thus be laid down beforehand. He was very grateful to the secretary for the facts he had brought forward at the last meeting, although one young gentleman present expressed an opinion by singing out "Hear, hear" at a particular point, that Mr. Mutton had produced the slate-writing himself. Some time ago he (Mr. Dunlop) had tried experiments upon the power of one mind to influence the mind of another person, and in the course of an argument with Professor Stone, a well-known American gentleman, and a very truthful man, had pointed out to the professor that mesmeric sensitives never could be made to do anything, unless the order first took objective form in the material world, and thus reached them through their senses. Professor Stone had told him that once he gave Agassiz a glass of water to taste, and Agassiz, on being questioned, said, "It is water." Professor Stone then said, "Taste it again, and you will find it is brandy." Agassiz then gave a remarkable answer, for he said, "I examined this water a minute ago, and saw clearly that it was water; indeed, I know that it is water still; but," he added, "it has the colour of brandy, the smell of brandy, and the taste of brandy." Thus, while under mesmeric influence, the reasoning powers of Agassiz were not impaired. He had seen strange things in Calcutta, at the hospital of Dr. Esdaile, where the most horrible operations were performed upon patients in the mesmeric sleep, and he was asked a few days ago by Sir J. Paget, "Do you believe such nonsense as that?" (Laughter.) He replied, "I have seen it." "Well," was the response, "if that is so, we will allow that it will do with Hindoos, but it won't do with Englishmen." (Laughter.) Some very able men were thus extremely prejudiced. Professor Tyndall believed in an unknown power, perhaps in that power which the heathens worshipped as the unknown God; still he was not a bigot, he was ready to change any opinion if evidence were given why he should do so; he did not deny the immortality of the soul, he merely asserted that it had not been proved, whereas, in the Psychological Society a preconceived idea had been laid down that the soul was independent of the body, and he (Mr. Dunlop), did not think that even Spiritualism had succeeded in proving that scientifically. How far did the psyche exist. Dogs had a conscience, and appeared to dream, so the psyche existed in animal form; it might almost be supposed to exist in vegetables, especially sensitive plants, and it might almost be fancied that the psyche existed in climbing plants, which would go directly out of their way, leaving a strong support to reach a weaker one further off. He did not think that Professor Tyndall was a materialist in the objectionable sense of the word.

Mr. Serjeant Cox replied that he had called him so because Professor Tyndall had called himself a materialist, and had always represented himself as not satisfied of anything but the existence of matter; for instance, he had said in his Belfast address, "I see in matter the promise and potency of every form of life." That was distinctly materialism. He had written forty or fifty pages of objections in answer to one of his opponents alone, and if the charge of materialism were not brought against him justly, it would not have taken more than twenty lines to deny it. By that means he could have answered all his opponents at once. He had not stated his points distinctly, and that was the cause of differences of opinion among the speakers.

Dr. Shaw remarked that in previous speeches Dr. Tyndall had denied himself to be a materialist.

Mr. Fawcett said that, as a man of science, Professor Tyndall was a materialist, because science could not prove the existence of a Divine Being at all; the Professor ignored the faculties of the mind, he ignored intellectual intuition, and, after putting these things out of court, as a man of science, he had a perfect right to be a materialist. The question was, "Did matter originate life and thought?" Consciousness was indivisible, and matter being divisible how could the first come from the last? How could force produce molecular motion?

The Chairman said that the point at issue was not whether there was anything else besides matter, but whether men had a soul as well as a body. He thought Professor Tyndall would say "No" to that.

Mr. Jeremiah, jun., remarked that Professor Tyndall agreed that there could be no scientific proof of the existence of soul, and he

seemed prepared to deny it until it could be proved upon a scientific basis. Professor Tyndall had once said that he could not prove that there was no God; for that reason he was not an atheist. At Manchester Professor Tyndall had once made a speech saying that man was surrounded by mystery everywhere, and that when in the springtime he saw the sprouting life of the trees and flowers, he thought to himself, "Is there no being who knows more about these things than I do?" True scientific materialism did not lead to Atheism.

The Rev. W. Stainton-Moses thought that the speakers were fighting with shadows, and that a dictionary would remove half their difficulties. If that man were not a materialist who said that he discerned in matter the "promise and potency of every form of life," it was impossible to say who could be called a materialist. Still, Professor Tyndall had so poised his position as to leave himself very convenient openings for retreat in all directions; he (Mr. Moses) therefore thought that they could not frame any logical position out of which Professor Tyndall could not escape, consequently it seemed to him to be a waste of time to continue the debate. (No, no.)

Mr. C. C. Massey moved the adjournment of the debate until the first meeting of the society in February, as the next ordinary meeting would be occupied by another subject.

The Chairman closed the meeting by remarking: When the debate is resumed let us keep well to the real subject, "Has man a soul?"

#### DR. CHILD, OF PHILADELPHIA.

MR. ALGERNON JOY, in a speech made shortly after his return from America, stated that that old worker in the cause of Spiritualism, Dr. Child, has been—in reality although not nominally—obliged to resign his position as President of the Philadelphia Society of Spiritualists because of his slight connection with the Holmeses, who mixed up imposture with genuine mediumship. Dr. Child seems to us to have been the victim of inexperience on the part of American Spiritualists, of the nature of certain varieties of spiritual phenomena. He, and most of the other Spiritualists in Philadelphia, believed more or less in the literal accuracy of the accounts given by the various John and Katie Kings of their lives upon oar, although upon examination they were found not to tally so well as could be desired with the facts recorded in history. It should have been known to them, that these spirits, in talking through the same medium, frequently tell one tale about themselves at one time, and another at another; in short, the tales of the spirits who produce the majority of strong physical manifestations are entirely untrustworthy; whether this divergence from veracity is intentional or not in all cases, we cannot say; in some instances it seems as if ideas in the mind of the mediums as to who these spirits may be, are afterwards stated as actual facts, owing to difficulties in the method of communicating. The next error, which might have been avoided had spirit messages been more closely criticised by American students of the phenomena, is that in which some spirit professing to be the Holmeses, Katie King communicated the history of her life through the hand of Dr. Child himself. Not only is it well known that in the writing given through the hands of many mediums, evidence of spirit identity is altogether lacking, but the said writings are frequently characterised by the phraseology used by the medium in his normal state, no matter who may be the spirit who professes to communicate. The third error was that Dr. Child should ally himself in a business way with powerful physical mediums, who occasionally pass so far under the influence of undeveloped spirits as to be scarcely responsible for their actions, as in the case of Buguet, of Paris, and of the American mediums, who have exhibited genuine manifestations as imposture. The business connection of Dr. Child with the Holmeses was a very slender one, and at the time nobody thought it unnatural that they should have some responsible manager to look after their *seances*.

All these errors, and we think them to be no more, for they are such as any inexperienced person might fall into, have come to be considered as so many united circumstances telling against the integrity of Dr. Child. Such suspicions seem not to be well founded, and when he, like Mr. Dale Owen, tried to probe the imposture to its roots, the Holmeses threw plenty of mud at him, inventing things against his moral character—just as the Eddys have done in conversation against a rival medium, who chances to be their own sister, Mrs. Huntton. Lastly, Dr. Child has been blamed for not withdrawing all the copies of his book about the earth-life of Katie King from sale in the American market, but what power has he to do so? He could stop the remaining copies in the hands of the wholesale dealer who possessed the bulk of the stock, but after the book was once distributed all over the country through the trade, he could by no possibility ascertain what particular booksellers possessed copies, so had no power to get them out of their hands. These remarks do not arise from our having had any communication with Dr. Child, or with any of his friends, or with any living person; they are made in consequence of our having examined the facts at the time, and come to the conclusion that he is simply the victim of inexperience, credulity, and lack of critical power. If the

laws and principles influencing mediums and spiritual phenomena were more closely studied and better understood, the chief workers in Spiritualism and the movement itself would be saved from many troubles.

#### THE WHITECHAPEL MURDER REVEALED BY SPIRITS.

SEVERAL of the London daily newspapers of last Monday contained a letter from Mr. A. P. Stokes, the man who discovered the dead body of Harriet Lane sewed up in a sack, and who thereby caused his friend, Henry Wainwright, to be taken into custody by the police, to be finally found guilty of murder, and to be hanged. In the letter he narrates how a human voice said to him three times, "Open that parcel! Open that parcel! Look in that parcel!" This voice led to the revelation of the terrible details which have so much occupied the attention of the English public during the past few weeks.

To Spiritualists there is nothing surprising in the matter. For a long time it has been known that houses are sometimes haunted in consequence of some fearful crime having been committed within their walls. In such cases the spirit does not appear to require the presence of a human medium, but becomes connected in some mysterious way with the house itself; for, no matter how frequently the inmates of the dwelling may be changed, the place continues to be haunted, although, when medial persons chance to be living on the premises, the manifestations are no doubt stronger. Evidence contributed by Mrs. Nosworthy, of Liverpool, was once printed in these pages, showing how a piece of furniture, bought at a sale, was haunted, and caused much trouble in her husband's house, until it was burnt. The mortal remains of Harriet Lane, no doubt, on the same principle had some of this little known and not at all understood power hanging about them, so as to permit the spirit to manifest physically in their immediate locality. Dr. Carpenter strives to explain such cases as these by the unconscious cerebration theory, but how could the abnormal action of a man's brain inform him of actual facts which had never been previously in his mind?

There is another way by which the spirit might have communicated, as stated, with the man Stokes. Instead of the spirit being sufficiently materialised to address him objectively, so that the sounds were conveyed by the ear of Alfred Stokes to his consciousness in the ordinary manner, he may be a medium, and possibly upon this occasion his spiritual senses were partially opened, so that he became in fact clairaudient. Whether this was the case can scarcely be determined without seeing him, but it is clear either that his spiritual senses were opened in such a way as to bring him into contact to a slight extent with the spiritual world, or that the departed Harriet Lane was able to materialise herself sufficiently to speak to him in the same way that other spirits frequently make their voices heard at spirit circles.

The Red Barn murder was a remarkable instance of a deed of evil having been brought to the light of day, and to justice, by spirit power. In that case the spirit of the murdered woman influenced the mind of her mother in a dream; thus the fearful secret was unveiled in the visions of the night.

The letter sent by Stokes to Henry Wainwright, is dated 34, Baker's-row, Whitechapel, December 6th, 1875, and the following is the portion, which relates to the intervention of the spirit:—

#### MESSAGES GIVEN BY THE SPIRIT OF HARRIET LANE.

I feel I must write to you to say that I trust that you will not consider that what I have done or said against you was either said or done from any personal malice towards you, or that I was lacking in friendship towards you because I could not bring myself to any endeavour to try and screen you. On the contrary, I and all to whom I have spoken, who were formerly in your employment, have always esteemed you as a kind and good master, and always a most generous friend. God and yourself only know how much you were concerned in the terrible crime laid to your charge, but I do hope and trust you will consider that in giving my evidence against you that I only fulfilled a national duty which I believe was the will of God, and which I know was done in the interests of humanity. When I say that it was the will of God, I must now tell you more of the details of the strange promptings I had to open the parcel that I have hitherto made public. Perhaps you think, as I know many in the world think, that I was only moved by a base and a prying curiosity. But I can assure you, between myself and God, that it was not that, but that I in reality was urged as it were by a strange mysterious agency for which I can scarcely account. Probably the world may laugh, and you, too, at what I am now going to tell you, but I declare it to be true. It has caused me more than ever to be convinced that there is a God and a super-human power around us, and I hope it will cause you to think so too. These unaccountable promptings began the very moment you left me with that frightful bundle whilst you went to fetch the cab. The very instant your back was turned I seemed to hear a supernatural voice say to me three times as distinctly as though it were a human voice somewhere near me:—"Open that parcel. Open that parcel. Look in that parcel." I at first thought that perhaps you were carrying away hair or something not belonging to you, and I hesitated what I should do. I seemed to hear the voice again, and then felt pressed on by an irresistible impulse to open it. I immediately rent it open. The head and hands came up together, and as I stood for a moment aghast at the mutilated head so grim and yet apparently so pitiable, thinking over and puzzling what I should say to you when you came back, I seemed instantly possessed and controlled by a power and agency, by a cautionary prudence and energy not my own, and certainly not natural to me, and then, as I hastily closed up the parcel again, thinking that perhaps it would be best to say nothing about it, I then seemed to hear the same supernatural voice address me again and say, "Murder; it is a murder. Will you conceal a murder?" I then said, "No, not for my own father! Oh! pray God direct me aright, but shall I give up the very best friend I have had in my life?" You then came up with the cab, took the parcels, and drove away. As I stood for a moment in utter consternation, with my hair feeling as though it stood erect on my head, I immediately seemed to hear the same voice again addressing me and saying, "Follow the cab, follow the cab." I at once did so. I set on to run as though I was propelled along. I ran till I nearly dropped of exhaustion, and certainly seemed sustained by a strength superior to my own. Thus, from the remembrance of the strange inexplicable power which so suddenly overruled me, I feel convinced that I was really destined to be the humble medium by which that mysterious and barbarous murder was to be brought to light. Had I been left to my own natural impulse in the matter, the probability is that the crime would not have been so fully detected. Under these circumstances, then, I do trust that you will personally forgive me. My own personal grief is very great when I reflect upon the awful position my evidence has placed you in, and the terrible bereavement it has entailed upon your poor wife, your children, and your family. No doubt in future years I shall often ponder over your untimely end, and regret it was I who had to perform such a painful national duty; but it will greatly assuage my regret when I in future years reflect that I did all I could to assure you that I had no personal enmity to you. As a former friend I now ask you to make your peace with God.

#### AN EXTRAORDINARY CASE OF MESMERISM.

Another example of the intervention of psychological influences in the ordinary affairs of life was printed in *The Weekly Times* of last Saturday, and had before been printed in *The Daily News* and *The North British Daily Mail*. The late Professor Gregory, of Edinburgh, pointed out in his book on mesmerism how, when his patients were commanded while in the mesmeric sleep to do certain acts at a particular time afterwards when they were fully awake, such acts were actually committed at the time ordered. The why and the wherefore of these strange things are not known, but the following case, like the one just quoted, shows how true they are, and what urgent necessity there is for their investigation.

Much excitement and not a little indignation were occasioned in Govan on Wednesday afternoon by the conduct of a mesmerist, and there is some talk of a civil action being raised against him for

injuries inflicted on a respectable young married man residing in Burdyke-street, who was allowed to lie on the cold, damp ground in Napier-street for about twenty minutes in a state of mesmerism, and had to be conveyed on a barrow to the police-office, and the services of a medical man obtained before he was brought to his senses. It appears that the mesmerist gave an entertainment in the burgh on the previous evening, and that the young man, who is a fitter in one of the shipbuilding yards, was mesmerised along with several others, and while in that state the mesmerist commanded him to come to the corner of the above street at a quarter before two o'clock on the following day and share with him the half of his dinner. The fitter went to his work in the morning all right, but just as he was in the act of taking his dinner he suddenly left the table, carrying a little jug full of broth, and made his way down Govan-road in an excited manner to the place where the "Professor" was to meet him. A large crowd soon collected round the poor fellow, who was as if pinned to the wall, holding on tenaciously to his little jug containing the broth. He eventually slid down upon the cold ground, however, and lay there for about twenty minutes. The excited crowd expected the mesmerist to keep his appointment and relieve the poor fellow from his position, but he did not put in an appearance. The police arrived on the scene, and the man was conveyed to the office on a barrow. His limbs were by this time perfectly stiff, and with the exception of a slight movement of the heart and pulse, the body showed very little signs of life. Dr. Barras was sent for, and after considerable difficulty succeeded in bringing the young fellow out of his mesmeric sleep, after his wife and brothers, who had come to the office, had been greatly alarmed about his condition. The man's health must have suffered considerably by the exposure, as he shivered like an aspen leaf on awaking, and had to be taken home in a cab.

#### IS SPIRITUALISM A RELIGION?

BY EPES SARGENT.

IN some remarks made before the Psychological Society of Great Britain, November 4th, 1875, the President, Mr. Serjeant Cox, referred to Spiritualism as both a religion and a sect. It is neither. We should hardly call a body of electricians a sect; and the fact that certain investigators of the supersensual phenomena, now so common, entertain, till they can find a better solution, the spiritual hypothesis no more constitutes them a sect than those persons who hold the Newtonian theory of gravitation are a sect.

Still less can Spiritualism be called a religion. We no more impart religion to a man by proving to him that he will continue to exist after the dissolution of his earth-body, than we should by proving to him, were that possible, that he would live fifty years after the age of thirty on this planet. It is merely a psychological or physiological fact, and has relations to religion only so far as we make the inspiring knowledge the germs of great aspirations and of devout gratitude to the Supreme Spirit whom we call God. Some one asks, "Are Spiritualists, with all their knowledge, any better than other people?" Another complains: "Spiritualism has been more than a quarter of a century before the world, and it has given us nothing in the shape of a philosophy!" And still another asks: "Why are there no great social reforms from Spiritualism?"

A little reflection will show that criticisms like these are hardly pertinent. If a practical knowledge of the great fact that *when a man dies he shall live again* is, of itself, enough to transfigure and transform a man's heart, life, and soul, why are not the Chinese, the North American Indians, and many savage tribes, among whom Spiritualism is accepted as an undoubted fact, elevated and reformed by the amazing knowledge?

Why are not the many mediums, to whom the fact of a future life is an assurance fixed and abiding, always persons of saintly lives, great aims, and beneficent acts? It is simply because Spiritualism *per se* no more introduces religion or principle into the mind of man than did the Copernican system of the universe, when

it took the place of the Ptolemaic, and all creation "widened in man's view!"

A knowledge of the fact of Spiritualism can never be a substitute for those qualities of mind and heart, for that culture and discipline, which make the essential differences in the characters of men. A revelation of immortality made to the mind of a Jim Fisk would hardly be the power it would be when presented to the mind of a Pascal or a Channing. Certain mechanical facts, lying dead and fruitless in an ordinary mind, led, in the mind of James Watt, to the invention of the steam-engine; and certain psychical and physical phenomena arresting the attention of a mind like that of Archbishop Whately, or like those of Elliotson and Hare, Wallace and Wilkinson, make of them Spiritualists.

What folly is it then to talk of the "failure" of Spiritualism, because it has not proved "an angel of salvation" to all men indiscriminately, or because it has not "resulted in any organization or general concert of action for propagandism!" You cannot pour water into a bottle any faster than the nature of the vessel will allow; and you cannot make an instrument of power of Spiritualism until minds are in a state, not merely to receive it passively, but to appreciate it actively.

It is the glory of Spiritualism that it is spreading and leavening all creeds, and subtly preparing men for great social changes and reforms, without any of the ordinary devices of propagandism, or any of the threatening appeals and terrifying tricks of a religious revival. We need no Moodys and Sankeys to get up a false and fleeting excitement. We trust to the gradual silent operation of an immense truth—acting on some minds like an immediate inspiration, giving to life a new and vast significance, but entering other minds simply as a commonplace fact which they are not yet in a state to appreciate and realize, but to the significance of which they may some day awaken.

The prospect of immortal life, coupled with the knowledge of the spiritual fact, supplies a basis for morality and religion, just as the earth-life supplies a basis for morality. Morality we regard as having relations to our own mortal well-being and that of others, as involved in our own; and religion we regard as having relations to divine laws, to superior spiritual intelligences, and to Deity itself. But just as a man, in view of his limited earth life, may ignore all the obligations of morality, so, in view of the life immortal, he may ignore all obligations of morality and religion combined. Truly does Bishop Butler remark: "That we are to live hereafter is just as reconcilable with the scheme of atheism, and as well to be accounted for by it, as that we are now alive is."

To speak of Spiritualism *per se* as a religion is, then, a great mistake. On the contrary, it is just what we choose to make it: an incentive to a higher, diviner, more spiritual life, or a selfish brooding over possible aggrandisement, power, and enjoyment in the future, without love, without wise aspirations, and without faith in absolute goodness—that is to say, without faith in divine justice—without faith in God. The woman of a savage tribe who compelled her sons to cut off her head in order that she, as a spirit, might break vengeance on an enemy of the family, was certainly a good Spiritualist, but what can we say of the character of her religion?

Spiritualism, then, is not a sect, a religion, or an

organisation. It is hardly a science, except so far as it offers the facts for a science; and it is not even a philosophy, except in the sense in which human life itself is a philosophy. Spiritualism, in one of its many senses, is the characterisation of the hypothesis, or the knowledge of a vast constituency of persons more or less impressed by the spiritual fact; the fact, namely, that there are spirits; that we are all spirits, now or soon to be such, and that spirits out of the flesh can communicate with those still flesh-bound.

This fact may lie very dormant and inoperative in many minds. That it does so, we see every day. There are many thousands of Spiritualists, so heedless, or so immersed in secular preoccupations, that they do not care to see a spiritual newspaper from one year's end to another, or to help the cause of truth in any way that would involve the slightest expenditure of money or of trouble. These persons may wake up by-and-by before their life-opportunities are closed. It is to be hoped they will. But what would be thought of the good sense of the critic who should blame Spiritualism for the apathy and shortcomings of *Spiritualists*? As well blame the Divine Love and Wisdom, because we are not all receptive of them in like measure!

That there is a lack of interest and co-operation among Spiritualists is no fault of the great fact of Spiritualism itself. Well may it be a source of wonder that persons upon the track of this momentous truth, or who think they have reached it, are not more earnest in their investigations and more willing to impart results. Let us hail all intelligent researches, all efforts to verify, co-ordinate, and systematise the facts and phenomena which have justified the spiritual hypothesis; all such valuable contributions as that of Professor Denton in his recent experimental moldings of spirit hands; of Mr. Beattie, of Bristol, in his experiments in spirit photography; and of Messrs. Timkens and Cunningham at St. Louis in the rifle-shot test. Let us welcome all examinations into the subject on its mental side, and thank even those enterprising students who are trying to discover how much of truth there is in the works of the old cabbalists, occultists, alchemists, and magicians. The more societies and institutions there are for the elucidation and discussion of the facts of psychology and Spiritualism the better.

But the critics and the carpers may rest assured that Spiritualism itself is a fact too divine and infinite to be fenced in by any sectarian, religious, or organisation lines; and those persons who look for any such result will be doomed to continual disappointment. The subject is broad as humanity—nay, as broad as humanity and the spirit-world combined; and it cannot be mapped out, circumscribed, and labelled by any human convention, organisation, or body of managers. It spurns all limits except those known to Omniscience alone. We may make approximations to its truth, but the finality is not for this life, and probably not for the next. "It is as high as heaven; what canst thou do? deeper than hell; what canst thou know?"

THE whole of the valuable collection of spirit-photographs belonging to the gentleman well-known to Spiritualists as "M.A. (Oxon)," are now on view at 38, Great Russell-street. The owner has kindly lent them on the occasion of the late interesting discussions held at the rooms of the National Association of Spiritualists on Spirit Photography.

NATIONAL ASSOCIATION MONTHLY CONVERSACIONES.—The *Soirée* Committee have passed the following resolution—"That in consequence of the Dalston *soirée dansante* having been fixed for the 5th January, the usual monthly *soirée* of the National Association be postponed to the following Wednesday, Jan. 12th."

TRANSACTIONS OF THE NATIONAL ASSOCIATION OF SPIRITUALISTS.  
WINTER MEETINGS.

ON Monday evening last week, at one of the ordinary fortnightly meetings of the members of the National Association of Spiritualists, Mr. Desmond Fitz-Gerald, member of the Society of Telegraphic Engineers, presided.

\*SPIRIT PHOTOGRAPHY.

The Chairman remarked that he once thought that spirits materialised themselves sufficiently to reflect the ultra-violet rays of the spectrum, by which means they were able to impress their images upon the sensitive plate of the photographer, although they were not visible to the eye, but the information given at the last meeting as to the possibility of such photographs being taken in the dark, and without a lens, seemed to show that in reality the pictures were chiefly produced by the will of the spirit.

Mr. Thomas Slater, the well-known optician, then read a paper on spirit-photography, setting forth how, in the year 1856 or 1857, the spirits told him that at a future time he would be able to photograph them, a statement which he received with incredulity. Years afterwards, however, he obtained a likeness of a friend, also of a well-known nobleman, through his own mediumship, with nobody in the room but Miss Dickson. A portrait of his departed aunt, taken by Bugnet, had been recognised by his sisters and brother as a very good one; if it were a sham picture, he did not know how it had been done. In his experiments in spirit-photography he had sometimes used an indigo-coloured glass in his lens; spirits had been taken when this lens was used, and they were always more over-exposed than the sitters. The indigo glass in the lens had a good influence in taking foliage, especially ivy, as it did away with the glare. A likeness of his aunt, taken in the presence of himself and Mr. Hudson, had also been recognised.

Mr. J. Traill Taylor, editor *British Journal of Photography*, could not see the use of an indigo lens after Mr. Parkes had at the last meeting assured them that any lens at all was unnecessary.

Mr. Slater said that many of the public thought that it was impossible to photograph a spirit at all, because a spirit could not be seen; he therefore made the indigo coloured lens, to show them that a mortal could be photographed, although his image could scarcely be seen upon the ground glass of the camera.

Mr. Taylor added that the late Mr. Claudet had two negatives, the one glazed with pale yellow, and the other with violet. The latter produced photographs rapidly, while the one with the pale transparent yellow glass would scarcely print at all. The glare produced when photographing foliage was due to the polarisation of the light by the leaves, and might be done away with by interposing a prism of Iceland spar.

Mr. Parkes said that if the friends present would try to get spirit-photographs at home, many of them would be successful.

Mr. Taylor remarked that on one of the negatives exhibited by Mr. Slater, the spirits appeared as positives, showing the reversed action of light apparently. He had spent a summer with the late Mr. Guppy, trying to obtain spirit photographs, but without satisfactory results.

Mr. Slater remarked that one of the pictures he exhibited was a sham; his spirits not only told him that he was being imposed upon, but put the thing with which the sham picture had been made into his hands; he was thankful to them for the caution.

Mr. George King said that spirit photographs were apparently of two kinds, one in which a materialised spirit was photographed in the ordinary way, as by Mr. Crookes, and the other in which the lens and the light seemed to have little or nothing to do with the results. The idea that spirits reflected the ultra-violet rays seemed also to be quite swept away by the evidence. He thought that experiments should be tried whether the clairvoyant sensitive could see more of the solar spectrum than other people. A friend had asked him to try to ascertain whether information as to how spirit photographs were produced could not be obtained from the spirits.

Mr. Harrison expressed the opinion that spirits were not photographed in consequence of the reflection of ultra-violet rays from their bodies, otherwise every photographer in the kingdom would be getting spirits upon their plates, neither did they seem so to materialise themselves as to reflect these rays in abundance, because in the majority of cases they did not appear at the backs of the sitters, but almost always in front. If they were photographed in the way suggested, it would be immaterial to them whether they stood before or behind the sitter.

Mr. Slater quite agreed with what Mr. Harrison had said.

Mr. Parkes said that many of the spirit photographs had a startlingly suspicious appearance, but he never obtained one that appeared to represent a mask. The appearances were so suspicious that had it not been for the influence of spirits he should have left off bringing the pictures under the notice of the public.

Mr. Tapp thought that to unscientific people the best evidence of the genuineness of spirit photographs was that the pictures should be clearly defined, and that responsible people should then recognise them beyond mistake as those of departed relatives of whom the mediums had no previous knowledge. He had heard that Mrs.

Fitz-Gerald, sen., had obtained one such through Mr. Hudson's mediumship.

The Chairman remarked that such had actually been the case, and that the picture had absolutely proved to him the truth of spirit photography. All the persons concerned were trustworthy and of good character. The spirit of the father of a cousin of his had proved his identity to that cousin at a *seance*, and asked her to go to Hudson's on a particular day, and to decide in what guise she would like him to appear upon the photographic plate. When the cousin was returning to town in order to sit for the photograph her daughter was with her, and the latter suggested it would be a better test if she would inform her beforehand in what way she wished the spirit to appear. She accordingly told her daughter that she wished her father to appear in his black skull cap, with his hands stretched out towards her. They went straight to Hudson's studio, and obtained a clear likeness of her father in the black skull cap, so clear that everybody who knew him could recognise him beyond all doubt.

Mr. Tapp remarked that it was a most incontestable case.

Dr. Hallock said that no better evidence could be desired.

Mr. Wedgwood said that he had taken his own marked plates to Hudson's, and had watched the process all the way through, and obtained what he knew to be genuine spirit photographs.

Mr. Harrison remarked that Mr. Fitz-Gerald had given clear evidence of the taking of a genuine spirit photograph, and Mr. Slater had given clear evidence of the taking of a spurious one by the same photographer. He (Mr. Harrison) had spent weeks in inquiring into the authenticity of photographs alleged to represent recognised spirits. In half the pictures he found the features to be so indistinct that enthusiastic people could exercise their imagination over them to any extent, and that was the case with half the photographs about which strong reports were current amongst Spiritualists. Of the remaining half many sitters denied that they had ever recognised them as alleged, so after much trouble he could only get good evidence in the case of one, and in that case the person who gave the chief testimony had afterwards proved to be untrustworthy. He was a person who once resided at Kingston-on-Thames. Many weeks after he had made these inquiries the *Spiritual Magazine* published a list of recognised spirit-photographs in which were many of the cases which he had previously investigated, and at the expense of much time and hard work discovered them to be untrustworthy. For instance, in that list the public were informed that Mrs. Cooper and Mr. Shearwood had recognised departed friends in their pictures, but on inquiring of these two witnesses he (Mr. Harrison) ascertained that they had never recognised them at all. His argument from all this was that both verbal and printed testimony about recognised spirit photographs should be received with caution.

Mr. Wedgwood asked Mr. Harrison whether the face recognised by the Comte de Bullet to be that of his sister was not a clear one.

Mr. Harrison replied that it was, but that the French police had produced a wooden dummy from which they asserted in open court that the spirit face had been photographed. Comte de Bullet denied their assertion. Spiritualists ought to make every inquiry into these particular cases. He thought that the Comte de Bullet's testimony was by far the strongest, since the persons who made the counter assertions were so ignorant and prejudiced.

Mr. Parkes thought that when the members of a family saw a friend of theirs as a sitter they immediately began to guess who the spirit near him might be, and might by accident have some points of resemblance to the particular departed person. He had printed many pictures, masking out the sitters so that the bust of the spirit was alone to be seen. The features were then more likely to be recognised in a trustworthy manner.

Mr. Harrison wished that, out of the great number he had obtained, Mr. Parkes would send one photograph with clearly defined features to the National Association, accompanied by documentary evidence on the part of trustworthy people that the features were beyond doubt those of a departed relative. The Association would be glad of such evidence to frame and hang up for permanent reference.

Mr. Wedgwood said that the photograph of Mabel Warren, obtained in America, answered these requirements, and should be retained and permanently exhibited.

Miss Kisingbury remarked that Mr. Alfred Russell Wallace had recognised the features of his mother in one of these spirit photographs.

Mr. Harrison thought that Mr. Wallace should be asked to write a certificate to that effect, and that it should be hung up in the National Association Rooms in company with the photograph.

Mr. Calder said that Mr. S. C. Hall had obtained a good likeness of his father, with a pigtail as worn by his parent in life.

Mr. Harrison said that he had heard rumours to that effect. He wondered why, when those who obtained such pictures through Buguet's mediumship, made affidavits to be read before the French law courts, in order to help the innocent Lymarie, Mr. S. C. Hall was about the only one who did not make an affidavit for the purpose.

The Chairman announced that the meetings would be resumed late in January, and that friends who had had experience in physical mediumship, and in mesmerism, were requested to send in papers to the committee upon those subjects.

The proceedings closed with the usual votes of thanks.

## Poetry.

### MUSIC AT THE GATES.

#### A FUNERAL FOR SPIRITUALISTS.

CEASE, gloomy bell, thy voice of sad despair,  
Yield marriage music to the morning air;  
Arise, sweet scent of flower and song of bird,  
The psalm eternal of the spheres is heard!

Behold! the mystic throng of souls draws nigh,  
Soft suns assume new beauty in the sky:  
The minstrelsy of hearts, self-saved and free,  
Inspire and swell the fruitful, righteous glee.

The fair white morning of unending day  
No w claims the love and life of this loaned clay:  
We give to earth her own—the passionless—  
The spirit of the form lives on to bless.

As doves fly home when loosed from alien hands,  
Or swallows hunt for joys in anstral lands,  
So is the liberated spirit's flight  
Away from earth's hard winter and dark night.

We need no gloom in caves, or cypress shades,  
Rain no hot tears when autumn foliage fades;  
The sigh we pause to urge comes not of fear—  
The trembling is of love, and sweet to bear.

As herald snowdrops whiten earth's warm spring,  
And point to beauties later suns may bring;  
So hallowed souls steal onward to the spheres,  
Prepar'd to count the bless'd of after years.

How charm'd the scene; each mound an altar stands,  
With God above, no priests save angel-bands:  
Each prayer grows musical, and, like the rose,  
The perfumed breath of charity bestows.

The prisoner-spirits have the free in sight,  
And heroes share a pentecost of light:  
The glow of youth, the wisdom of the sires,  
Lifts the clouds as weary day expires.

Ring out, ring out the old familiar songs!  
Revive the spell of consecrated tongues!  
The jubilee of love, and life, and peace  
Is in our midst, and nevermore shall cease.

Rich laughing blast of trumpeters, awake!  
Upon the current gales let music break!  
Sing, birds! bloom, flowers! give concert to the day!  
Immortal hosts grow strong through earth's decay.

Albert-place, Peterborough.

JOHN T. MARKLEY.

## Correspondence.

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

### CITIES IN THE SPIRIT LAND.

SIR,—In a back number of *The Spiritualist* "Inquirer" thus writes: "My soul longs to hear something about the spirit state; how its inhabitants live, what they do, what is seen there, and all about it, for we are all going there soon."

The teachings I have been privileged to receive upon this one subject would fill a volume, and are of the deepest interest. I have copied a few extracts from messages about the cities in the spirit land, and, if you can find room, and think it wise to insert them in your journal, I believe many inquirers would feel interest in and be helped by them.

The beginning of the description of the "City of Zion" was published in one of the early numbers of *Daybreak*, in 1869. So I have not sent that, as your space is too valuable to insert anything that has already been published. The messages from which I now send you extracts, were given to me in 1865:—

... Its beauty can never be conceived. Truly do all things praise the Author of all this good. The rippling waters sing their melodious of love. The flowers exult their joyous thoughts, and teach us of God's works. Birds, the embodiment of the spirit prayer life, float over this river, and from thence waft the songs of joy and prayers to the throne of glory, from which will re-echo responsive chords of ineffable glory. The "City of Zion" is of vast extent. We could not enjoy our spirit-life devoid of flower life and beauty. Therefore each temple or house is placed in a garden of transcendent beauty. They are all connected by a row of arches, and to look through the vista thereof is marvellous. Divine beauty, Divine love, Divine mercy, breathes through all, and speaks of peace and joy.

Some arches are formed of precious stones, each one, as I have told you, reflecting the thought of God. Stars of Divine wisdom and love glance throughout the vista. Some arches are formed of trees, whose inner vegetable life is clearly visible, and the leaves of which are of delicious flavour, and give forth aromal nourishment. Others are formed of flowers only. Seven, eight, or twelve arches lie between the house and the temple. . . .

The four sides of the city, north, south, east, and west, have each a magnificent bridge, spanning the river of the waters of life,\* and

\* Described at the beginning of the message as encircling the City.—F.J.T.

terminating on each side of the bridge in a gate formed of pillars of precious stones. Designs, symbolic and Divine in teaching, are given out in the smaller setting therein of every description of stone. This "smaller setting" is upon the surface of the pillar, and gives the appearance of a painting, resembling in kind the paintings on the walls of the houses of which I have told you.

The bridges are formed of precious stones, and the pavement thereof, like the pavement of the city itself, is the "thought of God." These gates are not intended to keep spirits from entering, for they open at the desire or will of the spirit who is wishing to enter, but they are symbolical of the passing on to higher wisdom and knowledge—to a more exalted sphere. . . .

Four principal streets cross the city, terminating by the gates to the north, south, east, and west. Thus, as viewed from the higher heavens, the four streets lie in the form of a cross. These so-called streets are magnificent groves of sacred trees and symbols. The ground thereof, bespangled with precious stones, gives forth prismatic hues and words of life. Fountains of living waters adorn every part of the city. The houses and the temples are alike adorned and refreshed by them. At each entrance, and in the centre of each building, does one arise.

Throughout these groves or streets are many of the richest magnificence, beyond description beautiful, formed of all precious glittering gems, star-like in form, and the waters are of every hue, not invariably white. The verdure of floral life adorns the fountain itself, which both receives and yields refreshment and nourishment. These waters, at the desire of the spirits, become nectar, which in the spirit land corresponds to your wine on earth. The rich vegetation is so ordered in its growth around these fountains as to instil into the waters their own aural essences. By this combination nectar of different kinds is made. Fear not, my child! I do tell you truly, as far as the earthly mind can comprehend things of such wonder—such intense spirit life. . . .

There are here, and in fact throughout our spirit world, times and seasons of especial joy, called "holy days." On such occasions great influxes take place from the lower to the higher spheres, and a decided translation of multitudes of spirits who have progressed so as to be worthy of exaltation to the higher spheres and a place. Then do arise songs of joy and of triumph, for Christ's work, commenced upon earth, is now completed. Such times and seasons are known and marked in the City of Zion by a very wonderful and entirely divine arrangement.

To the distant cities and localities there is, in appearance, hanging over this favoured city, a rainbow-arch of magnificent splendour, of wondrous dimensions, not stationary, but waving, entwining circle within circle, forming, as it were, chains and links of the most gorgeous hues.

To all those close at hand it is clear to the spirit sight that this appearance is formed by a company of high spirits from the holiest spheres, sent forth direct by the God over all, to minister, and by their presence and the diffusion of their heavenly atmosphere to spread abroad divine knowledge and love over, especially this central point of the Christ society and the river of life; from them as from a vast reservoir, over the whole arcana of the spirit land, or drops, as of dew, descend to our frail earth and revive the drooping hearts of man, producing life in the midst of death. . . .

Chariots as of fire descend from the canopy or rainbow which overhangs the city on these holy days, bringing into their midst such as may be permitted to hold converse with the Christ society, and also to convey such as are willing and ready to ascend to the higher spheres.

Chariots, drawn by horses and other kinds of animals, here, as on earth, are subservient to the spirit's will and desire. To complete the life in the spirit land, with its occupations and requirements, all such acquisitions are as necessary as on earth, only always in a spiritual degree. Therefore is it not as easy and as compatible with the Divine will to supply all such here as on your earth?

Our animals bear a bright star upon their foreheads, and by that mark become instinct with the degree of spirit life allotted to them in exactly the same way that all things here live. This is one most beautiful form of life and variation in the beauty and wonders of our spirit land. We have all kinds of winged birds, all kinds of fleet-footed animals, also endowed with power of skimming the air on wings as well as on foot.

St. Leonards-on-Sea.

[Messages of this kind have probably a symbolical meaning, and should not be taken literally. We can vouch for the trustworthiness of the medium through whom the above was given.—Ed.]

#### MRS. J. W. JACKSON'S CASE.

SIR,—Will you allow me space in your columns to plead the cause of Mrs. J. W. Jackson? I feel quite sure that were her sad case more widely known, help would be speedily given her and her little ones.

My object in writing is to try to obtain a sum sufficient to put her in the way of obtaining her own living, which she would be able to do if help were given her at once. I therefore ask my numerous kind friends to aid me by their help to free the wife and children of one of the most noble of the earth, and to succour them in this their time of need. I have seen one or two letters of Mrs. Jackson's, and am sorry to say her case is pitiable in the extreme. I shall

most gladly receive subscriptions to help her out of her difficulties. P. S.—Having heard from Mr. Nisbit, of Glasgow, that *Hafid* will be ready this week, all subscribers who have ordered copies through me can have them on application at the Rooms of the Association.

M. A. EVERITT.

Lilian Villa, Hendon, N.W.

#### A CORRECTION.

SIR,—In your report of my remarks at the last meeting of the Council of the British National Association of Spiritualists, in reference to Mr. Everitt's work in the provinces, you make me say that Mr. Everitt met with difficulties "because the poorer Spiritualists there had been influenced by misrepresentations." Permit me to say that your reporter entirely misunderstood me. I did not utter a word either about "poorer Spiritualists" or "misrepresentations."

E. DAWSON ROGERS.

December 20th, 1875.

[Some lengthy remarks were abbreviated at the special request of Mr. Rogers, who said that Mr. Everitt had informed him that the Nottingham Spiritualists had got it into their heads that the National Association belonged to Mr. Harrison, which is the same thing as being influenced by misrepresentations. In Nottingham and the Oldham and Bradford districts, such influences are for the present rampant, but in import places they have been removed.—Ed.]

#### SPECULATIONS ON REINCARNATION.

SIR,—I read in your account of a *seance* with Mr. Wallis, in which the subject of reincarnation was mooted, that the spirit manifesting made the answer to Miss Kislingbury's question—*"How do you account for the superiority of great teachers over the rest of mankind, if they had not had a previous existence?"* The Spirit—*"I think I said before that at the birth of every child there are spirits who influence it according to the degree of receptivity of the parents. The results of spiritual influences are known to mortals as conditions."*

To non-reincarnationists this answer will appear plausible at first sight. I say at first sight, because on reflection it will probably be found that the spirit was not very intellectual, seeing that—

1st. This idea would do away with original faculties in man, and would seem to imply a mean level to all intelligences, which is contrary to the commonest experience.

2nd. If this were the case, those teachers would fall into their natural inaptitude as soon as the intuitive promptings of the guardian spirits flagged even for one moment: also contrary to the commonest experience.

3rd. If guardian spirits prompted the teachings, who taught them. It is only removing the difficulty one step further.

4th. That intellectually gifted mediums and such men in general should receive promptings from high spirits will probably seem natural enough to Spiritualists, who know that in mental things like attracts like; but that such men had no intelligence of their own, but only what they borrowed from supermundane sages, will not be so easily believed.

I also notice the following sentence in a letter in the same number, on reincarnation:—"Whether such spirits eject the embryonic spirit hermit crab fashion from its tenement, or simply suppress it, we are not, I believe, informed."

The writer assumes that the spirit is embryonic, like its material tenement. I regret I am not acquainted with the philosophy that upholds this theory, except it be the "*Great Harmonid*."

In that case there would be two philosophies antagonistic to each other, whose respective merits would have to be weighed.

The idea expressed further on, that it would be shocking to a mother's feelings to suckle an infant which would not be really her own, because the spirit would have lived before and have had other parents, besides being somewhat materialistic, is not a grave objection.

The fact of the spirit having lived before does not detract from the spirit itself; and it is surmisable that there is always a great connection between the spirit and its kinsfolk in many if not in all existences.

I beg, finally, to refer to an argument that seems to have been admired, with regard to this subject—viz., that among reincarnationists are found many who say they have been Mary, Queen of Scots, Alexander the Great, Peter the Great, &c.; but no John Smiths. It may be scarcely necessary to say that this argument does not impugn reincarnation, but only human vanity, which would manifest itself as surely in every other analogous case, the fact being that such reminiscences cannot be considered otherwise than untrustworthily.

Reincarnation being yet a theory, it will require some little interest to be taken in the subject, in order that the facts which may crop up in support of it may, instead of becoming dispersed, be brought to bear upon it. As Henry Thomas Buckle says in his "*Civilisation in England*," vol. i., page 5 (edit. of 1871), in discoursing upon historians—"This has been a great gain, in so far as it has familiarised historians with a wider range of thought, and encouraged those habits of speculation which, though liable to abuse, are the essential condition of all real knowledge, because without them no science can be constructed."

B. P. J.

## THE HOLMESSES' SEANCES IN AMERICA.

We have received the following letter:—

SIR,—I wish to call your attention to an article in the *Gartenlaube*, a German periodical of very wide circulation, entitled "Spiritistic Ghost-humbung in the New World," which contains, as you will guess by the title, a violent attack upon American Spiritualism, and relate, in proof of the absurdity of the movement, the whole of the Holmes affair.

If the tale is true, as told there, it is evident that a great many Spiritualists have been made fools of, and as the outside public get every information upon things which are derogatory to Spiritualism, it is, I think, the duty of those who are, as it were, the mouth-pieces of the movement, to supply their readers with a *coherent* statement of the whole case, giving them the entire truth, extenuating nothing, so that they may be able to rebut any false tales.

You have always set a good example in this respect, and I am very sorry, therefore, that in this particular affair you have not thought it worth your while to give a well connected narrative of it. Of course the matter has been mentioned here and there, but in a very skipping way. What, for instance, about the deposition upon oath by the woman impersonating "Katie King" before Justice Hanna? Is everything true stated therein? Has it been corroborated? or if contradicted, what is the nature of the evidence?

We know that the widest publicity is given by the press to anything that is in any way damaging to Spiritualism, and that mis-statements are gladly accepted, and every art used in order to make it look as bad as possible; it is therefore necessary on our part to be very exact and explicit in our versions of any such occurrences. If that is not done, we shall not know what to say if these things are held before us as proof against the truth of Spiritualism.

I know it has been the wont of late to speak in the "I don't care" way about the outside public, but too much so to my thinking. Of course the fact of Spiritualism will be recognised sooner or later, as such "exposures" cannot invalidate the positive evidence of those great scientific men, who have so thoroughly investigated the phenomena; but it is not in the nature of man to let adverse opinion have it all its own way, and it is very vexing that our Spiritualistic organs should not, in this particular instance, have given us all the information which is necessary in order to know what is true or false in this disreputable affair.

Hoping that this will elicit the information required,

H. S.

The details of the Holmeses' imposture, as at first published in the Philadelphia newspapers, were reprinted in this journal. At the close of the investigation of the whole matter, Mr. Robert Dale Owen, who was on the spot, and had the means of getting information which those at a distance have not, came to the conclusion that undoubtedly there was some imposture mixed up with the seances which he had witnessed, also that some of the manifestations were real; he further said that he could not undertake to separate that which was true from that which was false. The Holmeses were powerful mediums; they were also arrant swindlers; under the impulse of the moment they were capable at times of generous acts; in short, when mediums of this kind get under the control of evil spirits they become moral imbeciles in their utterances, scarcely knowing the difference between truth and falsehood, just like Buguet in Paris, who recently, on the spur of the moment, swore to anything that suited his own purpose against M. Leymarie, an innocent man, who in all probability will consequently be committed to prison. The results in America were equally serious, Mr. Robert Dale Owen having been brought into great trouble, and the whole movement covered by a cloud for a time. Mrs. Carpenter, of Boston, has committed equally reprehensible acts, although from inexperience on the other side of the water as to the nature of powerful mediums when acting under the influence either of evil spirits or of their own passions, she has escaped that censure on the other side of the Atlantic which she deserves for bringing the spiritual movement into disgrace, and for taking care that her false charges should be printed in the Boston daily papers.

That Colonel Oleott obtained phenomena under test conditions with the Holmeses is not for a moment disputed by us; we knew he would get them before he made the attempt, because the Holmeses had been well tested here, and in some cases in such a way as to show beyond doubt that they possessed great medial powers. It should be remembered that there are numbers of people who cannot look at both sides of a question, who think that if upon one occasion they obtain genuine manifestations with a medium, therefore another person who at another time obtained imposture, must have brought a false charge. The true determination of such questions depends entirely upon the amount of the experience of the individuals as to the nature of powerful mediumship and mediums, more especially when the latter come under bad influences of some kind.

As Mr. Dale Owen, who was on the spot, came to the conclusion that the statements of Mrs. White, the medium who sometimes acted Katie King—and the statements of the Holmeses were utterly worthless, unless confirmed by the evidence of some truthful person,—we have not felt it to be within our province to wade through all the mud in the endeavour to separate the false from the

true. Mr. Owen being on the spot, had the means of knowing the amount of dependence to be placed on the evidence of the different witnesses in the case, and any experienced lawyer can certify what plausible and conclusive evidence can be brought forward by enthusiastic witnesses, whose testimony is known by the clear-headed to be practically worthless. There is no mistake as to the principle involved, and as to the main facts of the case, but to go into details is unnecessary.

During the recent experiments made by Mr. Redman at the Brixton Psychological Society, a young man was seen to walk about the room apparently in full possession of his senses, but all the time he was a most ridiculous and helpless dummy in the hands of the mesmerist. There appears to be no evidence that when powerful physical mediums do wrong, they may not be in the same condition, although the spirit controlling them is unseen; hence the necessity of a knowledge of mesmerism for the protection of honourable people in the spiritual movement, also for the protection of the mediums. It is absolutely necessary that experiments should be largely made in public by all the spiritual societies in this country, in order to familiarise the spectators with the facts of mesmerism; this would save the spiritual movement heavy blows and great discouragements in the future.

## THE PERSECUTION OF SPIRITUALISTS IN PARIS.

To the Editor of "The Spiritualist."

SIR,—I beg leave to address an urgent appeal to all and every of our friends in England who had spirit-photographs taken by Buguet, to send at once to *Madame Leymarie*, No. 7, Rue de Lille, Paris, a copy of each one thus obtained by them, with their names and addresses, and a short attestation of the fidelity of the photographs as likenesses of their deceased friend or relatives, either endorsed on the cards or else declared on a sheet gummed to the back of the card. They will all be safely returned after the intended use shall have been made of them. This is of course independent of the signing of the *Memorial*, which, I trust, will be done as extensively as possible. If they can add mention of any extraneous circumstance as confirmatory of the likeness (such as that of the "apple," and that of the pigtail) so much the better.

The object of this request is this. The theory of the prosecution and of the judges was that all Buguet's spirit-photographs were shams; that they all came out of the box in which was found a collection of about 150 card-board heads, which he used to stick on the neck of a mannikin, which he would then drape at pleasure. We know the truth to have been that many were genuine, and that only a portion were fraudulent. Several efforts were made, both during the *instruction* and before the trial, to get sight of the collection of heads in the box so as to compare them with various portraits unquestionably genuine; but this permission was always refused, even to Leymarie's counsel. After the final disposal of the case by the Court of Cassation, there can no longer be any plausible pretext for continuing to refuse it. We want to collect as large a number as possible of genuine and attested portraits, and to be able to show that no originals for those heads existed in the famous box. It will be a satisfaction to the owners of the portraits to receive that assurance, as confirmatory of their own recognition of the likenesses, while it will materially help the ease to be submitted to the President of the Republic, in whose prerogative of grace now lies Leymarie's only hope or chance. I hope none of our English friends will neglect immediate compliance with this request.

The case in Cassation may come on any day. The rejection of the *poursvoi en cassation* is inevitable. That court cannot go behind the facts as declared by the court below. They can only quash the proceedings if there has been any defect of form, or any misapplication of the law to the facts. Leymarie's lawyer told me of a precedent in his own experience, which makes Leymarie's case utterly hopeless. A boy had been condemned (in Algeria) to penal servitude for life. There is a law that no person under 16 years of age can be so condemned. The boy had been found to be of that age, so that the legal adaptation of the penalty to the fact (as existing for the court below) was all right. But the counsel submitted to the Court of Cassation conclusive evidence that he was only *thirteen* years of age, and claimed the benefit of the law. He was answered that it would make no difference if he was only thirteen months. The Court of Cassation had nothing to do with the facts. For it he was sixteen, and would have been sixteen if he had been brought into court in his nurse's arms. Absurd! you exclaim. Absurd, indeed, but what of that? We cannot blame the Court of Cassation. It is the fault of the law under which it exists, for other purposes than the rectification of facts erroneously declared by courts below. It is vain to show that Buguet has since retracted his false testimony. It is equally vain to show that, even on the testimony as adduced on the trial, it was monstrously unjust to condemn, and plainly against the evidence. In the tribunals of "Correctional Police" the discretionary appreciation of the evidence by the judge is absolute and conclusive.

J. L. O'SULLIVAN.

The little book entitled *Buddhism and Christianity*, a review of which appeared in this journal last week, is written by a well-known Spiritualist. It may be procured of the publisher, Mr. J. Burns, 15, Southampton-row, or at 38, Great Russell-street.

A CHRISTMAS GATHERING FOR BIRMINGHAM  
SPIRITUALISTS.

**MR. J. W. MAHONY** begs to announce to the friends in Birmingham and district that he is making arrangements for a Christmas gathering, to take place on Monday, December 27th, 1875, at the Athenaeum, Temple-street. Tea on the table at half-past five o'clock. After tea Mr. Mahony will recite the following popular pieces:—"Charge of the Light Brigade" (Tennyson), "The Heart's Charity" (Eliza Cook), "The Field of Waterloo" (Byron), "Better than Gold," "Dimes and Dollars," and the celebrated piece on the Irish Rebellion of 1798, entitled "Shamus O'Brien." Mr. Pyvics will exhibit his beautiful dissolving views and spirit-photographs by lime-light. Several friends with ability have promised their services to enhance the enjoyment of the evening. Music, singing, dancing, and Christmas games will be included in the programme.

Tickets 1s. each, which may be obtained from Messrs. Gowe, Perks, Gifford, Turner, Smith, Rooke, J. W. Russell, and Mr. Mahony, 1, Cambrian-place, Anglesey-street, Lozells.

Admission after tea 6d. each. Entertainment to commence at seven.

## BRITISH NATIONAL ASSOCIATION OF SPIRITUALISTS.

**SEANCE WITH MR. MORSE.**—Mr. Morse has kindly volunteered to give one of his trance *Seances* for the benefit of the Association, on Thursday evening next, Dec. 23rd, to members of the Association. Admission 2s. The purchaser of each ticket will have the right of introducing a friend. To commence at 7.30.

## BRITISH NATIONAL ASSOCIATION OF SPIRITUALISTS.

**MUSICAL BOX.**—The raffle for the Musical Box, advertised last week, will take place at 93, Great Russell-street, on Monday evening next, at a quarter before 8 o'clock p.m. Subscribers who desire to be present are requested to accept this notice. E. Kislisbury, Secretary.

## CHRISTMAS AND NEW YEAR'S PRESENTS.

**THE "STURMBERG" PLANCHETTE** writes answers to your thoughts, whether by Spirit Agency or not, all should judge for themselves. Of most fancy dealers, or from J. Stormont, 59a, Constitution hill, Birmingham, 8s., 5s. 6d., 4s. 4d., 2s. 9d., and 1s. 9d. post free.

## MAGNETIC HEALING.

**A LADY MAGNETISER** attends patients at their own homes for Headache, Neuralgia, Sore-throat, Gout, Rheumatism, Sprains, &c. To Public Singers and Speakers the benefit is invaluable. Letters to Mrs. Newton, 53, Hollywood-road, West Brompton, S.W.

**MR. J. HUMBY, GALVANIST AND MAGNETIC HEALER**, attends patients by appointment at their residences. Very successful in nervous and other diseases. Highest references and testimonials. Address, Parade House, Grosvenor-road, Pimlico, S.W., or 4, Cottage-grove, Stockwell, S.W.

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

**THE SPIRITUAL SCIENTIST**, of Boston, U.S., will, early in January, commence the publication of a translation of the works of H. Cornelius Agrippa, and it is devoting considerable space to Occult Philosophy. Subscriptions, 18s. per annum, including postage, from America. Money orders to be made payable to J. Selwood, 33, Great Russell-street, Bloomsbury, W.C.

## IMPORTANT NEW PUBLICATION.

## INFORMATION FOR INQUIRERS INTO SPIRITUALISM.

A PAMPHLET, the full size of *The Spiritualist*, containing a large amount of information, compiled especially for inquirers, will be shortly issued from *The Spiritualist* Newspaper Branch Office at 33, Great Russell-street, London, for sale at public meetings.

## PRICE ONE PENNY.

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

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

From the large circulation thus secured, it will be a

## VALUABLE CHANNEL FOR ADVERTISEMENTS

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

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

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

All communications on this subject should be addressed to the Editor of *The Spiritualist*, 33, Great Russell-street, Bloomsbury, London, W.C.

**ANNALI DELLO SPIRITISMO IN ITALIA.**—Rivista Psicologica di Nicoford Fileato. Published on the 15th of every month, at Turin, Tip. Baglione, via Bogino, No. 23.

## PSYCHOPATHIC INSTITUTE

**FOR THE CURE OF NERVOUS AND MUSCULAR DISEASES**, opposite St. Chrysostom's Church, 74, Queen's-road, Everton, Liverpool. 11 a.m. to 4 p.m. Operators sent to all parts. Terms per arrangement. J. COATES, Principal.

PROSPECTUS OF THE MANCHESTER FREE PLATFORM  
AND SPIRITUAL INSTITUTE.

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

## THE PROPOSAL

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

## CENTRAL HOME FOR SPIRITUALISM,

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

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

## SPIRITUALISTIC CLUB

At which progressive workers generally may also feel at home.

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

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

## METHOD OF FLOATING THE CONCERN.

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

## TO WORK THE INSTITUTE

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

## THE COMMITTEE

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

Voting by ballot.

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

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

## COMMITTEE, PRO TEM.

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**CALIFORNIAN HOMES FOR EDUCATED ENGLISH-MEN.** A practical suggestion for a model colony—Congenial English society, lovely scenery, a delightful climate, and the most fertile of soils. By Frederick A. Binney.

London: Simpkin, Marshall and Co.

**TO MR. RICHMOND.**—Geo. Smith would be glad of an opportunity to correspond with the gentleman named Richmond, who was staying at Richmond Hotel, Bowling Green, Kentucky, U.S., in December, 1874, if he will kindly send his address to G. J. Smith, *Spiritualist* office, 33, Great Russell-street, London, till called for.

**PARIS.**—Parisian readers of *The Spiritualist* may obtain it of Mme. Ve. Denax, Titulaire du Kiosque, 248, Boulevard des Capucines, Paris.

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

## MESMERISM, ELECTRO-BIOLOGY, FASCINATION.

How to mesmerise, fascinate, and produce electro-biological phenomena.  
How to know SENSITIVE SUBJECTS.  
How to develop CLAIRVOYANT MEDIA.  
How to produce SLEEP in any one at will.

DR. MOSES RIGG can teach any person efficiently by post. Pamphlet and testimonials gratis, or by post, 1d. stamp. Address, 9, Granville-square, London, W.C. At home daily from 10 till 5.

**LE MESSENGER**, a fortnightly Journal, published on the 1st and 15th of every month, at 36, Rue de la Cathédrale, Liège Belgium. Price 2d., or 5 francs yearly.

**REVUE SPIRITE**, Journal d'études psychologiques, fondé par Allan Kardec, appears on the 1st of every month. Price, 1 franc. Published by the *Société Anonyme*, 7, Rue de Lille, Paris. Post Office orders payable to M. Leymarie.

THE LIVERPOOL PSYCHOLOGICAL SOCIETY.

OFFICE-BEARERS FOR 1875.

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

The Society seeks to attain its object by the following measures, or such of them as from time to time are found to be practicable.

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

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

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

February, 1875.

The Spiritualist Newspaper.

ESTABLISHED IN 1869.

CHARGE FOR ADVERTISEMENTS:—Half-a-crown for the first fifty words or portion of fifty words, and sixpence for every ten words in addition. Ten initial letters or figures count as one word. Displayed Advertisements Five Shillings per inch. Reduced terms for extended periods.

"The Spiritualist" is a very good medium for advertisements, because it circulates largely among those whom advertisers desire to reach, and an advertisement is not lost to view amid a mass of others. Moreover, the paper is not usually torn up when read, but preserved for binding.

All communications for the Advertising Department of this newspaper, to be addressed to Mr. J. Selwood, 38, Great Russell-street, London; and orders intended for the Friday's issue should reach the office not later than by the first post on the previous Wednesday morning. All communications for the Literary Department should be addressed to the Editor.

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

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

TESTIMONIAL TO MR. W. H. HARRISON.

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

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

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

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

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

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

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

LIST OF SUBSCRIPTIONS TO NOVEMBER 15TH,

|                                |     |    |   |
|--------------------------------|-----|----|---|
| Mr. Martin E. Smith            | £50 | 0  | 0 |
| Mr. Charles Blackburn          | 50  | 0  | 0 |
| Mr. J. N. T. Martheze          | 50  | 0  | 0 |
| Mr. James Mylne                | 40  | 0  | 0 |
| Mr. Alexander Calder           | 20  | 0  | 0 |
| A Friend                       | 20  | 0  | 0 |
| Mr. Alexander Tod              | 20  | 0  | 0 |
| Comte de Bullet                | 20  | 0  | 0 |
| Mr. N. F. Dawe                 | 15  | 0  | 0 |
| Sir Charles Isham, Bart.       | 10  | 0  | 0 |
| Prince Emile Sayn-Wittgenstein | 6   | 0  | 0 |
| F. S. A.                       | 5   | 5  | 0 |
| Mr. C. F. Varley, F.R.S.       | 5   | 0  | 0 |
| Mr. Eugene Crowell, M.D.       | 5   | 0  | 0 |
| Mrs. Louisa Lowe               | 5   | 0  | 0 |
| Mr. Charles Massey             | 5   | 0  | 0 |
| Mr. Desmond Fitz-Gerald        | 5   | 0  | 0 |
| Signor Damiani                 | 3   | 3  | 0 |
| Mrs. Honeywood                 | 2   | 2  | 0 |
| Mr. Morell Theobald            | 2   | 2  | 0 |
| Mr. H. G. Atkinson, F.G.S.     | 2   | 2  | 0 |
| Mr. S. Chinnery                | 2   | 2  | 0 |
| Mr. S. Templeman Spear, M.D.   | 2   | 2  | 0 |
| "Emsfallen"                    | 2   | 2  | 0 |
| Three Friends                  | 2   | 2  | 0 |
| Col. Olcott                    | 2   | 0  | 0 |
| Mrs. Makdougall Gregory        | 2   | 0  | 0 |
| Mr. Epes Sargent               | 2   | 0  | 0 |
| Dr. Baikie                     | 2   | 0  | 0 |
| Miss Douglas                   | 2   | 0  | 0 |
| M. H. C.                       | 2   | 0  | 0 |
| M. Gustave de Veh              | 2   | 0  | 0 |
| Mr. Kenigale Cook              | 1   | 11 | 6 |
| Mr. Geo. King                  | 1   | 1  | 0 |
| Mr. F. A. Binney               | 1   | 1  | 0 |
| Mr. J. Coates                  | 1   | 1  | 0 |
| Mrs. Maltby                    | 1   | 1  | 0 |
| Mrs. Kisingbury                | 1   | 1  | 0 |
| Mr. B. W. Pycock               | 1   | 1  | 0 |
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| Major Menars                   | 1   | 1  | 0 |
| Mr. John Lamont                | 1   | 1  | 0 |
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| Mr. J. B. Stones               | 1   | 1  | 0 |
| Mr. J. Regan                   | 1   | 1  | 0 |
| Mrs. Regan                     | 1   | 1  | 0 |
| Mr. G. W. F. Wise              | 1   | 1  | 0 |
| Rev. W. Whitear                | 1   | 1  | 0 |
| Miss Whitear                   | 1   | 1  | 0 |
| Mr. C. E. Williams             | 1   | 1  | 0 |
| Mr. A. Glendinning             | 1   | 1  | 0 |
| Mr. H. Withall                 | 1   | 1  | 0 |
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| Mr. Woodforde                  | 1   | 1  | 0 |
| Mr. T. M. Simkiss              | 1   | 1  | 0 |
| A Friend                       | 1   | 1  | 0 |
| A Friend, per Miss Williamson  | 1   | 1  | 0 |
| Mr. W. P. Adshead              | 1   | 1  | 0 |
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| Mrs. M. T. Wood                | 1   | 1  | 0 |
| Baroness von Vay               | 1   | 0  | 6 |
| Dr. W. M. Buchanan             | 1   | 0  | 0 |
| Miss E. D. Ponder              | 1   | 0  | 0 |
| A Subscriber                   | 1   | 0  | 0 |
| Amicus                         | 1   | 0  | 0 |
| Mr. A. C. Swinton              | 1   | 0  | 0 |
| M.A. (Oxon.)                   | 1   | 0  | 0 |
| Mr. Geo. Lee                   | 0   | 10 | 6 |
| Mr. W. E. Bassett              | 0   | 10 | 6 |
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| Mr. J. S. Crisp                | 0   | 10 | 0 |
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| Mr. St. George Stock           | 0   | 10 | 0 |
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| Mr. Algernon Joy               | 0   | 5  | 0 |
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| "Peterboro"                    | 0   | 5  | 0 |
| A. C. W.                       | 0   | 5  | 0 |

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