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RESEARCHES IN SPIRITUALISM

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SPIRIT PHOTOGRAPHY—CHAPTER IV.

(Continued.)

IN dealing with a subject such as this of spirit photography, evidence is gathered by slow degrees. The proofs have never yet been massed together, and it is only by degrees that they drop in. It is so important that every particle of good evidence should be recorded, that I make no apology for recurring to the subject of the spirit photographs which have been taken in London by Mr. Hudson. I have carefully gone through the printed evidence on the subject, and, having in view its general inaccessibility, from its being scattered up and down in the pages of different periodicals; feeling, moreover, as I do very strongly, its cumulative weight when massed together, I have judged it well to present the cream of it to my readers in a connected form. In so doing I shall print only letters which have been attested by names and dates, and I shall omit all except those which present either a new fact or a new interpretation.

Moreover, the list of recognised spirit portraits taken by Hudson is not yet exhausted. Seven photographs taken by him now lie before me, each containing a picture of a spirit, the likeness in each case being more or less distinctly recognised.

No. 1 is a portrait of Mr. W. P. Adshead of Belper, with a very distinctly marked spiritform, partially materialised, hovering near him. The face is so clear as to present an unmistakeable likeness for recognition. The head is draped, but the face is not in shadow. The drapery, as in the case of many of Mr. Hudson's pictures, extends only to about half the length of the figure, the appearance being that of a half materialised figure floating in

mid-air. Respecting this photograph, I have been favoured by Mr. Adshead with the following letter:—

Belper, October 6th, 1874.

Dear Sir,—Your kind favour of the 4th I received yesterday. Referring to the spirit photograph you name, I have to say that as soon as my brother and myself saw the negative, we recognised the likeness of our mother; and the more we have examined and compared it with existing portraits of her, so much the more are we satisfied that we possess a true photograph of her spirit form. In confirmation, I may observe that as soon as I received a copy from Hudson I sent it to my sister, who resides in the north of England, and who, I am sure, knew little or nothing of Spiritualism, and certainly nothing of spirit photography, with a request that she would say who, in her opinion, were represented. In her reply she says, "One is yourself, another brother George, and the other is dear mother. Do write and say how you have obtained that, as she has been dead eight years." I think such testimony conclusive.

I thank you for the good work you are doing. I have read your papers in *Human Nature* with interest and profit.—I am, dear Sir, yours very truly,
W. P. ADSHEAD.

No. 2 is a portrait of Mr. George Sutherland, of 117 Sloane Street, Chelsea. The spirit is even more clearly marked than in the previous case. The face is not concealed by drapery, only encircled with it, as by a frilled cap. It is a full face, and is recognised by Mr. Sutherland as his sister. The veiling of a face with white drapery, even when that drapery does not actually conceal the features, does undoubtedly modify the expression considerably. Any one may test this by taking a well defined spirit face, and touching it with pencil, so as to change the style of head-dress. The difference is very striking. When the spirits are able to dispense with the heavy drapery which seems to be essential to their materialisation now, we may look for portraits more lifelike and distinct than we now get, though it is hard to picture a face more clearly presented than the one now before us.

Mr. Sutherland has kindly sent me the annexed letter, testifying to the recognition of the likeness.

117 Sloane Street.

Dear Sir,—1. I most decidedly recognised the resemblance to my sister before touching the photograph. 2. I have no doubt that the figure represented was intended to recall to my memory my sister's earth form. 3. I received communications from her corroborating this impression. I am led to understand (spiritually) that the forms made by departed spirits for purposes of recognition by those still on earth are more or less perfect in resemblance according to circumstances and conditions. As an instance of this, I went to Miss Lottie Fowler, who, when in trance, told me many things through the spirit Annie. She suddenly said she saw I had my mother's picture. I asked where. She answered, "In your pocket—a spirit photograph." I had totally forgotten that I had a packet of these in my breast pocket, and at her request handed them all to her that she might discover (with her eyes closed) the right one. She hesitated for a little time, but soon, with a cry of excitement, seized the photograph, exclaiming,

"This is it." Your mother says it is ~~not~~ a very good one, but quite like enough for you to know *whom it is meant for*. My mother has been dead for twenty-three years. I had not mentioned the subject of photographs, or named my mother to the medium, with whom I had had no previous acquaintance. I do not think any one but myself could have recognised this photograph, owing to the unaccustomed appearance, as to dishevelled hair, a veiled face, and strange garments; but I have not the slightest doubt for whom it was intended, although I do not for a moment suppose such a form or shape encloses her spirit now, but as the glory of the spiritual body would not awaken any chord of past remembrance, a materialised representation of the former body had to be assumed for a time and for a purpose. I presume that the glorified form could not make itself sufficiently manifest in our material sphere to enable its beauties to be reflected in the lens. I have also recognised in the same manner the faces of my father and my brother, but as in these cases the hair was hidden, they are less easily to be identified. Let any one tie their own head up in a white cloth, and veil their face and look in the glass, they will see themselves in a new light, but would not expect to be recognised by all their relations and friends, who only knew them in their ordinary guise.—I am, dear Sir, yours faithfully,

GEORGE M. SUTHERLAND.

In order to try the effect of removing the drapery from the face, and substituting the style of head-dress worn by the spirit in the earth-body, Mr. Sutherland informs me in another letter lately received that he touched in with a lead pencil "a knot of hair on each side of the face after the manner in which my sister usually wore her's in life. I had never seen her with her hair hidden, and did this to please myself and confirm my own recognition. In this state it was at once recognised by her son-in-law, afterwards by her daughter, who was pained at the recognition of the earth-body, and begged me to keep it away from those who loved her on earth, but who, nevertheless, acknowledged that the likeness was *unmistakeable*. I showed it also to a servant who had spent 20 years in my sister's service, and, never having heard of Spiritualism or spirit-photographs, unhesitatingly answered my inquiry as to who stood beside me, 'Mrs. ———, of course.' Since then I have not shown it to any of her relations. The expression on her face was sad, and I feared to distress them; but the sadness and the cause of her appearance have been fully accounted for by recent earthly events about which she, as a witness, could not fail to be anxious."

No. 3 is a clear figure, showing a full face with drapery round but not over it. This figure, too, is floating in mid-air, only half materialised. Respecting it the sitter, who requests me not to print her name, gives me the following authentication, under date of October 8, 1874:—"The spirit-form of my daughter in my photograph is recognised both by me and by others. It was taken by Mr. Hudson, and Miss Houghton was the medium. On the occasion I went, hoping to obtain my husband's likeness,

but instead of that my daughter's appeared, and is, I think, as good and clear a one as has been done."

The accompanying published evidence refers to the same photograph. August 14, 1873:—"I had made an appointment with Miss Houghton to meet her at Mr. Hudson's, on August 11, for the purpose of sitting for some spirit-photographs, and on the previous evening, at our usual weekly seance, my dear daughter Mitie wrote as follows:—'My Dearest Mother, I will be with you to-morrow. Take Jim's picture, papa's, and mine. I will try and do what you want by God's permission. Keep yourself calm, trust, and have faith, for with Him all things are possible.' On the Monday morning I took with me the hair and the photograph (taken during the earth-life) of my husband, son, and daughter. After a consultation with Miss Houghton, it was decided that I should place my husband's portrait and lock of hair on the chair by my side. The first spirit-portrait was not the likeness of either of the three; . . . but on the next negative I beheld my daughter Mitie, more beautiful than even in this life, with no veil to shade her radiant features, but looking sweetly down upon me. There was yet another wonder: for upon the chair, in addition to my husband's carte-de-visite, were the *spirit-representations of the other two which I had replaced in my pocket after taking his out*, both more shadowy than the one that was then in material form, but clearly distinct."

This latter piece of evidence goes far to throw light on the vexed question, Are these photographs representations of spirits themselves, or are they representations of spirit-substance moulded and prepared by spirits so as to be photographed. When I have completed the evidence on the question of photography, I shall have occasion to discuss this point, among others, in dealing with the theories which may be advanced to account for the results.

No. 4 is a photograph of Mr. John Beattie of Clifton, an experimental photographer of very large experience, whose evidence is therefore valuable as that of an expert. He writes me as follows:—

Clifton, Oct. 14, 1874.

My Dear Sir,—I gave a most minute statement of my experiment at Mr. Hudson's in the *Photographic Journal* at the time.

Every conceivable means were taken by me against deception. I told the photographic world how it was *not* done: none could tell me how it was.

There is no doubt the picture is like a nephew of mine who has been dead 17 years, and like myself—that is within the range of coincidence.

Every test I could think of was freely allowed and carefully used.

I trust this present note will answer your purpose.—I am, yours truly,

JOHN BEATTIE.

The account referred to was published in the *Photographic*

News and British Journal of Photography, July 11, 1873. The editor of the latter paper, in commenting on Mr. Beattie's evidence, after paying a frank and well-merited tribute to his intelligence, integrity, and skill, is forced to admit that "There is something in spirit-photography; at anyrate, that figures and forms which were not visible to those in the studio, and which were not produced by the operator, have been developed on the plate with quite as much, and in some instances more, vigour than the visible sitter." Indeed, Mr. Traill Taylor states in the same editorial note that "it is but an act of justice to Mr. Hudson to say that when we were trying experiments in his studio, to determine the truth of the so-called spirit photography, we obtained entire possession of his dark room, employing our own collodion and plates, and at no time during the preparation, exposure, or development of the pictures was Mr. Hudson within 10 feet of the camera or dark room. Appearances of an abnormal kind did certainly appear on several plates; but by whatever means they were caused—and on this we do not intend at present to speak—the photographer had nothing whatever to do with their production. Neither will the 'previously used plate' theory apply in this case, for the plates were quite new, and were obtained from Messrs. Rouch & Co. a few hours before they were used; and, apart from the fact of their never having been out of our possession, the package was only undone just before the operations were commenced."

The evidence of Mr. Beattie I reproduce *in extenso* from the *British Journal of Photography* :—

If our senses perceive any phenomenon we do not understand, and so strange that our reason at first refuses to inquire into the likely causes of it, it is, in such a case, manifestly our duty to see, first, that the new appearance is not opposed to the known and clearly-demonstrated truth we are already acquainted with; and, secondly, to make careful note of all relating to such appearance, in order that if it re-occur a sufficient number of times, and at the same time under the observation of a strict and free mind, facts will become plentiful enough to point the way to the law or laws upon which the strange phenomenon depends. It must be obvious that if we refuse to sift and record appearances which take place, on the ground that they seem to go against our experience, then little fresh ground will ever be broken. But what have the brains of our scientific men been employed in doing during this century? Why, they have been making revelations, bringing to light, and reducing to law and usefulness, principles that *seemed* opposed to all past experience and knowledge. As, for instance, look at the deep-sea soundings: the men so employed have brought to light facts that have completely upset the notions held of organic life in the sea even a few years ago.

I make these remarks as an introduction to statements I am about to make relating to some experiments in a new branch of photography, namely, the power or possibility of photographing forms invisible to ordinary eyesight, and that these forms indicate the presence of unseen intelligent beings of some sort controlling the forms so photographed.

Last year, at this time, I made a long series of experiments of the same kind. The results of these experiments have astonished many scientific men both in this and other countries. Many smiled, and said I was self-deceived; all gave me credit for truth, but few for brains. I can assure my readers that one thing is true of me—I always look right into everything. I am pledged to nothing but truth; and if I see a thing is straight I will not say it is crooked. Similar experiments have been made by many men in various parts of America and Europe. Some have been successful, some have failed, and some, I believe, were guilty of deceiving in the matter. My last year's experiments I recorded at the time. I will now give briefly an account of my first experiment this year.

I, accompanied by a friend, called to see a professional man, whom we did not find at home. Being disappointed, I observed—"I have long wished to see Mr. Hudson, who is said to have produced 'spirit photographs.'" My friend agreed to accompany me, and in a minute's time we were in a cab, on our way for Holloway Road. I fully instructed my friend as to keeping my name unknown to Mr. Hudson. My companion being an amateur photographer, he was easily "coached up" on that point. In a short time we were at our destination, and, cabbie discharged, we entered a respectable-looking house. The reception-room seemed as usual in ordinary establishments. A lady remarkable in appearance attended to us. She was most civil, modest, and unassuming in her bearing. The head was broad set, indicating considerable balance of character. After some talk I asked if her father ever made experiments in spirit photography. She replied—"Yes; sometimes." Was he successful? "Only occasionally." She had just taken from a drawer some samples to show us, when Mr. Hudson came into the room. I scanned him over from head to foot. He seemed about fifty-six years of age, of a sanguine-nervous temperament, much like a retired actor; he possessed a good frontal brain, but low in all the executive organs, self-esteem, firmness, and the instinct of persistence being all defective—a man you would not take for a deceiver, yet one you might suppose might be easily led.

But I find I must be brief. After sufficient conversation for us to understand each other, he said—"Do you know my terms?" I answered—"No." He replied—"They are one guinea, and I make these experiments. If nothing comes on the plates I cannot help it." The daughter had told us that Mr. Young had tried, and had a complete failure.

I then said—"I suppose you will allow me a full chance, along with my friend, of investigating the experiments as they proceed?" He answered "Yes," freely. We then went out to a garden and into as common a glass room as any I have been in for years. It had an A-shaped roof, with light on both sides. The side and roof light were curtained with what once had been white, but were now yellow curtains. At one end was a background painted seemingly in oil colour of the usual tint. This stood about two feet from the wall, leaving room for a person to sit or stand in a partially dark state behind it. At the other end was the usual operating room, freely lighted with yellow light. The bath was a common one, made of porcelain, without case or lid. The camera was a well-worn bellows one, about 10 × 8, drawn in to suit a portrait lens of about six inches back focus. All the machinery I most scrupulously examined, and at the same time had the use of my friend's eyes and other senses. I asked for the glass to be used, and I secretly marked it. We saw it coated and prepared.

The daughter was to sit as the medium. I said I would rather she would stand by me than sit behind the ground, which was agreed to. All being ready, I sat profile to the background, in order that I might see it, my friend at the same time controlling the exposure. The sitting occupied

about one minute. The result was a failure, no ghost being then in attendance.

In the next experiment all was the same, except that the medium sat behind the background. On the picture being developed a sitting figure besides myself came out in front of me, and between the background and myself. I am sitting profile in the picture; the figure is in three-quarter position, in front of me, but altogether between me and the background. The figure is draped in black, with a white-coloured plaid over the head, and is like both a brother and a nephew of mine. This last point I do not press, because the face is like the face of a dead person, and is under-lighted.

In my last trial—all, if possible, being more strictly attended to than before, and in the same place, relative to me—there came out a standing female figure, clothed with a black skirt, and having a white-coloured, thin, linen drapery, something like a shawl in pattern, upon her shoulders, over which a profuse mass of black hair loosely hung. The figure is in front of me, and, as it were, partially between me and the camera.

A fourth experiment was tried, in which I did all the work and my friend sat, but there was no result.

I wish, if this business be all deception, some one would "make a hole" through it for me. Mr. Hudson was exceedingly careless as to my doings. He left me in the dark room many minutes together, and there was nothing I left unexamined. Besides, in my own town, on Tuesday last, in making a series of experiments, I got results of a singular character, but which I will not publish until they are a little farther advanced.

Now to conclude; if the figures standing by me in the pictures were not produced as I have suggested (remembering their possibility has been otherwise proved), I do not know how they were there; but I must state a few ways by which they were *not* made. They were not made by double exposure, nor by figures being projected in space in any way; they were not the result of mirrors; they were not produced by any machinery in the background, behind it, above it, or below it, nor by any contrivance connected with the bath, the camera, or the camera slide.

I apologise for taking up so much space with this matter, but I hope the inquiry will interest some of your readers. It may not appear to be capable of commercial application at once; but surely we are not to measure all knowledge by that standard. If there be truth in this matter, there is no truth so important to our race.

JOHN BEATTIE.

No. 5 is a photograph of Mrs. Makdougall Gregory, of 21 Green Street, Grosvenor Square, W. The spirit-form is heavily draped, and the face is in profile, and is under-lighted. Mrs. Gregory says of it—"The likeness is unmistakeable. My sister had a peculiar bend backwards, which is there: and the side face is my sister Isabella's profile." This attestation is further fortified by a letter enclosed from Mrs. Mackenzie of Eileanach, Inverness, who was well acquainted with the features of the spirit whilst in the body. She says—"The photograph is very like dear Isabella. . . . It is like what I remember her in her young days—*very like*."

No. 6 is a portrait of Mr. Alfred Wallace, F.R.S., with a very clear spirit-form. Respecting this I will only say, that, as Mr. Wallace is bringing out a reprint of his articles on Spiritualism, with other cognate matter, in the shape of a book, I stand

aside until he has himself printed the evidence which he wishes to put before the public. I trust that the publication may take place in time to enable me to quote in a future chapter such valuable testimony.

No. 7 is a photograph of Colonel Steuart, which is curious, in that it is so different in character from most of Mr. Hudson's photographs. Here is no drapery at all, no bodily form, except a face peering out of darkness, and a hand dimly visible. The face is that of the brother of the sitter.

When I turn from evidence which I have myself collected amid the pressure of manifold engagements—and, I doubt not, by no means exhaustively—to that which has already been laid before the public, I confess I am greatly impressed with its cumulative force. I make no pretence to any complete treatment of the subject. To print all the evidence that has been from time to time brought forward would be to fill a volume, and regard for the space at my disposal precludes any such idea. Still I believe it to be important to gather the cream of the evidence, as it has presented itself to my view; and if I omit much that is also very striking, I do so from no choice, but of necessity. Much that I have gathered I owe to the *Spiritual Magazine*, the Editor of which has given great care and attention to this subject, and has spared no pains in presenting the evidence to his readers. I owe him a debt which I am happy to acknowledge, for the evidence which I reprint. In placing before my readers a connected body of proof corroborative of my own testimony, I am influenced by the feeling that hitherto the proofs have been scattered up and down in the pages of magazines and periodicals, and that I shall do a service to inquirers, and to all interested in this question, by putting the chief points *seriatim*.

In the month of April, 1872, we have the following:—

Mr. M. Jones, Lombard House, Bexley Heath, Kent, under date of April 6th, 1872, writes:—"On the 4th inst., about 4 p.m., I called on Mr. Hudson, photographer, 177 Palmer Terrace, Holloway Road, about a photo of myself, which had been in hand some weeks, and there met a total stranger to me, Mr. Herne, the celebrated medium, whose object (successful) had been to obtain a spirit-photograph. Feeling much interest in the marvels of Spiritualism, I was introduced to Mr. Herne, who kindly consented to give me the advantage of his mediumistic powers, as I was about to sit for a portrait. I accordingly sat in front of a baize screen, and Mr. Herne stood behind the screen. The result was most astonishing, as the plate showed myself and a female figure to my right, standing out in bold relief, and dressed in a hat covered by a white veil, and a lace shawl drawn tightly in folds about the shoulders and body, the right arm bringing forward part of the dark drapery of the background. The face was turned towards me, reflecting a bright light on mine. On receiving a first proof of the plate, you may imagine the astonishment and delight that recognised and welcomed the figure and features of my late wife, who passed away

about fourteen months since. The truth of this conviction is not based by yearning affection alone, but is confirmed by the judgment of family and friends."

Dr. Sexton gives his testimony in the following letter:—

TO THE EDITOR.—Sir,—On calling last week at the residence of my friend Mr. Henry Smith, I was particularly struck, whilst waiting in the dining-room by myself, by a *carte-de-visite* that was standing on the mantel-shelf. The picture represented Mr. Smith sitting in an arm-chair, looking at, perhaps conversing with, his son, a child of six or seven years of age; whilst standing up on the other side of him was a figure which no one who had known the original personally, as I had done, could fail to recognise in a moment as a good portrait of Mr. Smith's father, who left earth-life about a year ago. The features were most marked, and the dress—consisting of a long dressing-gown and a black skull-cap—unmistakeable. Whilst examining this picture, it never for an instant occurred to me that it was a spirit-photograph. When Mr. Smith entered the room I drew his attention to it, remarking that it was a very good likeness of his father. He immediately inquired of me, somewhat abruptly, what I knew about it, alluding to the circumstance under which it had been taken. I replied that I knew nothing whatever of its history. He then informed me that he had gone to Mr. Hudson's for the purpose of getting, if possible, a spirit-photograph of his late wife, and, having had a sitting, this was the result. Mr. Hudson did not know Mr. Smith, sen., in life, and I believe was not at all aware that he had departed to the "summer-land." The likeness is one of the most accurate that I have seen.

April, 1872.

GEORGE SEXTON.

In the same month we have the following testimony from Mr. Blyton:—

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

that the sitter hoped, in the event of a spirit-picture being obtained, to have that of a *relative*, and was surprised, but pleased, at receiving that of a well-remembered *friend*.

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

"To refute the spiritual theory of the phenomena, our opponents should be in a position to prove how they *are* done, and not how they *can be imitated*.

"I am, Sir, yours faithfully,

"THOMAS BLYTON.

"74 Navarino Road, Dalston, E.,
29th April, 1872."

The *Spiritualist* of May, 1872, prints the following:—

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

"On Monday, the 15th April, Miss Cutmore, who is a very excellent normal clairvoyant, saw her maternal grandmother in the spiritual world, who requested her to tell her mother to take her to Mr. Hudson's on the following Thursday, for she had arranged to give them photographs of herself and of her grandson (Miss Cutmore's brother, aged about 21 years when he departed this life). No circumstances were to prevent their visit on the day named.

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

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

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

"C. W. PEARCE.

"6 Cambridge Road, Kilburn, N.W.,
May, 1872."

Mr. Thomas Slater, optical and philosophical instrument maker, who has conducted an elaborate series of experiments in

his own circle, adds the following testimony relative to Mr. Hudson:—

I visited this artist, and told him my object in calling. He took a negative of me, and it turned out to be a very good one, namely, a clear, sharp, negative—nothing more. I requested him to try another, which he did, taking one indiscriminately from some *previously-used* and dirty plates. After cleaning it in my presence, he poured on the collodion and placed it in the bath. I remained in the dark room all the time the plate was in the bath. I saw it put into the camera-frame and then into the camera, which had been previously focussed to me, and all that Mr. Hudson did was to draw up the slide and uncover the lens. I saw the slide drawn up, and when sitting saw the cap or cover of the camera removed, and, after the usual exposure, replaced on the lens. I then accompanied him into the dark room and saw the developing solution poured on the plate, but not a vestige of anything appeared, neither myself nor background, but a semi-opaque film all over the plate, as if it had been somewhat over-exposed. I then asked for another attempt, which was carried out under precisely the same circumstances, namely, that I witnessed the whole process from beginning to end. I asked mentally, that if it were possible the spirit of my mother would come and stand by my side, and portray her presence, to do so. On the plate is a fine female figure, draped in white, standing before me with her hand resting on my head. The drapery nearly covers the whole of my body, leaving only the side of the head and one hand visible. I am certain Mr. Hudson played no trick on this occasion.

Having read in the *Journal of Photography* that the editor thought it very unlikely that he would get any spirit picture if he took his own instrument and plates, I took the hint and did as he suggested. I made a new combination of lenses, and took a new camera and several glass plates; and I did in Mr. Hudson's room all the looking on, focussing the instrument to the sitter, and obtained, in the same manner as before, a fine spirit-picture.

This was repeated with another sitter, and with like success. Collusion or trickery was altogether out of the question. After the last attempt I felt further induced to carry out the optical arrangement for the spiritual photography; and knowing, as most scientists do, that the visible end of the spectrum is the actinic, I resolved to exemplify to sceptics that, with such an instrument as I now had made and would use, we could take portraits of sitters although the colour of the glass was such as only in the strongest light you can see the sitter at all. And no one was more astonished than Mr. Hudson, after seeing me focus the instrument to a lady sitting in the chair, to find not only a sharp, well-defined negative with good half-tone, but also that standing by the lady was a fine spirit-figure, draped in black and white. Nor was the exposure any longer than with the usual lenses of same aperture and focal length, namely, $2\frac{1}{2}$ lenses with 2-in. stops, the focus from the back lens 5-in.

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

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

I may now ask the sceptical if they can explain why we are able to take portraits of persons through instruments that exclude so much light that the sitter is scarcely visible; so that, in fact, you can no more discern with

human eyes the details of the features or the dress of the sitters than you can discern the disembodied spirit. When the scientists explain this they perhaps may also explain why and how it is the spirit dress—which is also material yet intangible—impresses itself so vividly upon the photographic plate.

I am now carrying on experiments upon this part of the spectrum, and am convinced that much may and will be discovered that is useful in photography by making use of invisible light.

THOMAS SLATER.

19 Leamington Road Villas, Westbourne Park, W.,

May 8th, 1872.

Mr. Armfield, in the month of June 1872, prints the following:—

DEAR SIR,—Having read some remarks by Mr. Jones respecting the photographs of the Holloway ghosts, I resolved to go and examine for myself, and thus form my own judgment both of the artist and the *bona fides* of his productions, and I feel bound to say I left the studio of Mr. Hudson with the feeling of perfect satisfaction in the integrity of the man and his work. On the previous evening we held a *séance* at my own house, when a spirit-friend promised that if we went the next day to Mr. Hudson's studio they would be present with us (that is, a young lady and myself). The spirit-friends kept their word, and we had a most beautiful photograph of the spirit, as clear and well defined as the sitter. There were present in the studio only the young lady that sat, myself, and Mr. Hudson. I went into the dark chamber, and directly the photograph was developed, two female figures were on the plate, the spirit standing beside the sitter, partly obscuring her dress. It is the most wonderful and convincing thing I ever beheld.

W. N. ARMFIELD.

Eden Villa, Cairns Road, New Wandsworth,

June 6, 1872.

In the same month Mrs. Fitzgerald adds her testimony:—

SIR,—It seems to me simply a duty to Mr. Hudson—especially under present circumstances, that those who have obtained satisfactory spirit-photographs at his studio should bear testimony to their own convictions of their genuineness.

You are therefore at liberty to insert in the *Spiritual Magazine*, that in one of the photographs taken for me by Mr. Hudson, under the test conditions I required, a veiled and draped figure appears at my side, the contour of the head and form of which is to me unmistakeable. On showing this photograph to a relative, she was affected to tears by the same convictive recognition.

In the second photograph a draped figure appears with the features unveiled and distinct, bearing a close resemblance to a friend whose spirit is in constant communication with me.

In the third photograph are seven spirit-lights, very distinct.

I the more readily give this testimony as I have since received, at our own private circle, corroborative evidence from the spirits themselves as to their presence in the first two instances above recorded.

It may be interesting to state that one of these spirits—whom we have always found to be most truthful—has, of his own accord, exposed cases of deception on the part of a medium, whose powers, strange to say, are yet of a high order. How deeply Spiritualists must deplore the admixture of imposture with reality by means of which some mediums attempt additions, certain sooner or later to be detected, to the genuine phenomena they obtain.

June 8, 1872.

CHARLOTTE FITZGERALD.

Dr. Dixon, of 8 Great Ormond Street, gives the annexed evidence:—

I, with my wife, went to Mr. Hudson's studio, accompanied by Mr. Herne, who sat as medium behind the framed background. On the plate appeared standing by me, and bending towards my wife, a draped figure, which we are sure is that of our son, deceased thirteen years. The contour of the figure, head, and upper half of the face is his; the only obscurity, in the lower part of the face, is due to the exposure of the spirit-figure not having been accurately adjusted by the spirits to time, and so the lower part is too shadowed for distinctness; but this is compensated for by the dress, which is a hood and mantle in one, with a rosette at the junction over the shoulder. When in the body, our son used to insist that such a dress would be best and most rational.

The way to get at a truth for one's self, in spiritual matters, is certainly not by jumping at the conclusion of others, particularly if they plume themselves upon being scientific.

8 Great Ormond Street, July, 1872.

J. DIXON.

And finally, I subjoin the following from the *Medium* of July 4th:—

While in London I visited the photograph rooms of F. A. Hudson, 177 Palmer Terrace, Holloway Road, being a perfect stranger to that gentleman. I was accompanied by my secretary, Mr. T. R. Poulterer. We sat for pictures. The first spirit that came was Mr. Poulterer's mother; the second, unknown; the third, apparently only clouds; the fourth was distinctly recognised by both Mr. Poulterer and myself as the spirit of my former partner, R. L. Hamilton, M.D. So distinct was the picture, that we recognised it from the negative.

J. WM. VAN NAMEE, M.D.
T. R. POULTERER, Sec.

MR. MUMLER.

After evidence such as that which I have now put before my readers, I do not feel called upon to enlarge further on the photographic evidence furnished by Mr. Hudson. When I have dealt in a similar manner with the several photographers who have furnished evidence on this question, I shall endeavour to sum up the pros and cons. For the present I leave this section of the subject, and pass to the evidence from the other side of the Atlantic, as furnished by Mr. Mumler, one of whose photographs is reproduced with this paper. Deferring for the moment a detailed account of Mr. Mumler's photographic experiments, I turn to the example which is printed in connexion with this article.

It is a photograph of Moses A. Dow, the Editor of the *Waverley Magazine*, Boston, Mass. The spirit-form represents "Mabel Warren," a young lady who was for some time an assistant of his in the editing of his paper. Mr. Dow's position in Boston makes this a valuable piece of evidence; and the letter which I print herewith leaves nothing to be desired in the

way of full testimony. I learn by a letter subsequently received, accompanying three beautiful cabinet photographs—one of Mr. Dow himself, one of Mabel Warren, and one of the spirit-photograph of the two—that very remarkable manifestations of spirit-presence outside of photography constantly occur. “My experience,” Mr. Dow says, “has been, and is now daily, the most wonderful that has ever been received;” and assuredly the account he gives of it is wonderful enough. Mr. Dow’s testimony is as follows:—

Boston, Mass., U.S., Sept. 28, 1874.

To M. A. (Oxon).

DEAR SIR.—Your note of the 17th inst. reached me this morning, and I will try to give you an outline of my experience in spirit photography. There is no more important subject before the public than that of Spiritualism. I employ in my publishing office of the *Waverley Magazine* some fifteen young ladies,—some setting types, some laying paper on the presses, some laying the paper on the folding machines, and some are employed in mailing papers, and others in reading and preparing MSS. for the composers. Among the latter class was a girl who came to my office in 1861, and remained with me till 1870, when she was suddenly taken sick and died, aged about 27 years. The latter years of her stay in my office developed her into a very intellectual, amiable, and beautiful lady. Her long continuance with me, and her unselfish interest in my welfare created in my mind a deep interest in her, and that interest was reciprocated and several times expressed by her. I enclose her picture showing how she looked only two weeks before she died. I will not dwell on her death and the grief that I felt at her loss to me. In just seven days after she died I happened to be in the presence of a medium, and the controlling spirit (an Indian girl) says, “You have got a beautiful lady to see you, and she has roses in her hand, and they are for you, as she loved you the best of any one because you was so good to her.” I was surprised, for I did not suppose that an earthly affection could ever be expressed by our friends after they had left the body, though spirits might tap tables, &c. Well, for a month’s tour I went to Saratoga, about 150 miles from Boston, and while there met Dr. Heale, the renowned medium. I had a seance with him (a perfect stranger), and he placed a common school slate under the table, which he held with his right hand, while the left one rested on the table in contact with my own. Immediately the pencil was heard to write, and on taking it out the words “*I am always with you,*” and signed with her true name, was written on it. I left Saratoga and came home to Boston, and, as I was advised in Saratoga, I called on Mrs. Mary M. Harley, the most popular trance medium in Boston, and she instantly came to me, and told me she had given me positive demonstration in Saratoga, through Dr. Heale, on a slate. She said she was ever present with me to guide and guard me as she loved me the best of any one that she knew in her earth life. She had several times told me so, but I could see no reason for her doing so, unless it was because I had some wealth. She said that had no influence at all with her. At a subsequent sitting she *voluntarily* said that she was going to give me a *spirit picture*. I was so excited by the fact that she was really there, one whom I had loved so well while on the earth, that I did not continue the subject of the picture, yet supposed it would be done by the brush by some one in town. I had sittings with Mrs. Harley every week for three months, saying nothing about the picture; at the end of that time I asked her if she was going to give me her spirit picture, when

she replied that she was ready to do so. I asked her how it would be taken. "By photography," said she. "Will the same artist take it who took your earth picture?" "No; it must be done by a medium artist." "When will you have it taken?" "I will tell you when you call next week." At the end of another week I was at Mrs. Harley's. After she was under control, my friend said, "I am ready. I am the spirit of Rufus Choate (an eminent lawyer, who died in Boston several years before), and asked him where I could get my picture taken for a friend. He told me to go to Wm. H. Mumler, 170 W. Springfield Street, and I went to see how they did it, and got so near the instrument that I was taken on the plate partially, and so they rubbed it off as they did not know who it was. Now you go down there and make an engagement for us to call for a picture a week from to-day, at one o'clock; and I want you to come here at twelve (my usual hour), so we can have a talk before we go." I left her, and walked down to Mr. Mumler's house, and no one was there but Mrs. H. M. I told her I had called to get a spirit picture. She asked me when I would call, and I told her "a week from to-day, at one o'clock." "What more?" "I don't care about giving you my real name; but you may say Mr. Johnson." She said they asked all strangers to pay in advance, which was five dollars. I paid it, and returned to my office. A week from that day I again called at Mrs. Harley's according to promise, and she was soon in a trance; and my friend was present, and immediately said, "How do you do, Mr. Johnson?" and smiled; and continued—"Mr. Dow, I did not know that you were ashamed of your name before." I told her I thought I should see my picture, but I did not feel sure of seeing her's. "Oh you sceptic!" said she. After a few moments of lively conversation, as we used to have in her earth life, she said—"What dress do you wish me to show in my picture?" I said I should like to have her wear her light striped muslin dress, as it would be different from other spirit pictures. "I will try," said she. I bade her good-bye, and walked down to Mr. Mumler's, and arrived there about a quarter to one, and he said as no one was waiting I could sit right down. I took a seat in a common chair, and he put me in a position to suit himself (or the spirit, I might say, for I had no doubt that she influenced him), and placed his camera from me about seven feet. He put in a plate and pointed when he wished me to fix my gaze. I sat perhaps two or three minutes, when he took the plate to another room. When he came back with it, he said he had got nothing. He put in another, and I sat about the same length of time, and he returned and said there was an impression of something, but nothing distinct. I told him I had the promise of a picture, and he said he must keep trying, and sometimes he tried five or six times before he got a picture. He placed a third plate in, and I sat just five minutes by his watch, which he held in his hand, and his back towards me, and his hand resting on the camera. He took it out and went out of the room. After he had gone, Mrs. M., a medium, came into the room, and seemed to be under some influence. I asked her if she saw any spirit, and she said she saw a beautiful young lady standing near me, and instantly was in a trance; and my first spirit friend said to me—"Now, I shall give you my picture; the dress will not be positively striped, but the lights and shades will imitate stripes. I shall stand by your side, with my head resting on your shoulder, and shall have a wreath of flowers on my head. I put in all the magnetism I possessed." Then Mr. M. came in with the plate, and said he had got a picture. I looked at the negative, and saw evidence of there being my picture, and a lady's face by the side of mine. Mr. M. said he would send me a proof of it the next day. I told him to send it to my box in the P. O., directed to Mr. Johnson. I did not get it till the third day. I was on my way home

at night, and called at the P. O., and found an envelope for Mr. Johnson; and on opening it I found the proof. I took it home; and having a good microscope, I used it, which made it look as large as life, and I saw a correct picture of my lost friend. The thought was very exciting to my feelings. I wrote a note to Mr. M., and told him who I was, and that I considered as commissioned by the angels to do this work, and that I was perfectly satisfied with the picture. My friend asked me to have it taken large, while she was in a condition to influence the medium. I urged Mr. M. to throw it up, and I have it in a frame $2\frac{1}{2}$ feet square in a cabinet in my office. I consider it an honest and true picture; and she has often assured me that it was a truthful picture. The pictures enclosed will enable you to see if there is a likeness.

Yours for the truth,

MOSES A. DOW.

MR. BARLOW'S "UNDER THE DAWN."

PRELIMINARY NOTICE.

WE have been favoured with a glance at the proof-sheets of Mr. Barlow's new book, "Under the Dawn," which is shortly to appear.

Both in manner and aim it is superior to almost any of the author's previous work, and is really an artistic setting of some of the deeper ponderings of an untrammelled mind. Modern thought requires its poetry faithfully to reflect, as well as to guide it; the poet, now, must necessarily be an Ishmael, since the abler developments of modern thought are themselves exiled from the gaudy tents of the orthodox. We think we see in Mr. Barlow's pages a peculiar fitness for meeting these needs, since he possesses a rare power of tender scourging, and iconoclasm undiluted by flippancy.

Running throughout the poems there is an antithetic strain which tells of a molecular disintegration of worn-out creeds, and a natural healthy substitution of new formulæ. We can almost fancy them the heralds of the rapid advent of a new religion, in which, by an all-convincing process, the Spirit of Man becomes the central figure, to which all individuals bow in conscious adoration.

Most strikingly is this line of thought worked out in a remarkable poem entitled "A Hymn at Man's Nativity."

Being written in the metre of Milton's well-known hymn at the Nativity of Christ, it is in a form which we believe has not been made use of for any important poem since that hymn was produced; and although in uniformity of melody and majesty, the modern hymn may be comparatively somewhat lacking, yet we may congratulate its author on not seldom rising to an equal height in both with the "organ-voice of England." The

success which he has here achieved is the greater, when we consider the intensity and complexity of the modern theme. It is easy to be powerful in the artistic rendering of a myth; poetic *form* is tried to the utmost when it essays to embrace the varying subtle phases of modern thought.

The "End of Christ's Fair Reign" is herein prophesied by the poet: it has done its work as a shifting embodiment of a partial truth. The era of a total revelation now begins; and in no feeble manner is the contrast drawn between the colouring of the old faith and the new; between the wintry scenery of the birthplace of the now alien Christ and the glorious summer glow which welcomes the advent of the Human God.

As instances of a little of the beauty and antithetic force of this poem, we may quote the following stanzas:—

" But let me never swerve,
Sweet spirit, but with nerve
Clear, and with chant of never-ceasing praise,
Hymn Man, the sacred king,
Whose crown the ages bring,
Whose throne of gold the impetuous ages raise,—
At whose divine and untired feet
All forces of the past and past religions meet.

* * * * *

" For through the foaming time
Man, single and sublime,
Doth struggle with a scarce-emerging head;
Yea, through the swords and gongs,
And red-lipped battle-songs,
And pale-lipped adjuration of the dead—
He comes, he comes, the infant child,
Cradled on waves tempestuous, hushed by storm-blasts wild;

* * * * *

" Return, ye gods of Greece,
Whom Milton said should cease,—
Return, and add your radiance to the new
Glory about to be,
For we have need of ye;
We need your gold-haired beauty to bedew
The quivering cradle wherein lies
The very God ye sought with tears and faint surmise."

But the poem must be read in its complete form, and studied—as both from its melody and spiritual philosophy, it richly deserves.

"Christ's Sermon in the City" is a good example of Mr. Barlow's use of the historical method of dealing with thought, and of the real religious sympathy which he amply evinces—for all the vilification which such an outspoken and resolute poem as "Man's Protest" will doubtless meet with at the hands of the adherents of the "ancien régime."

There is power and tenderness, in good poetic mould, in the following stanzas :—

“ Standing within the city’s smoke,
With fiery accent Christ reproves
His worshippers, who place a yoke
Upon the nations Time removes
With pitiless fingers from the grooves
Our shoulders suffer—for he loves
Truth most of all, as when he spoke

“ In pinnacled Jerusalem,
Saying, ‘ The soul that learns of me
Shall wear the Truth for diadem,
And Truth shall set his spirit free
From every slavish misery,
Nor shall he longer bow the knee
To any gold tyrannic hem,

“ Whether of sin, or fate, or devil.

* * * *

“ But, sweet and fair and foolish friends,
I pray you, cease to worship me,
For in this age my sceptre ends,
And priests who strove tyrannically
To set me where I would not be
Are plunged at last in terror’s sea,
And with a crash their god descends.’ ”

The “Hymn of Love,” at the beginning of the volume, is, some of it, in Mr. Barlow’s best style. A comparison will at once suggest itself between this poem and Mr. Swinburne’s wonderful “Hymn to Proserpine;” but Mr. Barlow’s verse has a melody of its own, independently of its perfectly original matter. Though the poem, as a whole, is not quite free from a certain diffuseness and monotony, the somewhat exuberant alliteration of Mr. Swinburne’s hymn is pleasingly absent from it.

The following lines, which form part of a passage in which the difference between the fiery love of a poet and the feebler feeling of ordinary men is described, are exquisite :—

“ He seeks not to shun her, she meets him, she bends from the midday sky,
And at eventide she entreats him, at night she is yet more nigh;
When the moon is risen he sees her, he hears her in every wind,
No poet is any who flees her, but churlish, uncouth, and unkind.
A statesman, perhaps, but a lover in God’s fair truth he is *not*,
For this man’s love doth discover his lady in every spot—
As a rose, as a flower in the hedges, as a silver swan by the lake,
As a soft-singing bird in the sedges, a soft-voiced lark in the brake.
The pearly gleams of morning she adds to her maiden attire,
The moon shines but for adorning, the sun flames but for a fire,
Yet more to enhance her beauty; the grasses, with delicate stems
Inwoven, are hers for a booty, and dewdrops are rich diadems.
And all the heaven doth love her—the stars, and countless lights
Whose orbs glide gently above her, through sacred mists of the nights.
And the poet, her slave, doth revere her, incarnate in everything,

But most of all he can hear her when ripples of music ring.
And never he strives to escape her, like common loveless men,
In the folds of his heart he would drape her, like a sweet wild fawn in a den.

Made one with her so wholly that, if for a moment he
Forgot her, Death's melancholy must slacken forehead and knee;
And into the hell of destruction of being his self must fall,
Dragged down by a pitiless suction—this being the end of *all*."

There are other important and interesting poems in the book; but we have said and quoted enough to show our readers its general tendency. We may be able to give it a more detailed notice at some future time.

* * "Under the Dawn" will be out in a day or two, and can then be seen and ordered at 15 Southampton Row.

THE SPIRITUAL FACULTIES.

[For the last six months Mr. Burns has continued a series of phrenological séances at the Spiritual Institution, 15 Southampton Row, London, on Tuesday evenings. On a recent occasion a gentleman present took the following report of the introductory lecture]:—

By some it may be supposed that we have already dealt with the Spiritual faculties, but not so. That which is spiritual is quite impersonal, unlimited, infinite; that which we have already spoken about is limited and objective. That which we term "inspiration" is simply the reception of ideas by one mind from another mind—it has nothing whatever to do with the Spiritual. The very lowest class of mind may be inspired, just as well as the most elevated spiritual mind. Animals may be inspired, mind emanations are capable of being received by them, and they may thus increase their thoughts; in other words, animals and men may be biologised, and be made to perform and to say certain things both in the conscious and the unconscious states. There is nothing, however, spiritual about this; it is a form of impression which depends upon the organic development of the person who receives it. The dog and the horse cannot receive the inspirations peculiar to man; and the mechanical inventor has not the same class of inspirations as the artist, or the poet, or the sentimentalist, or the imaginative mind, which is capable of picturing the higher conditions of existence. Above this inspirational grade there is the intuitional powers, of which we have spoken, the exercise of which enables man to ante-date his experiences. By a prophetic intuition he is empowered to forecast the experiences of life; he is also able to see how things will fall long before their occurrence. He is also able to probe into the possibilities of those minds that are presented to him. Then again, we have another form of intuition which gives man a consciousness of the future life, and of the future generally. Some people have no consciousness of the future,

but are all the time like the horse which is walking on the road with a blind-pad before his eyes—they simply see the ground over which they are travelling, but nothing of the prospect ahead of them; and they are continually thinking that the world, or their prospects, or their physical existence is coming to an end. Many forms of insanity proceed from this peculiar want of organic development. On the other hand, there are some who have this intuition very large, and expect too much from the future—the future is so positive to them that they undervalue the present, and thus lose all opportunities of turning the future to good account. There are those, also, who have a more definite application of this prospective form of mind, and their temperamental peculiarities enable them to extend their consciousness into the life after the dissolution of the physical body, and they are quite aware of the continued existence of those who have left the earth life. The spirit-world, and its inhabitants are seen by them; various forms of conversation, either inspirational or of a more direct kind, take place between them and the inhabitants of this spirit world. Now, about all this kind of thing, I beg to give it as my opinion that there is nothing whatever spiritual in the true sense of the term; it is altogether relative to those things that are amenable to time and sense. But the truly spiritual has no such limitations or definitions; and if there be an organic development in man towards spirituality, it must be something which would not come under the categories that we have at present reviewed. There is a great deal of talk just now in the religious world about God and Immortality in connection with Professor Tyndall's discourse and the doctrines of the Materialistic philosophers. Some people think there is a phrenological organ for the conception of a God, and that the spiritual faculties of man are adapted to that form of thought. This is a position which cannot be logically maintained. The definition of a God, and all conceptions, indeed, are purely intellectual, and hence they are limited. God is *infinite*, but conceptions and thoughts are *limited*; hence God cannot be comprehended in thought or defined thereby; these are intellectual products, and do not refer to God at all, nor are they spiritual,—they are simply intellectual or metaphysical forms purely human, and just as limited and temporal mentally as this chair [striking it] is physically. This chair is the creature of a certain portion of our intellect, and God, as defined, or intellectually held, is the creature of another portion of our intellect; but the purely spiritual parts of man's nature know nothing whatever about personal limitations or about intellectual definitions. It appears to me that those people who strive so much to define the idea of a God, and who bewail the tendency of some others to blot God and Immortality out of the universe, have not any spiritual powers at all; in other words, they are devoid of spirituality, and they try to make intellectuality do service instead. How in the name of reason and experience, could all the argument in the world blot out

of the universe "Love" amongst a race of human beings in whom the faculty of "Love" is developed? Where it was simply an intellectual conception you might, by some plausible sophistry or argument, blot out love, but it would be impossible where there was a development of the faculty in the human mind; or you might go to a blind asylum and blot out colours by serious logical arguments, but the man with eyesight would laugh at your attempts. Hence I argue that the great mass of religious people who are so stoutly maintaining the God definitions, have no spirituality of mind to sustain them, and have to make theology do the part of religion. If you smash their fetish, their metaphysical image, their mental conception, they have nothing else to abide by. These people do not bow down to the stock or the stone; but, as compared with their conception, the stock or the stone is an image of God—a *bonâ fide* work of the Creator, much more, indeed, than that rickety theological conception, the produce of some poor fellow's brain that has been saturated with alcohol, and narcotised with tobacco.

In what direction, then, shall we assign the action of the spiritual faculties of the brain, and to what definition may they be adapted? These faculties relate man to what may be called the Impersonal. The organism of man relates him to every *condition* of existence—his bony structure, his vegetative power, his animal functions, his inspirational capacities, relate him to the mineral, to the vegetable, the animal, and the aeriform worlds that are beneath and around him. The various brain organs which have been from time to time described at these meetings relate him to his phenomenal surroundings, to his social ties, and to his duties, and individual standing in connection therewith; his intellect gives him capacity to understand them, the constructive faculties to manipulate them, and the propelling faculties give him the ability to turn the phenomena of nature to his own account; in other words—these organs relate him to the various *conditions* of existence; but, over and above, all that is finite, that is conditional, and that has form, or may be comprehended by the intellect, there is that which we cannot call "thing," because it has no form; that which eludes sensuous perceptions or our powers of intellectual conception, that which is neither phenomenal nor mental, but wholly spiritual, and related to man alone in his spiritual capacity. This super-personal existence may not be defined as having form, but as endowed with qualities which are, in theological language, termed the attributes of Deity, but they are equally the attributes of Man. If we speak of faith, trust, for instance we have got an impersonal attribute; if we speak of goodness, of justice, of holiness, or of eternity, we have under consideration impersonal attributes which admit of no form or limitations, but give tone and quality to the action of all instruments of the conscious spirit.

The moral principles of goodness and justice and holiness in the mind throw a halo of divine beauty and purity over everything that the mind perceives, and every act that the mind accomplishes. A

spirit is not necessarily spiritual, nor is the spirit-world any more spiritual than this world is. The spiritual is the ungeographical kingdom of heaven within; the impersonal deity shining into the recesses of the soul. This is the divine Word,—the wisdom-principle, which is the essence of all things, but which is not any *thing*, or to be recognised by the forms of things.

It is the all-sufficient sustaining essence of consciousness which is thereby assured that it can challenge the terrible transformations of form and of matter as perceived in time and by the senses. Thus it may be that the atheist who, on his deathbed, quietly submits himself to what he intellectually considers “annihilation,” manifests the very highest condition of spiritual trust. If that man had an intellectual theory of immortality, or intuitional consciousness of a spiritual life to lean upon, he might face death with a certain amount of courage; but having none of these, and being disposed to submit calmly and peacefully to the death-change, he exhibits a strength and composure which cannot be paralleled by any of the heroes of spiritual lore. Then take the instance of a man like Tyndall, or the philosophical materialist and atheist, who with his intellect grapples to overthrow the God-cause conception. Such a man having shattered the theologico-philosophical idol that other men cling to, and yet independent thereof, continues to enjoy himself with all the aspiration and vigour which render existence happiness, and life a grateful privilege; that man manifests a dependence upon the Impersonal, rendered apparent by his independence of man-made conceptions. These men are the greatest spiritualists after all; they feel within themselves that there is an efficient and sustaining cause to carry them through the arduous duties of life, and to enable them to face the untried transition called “death.” The spiritual faculties do not furnish us with a theory of deity, but with a divine power to live a life of wisdom and propriety, and experience within the soul that serenity and joy which passeth all understanding, and hence cannot be defined or embraced in any theory.

Mr. Burns then proceeded to point out the coronal region in which these faculties are located, and their various developments.

PHRENOLOGICAL CHARACTER OF HENRY WARD BEECHER.

By L. N. FOWLER, 107 FLEET STREET, LONDON.

MR. BEECHER has naturally a remarkable degree of vital power, animal life, warm arterial blood, excellent digestion, and very good circulation of the blood. When excited, the blood rushes quickly to his brain, but, the neck being large, the blood readily returns to its normal condition, so that though organically he is liable to apoplexy, yet by leading a temperate life, and obeying physio-

logical laws, he can live to old age, and enjoy a greater degree of health than the majority of men. He has not only a healthy vital system, but a very strong muscular and osseous framework. These indications give him remarkable tenacity of constitution, and very great powers of physical endurance. They also give him so much recuperative power, that he can sustain extraordinary mental exertion, and though exhausted for the time being, he soon rallies and is as vigorous as ever. There is not one man in a million who has such a favourable organization for continued healthy mental labour as he has.

The sympathy between his brain and body is so great that one aids the other, to such a degree, that both will wear out together. He is very emotional, and easily impressed by both internal feelings and external influences. He has great magnetic force, is full of electricity, and consequently he imparts life and vivacity to every word he utters, whether in public or private. He impresses and controls the minds of his hearers without making an effort to do so, for his utterances are like sparks that kindle a fire in the souls of those who listen to him.

I measured him around the chest, in Manchester, in 1863, and found that his chest had enlarged three inches from what it was when I measured it in New York in 1860. His brain is large, and I found that this had increased about an inch in circumference, between 1860 and 1863. I also noticed that several organs of the brain had changed since I first examined his brain 40 years since. These organs are Self-esteem, Veneration, and Causality. They are now prominent as compared with the other organs, and these have been called into active exercise in his daily life, and have not only been apparent in his character, but the organs have increased in size.

His perceptive faculties are fully developed. Individuality is very large, giving him great power of observation, and knowledge of external objects, as well as perception of things in their details. *Language is very large*, giving him a knowledge of words and power to express his thoughts and feelings, with great facility, as well as felicity. Order is large, and enables him to arrange his thoughts, and systematise his ideas. Form and size are large, which, combined with colour and ideality, give him a great appreciation and admiration of paintings, statuary, flowers, and architecture.

Alimentiveness is large, giving him an excellent appetite, enabling him to take sufficient nourishment to sustain his great and continuous mental efforts. Destructiveness is not prominent, and exerts only a subordinate influence, while Combativeness is active and large, and gives him the love of debate, and power to overcome obstacles in his way. It would be better if Destructiveness were larger, to exert a modifying influence over his very prominent Benevolence, which at times gains the ascendancy.

The social faculties are fully developed, especially the organs of Friendship, Philoprogenitiveness, and Inhabitiveness. These are

sufficiently active to make him one of the most affectionate type of men. He is in his element when surrounded by friends and children, and is capable of being most devotedly attached to his home and country. Amativeness is fully developed, but is not a predominant faculty, and it would not become a ruling power while the moral faculties are kept in constant exercise.

Approbativeness is large, and is a powerful stimulant, for it makes him desirous of excelling in his efforts, and of accomplishing what he undertakes in the best possible manner. Self-esteem is fully developed. In his youth, this organ was moderate, and did not exercise due influence in his character. With his strong social and sympathetic nature, he was not sufficiently dignified, but the influences of the increased development of the organ have been more apparent within the past few years. Firmness is large, and in times of emergency he is equal to the occasion, but under ordinary circumstances, he is mild, pliable, and easy in his disposition. Conscientiousness is full and exerts a controlling influence, but it is not of that kind that would make him rigid, dogmatic, and sectarian, like John Knox and Calvin. Hope is very large, and stimulates him most powerfully to look on the bright side of all subjects. But, with his strong vital temperament, if there should be a reaction, he would despond most fearfully. In his normal condition, he is buoyant, hopeful, vivacious, and full of delightful anticipations. Spirituality and Veneration, were rather defective many years since, but in 1863, I found that these organs had increased by two degrees, and he has become more devotional and spiritual-minded, yet he has always been *unique* in the manifestation of his religious sentiments, and has not followed closely in the footsteps of the past, nor does he bow down to old preconceived opinions and stereotyped formulæ. He has believed more in the spirit than the letter of the law, and while retaining all the essential elements of the creeds of his school, yet in his great humanitarian soul, he has thrown aside all contracted tenets that he thought were of minor importance. Benevolence is very large. It is the most powerful organ in his brain, and has a monopolizing influence over his character, mellowing his actions, and making him one of the greatest philanthropists of the age. It tinges his religion, theology and philosophy, and in the absence of Acquisitiveness, which is small, he frequently does more than obey the Golden Rule, for he is constantly benefitting others more than he demands that they should benefit him. Ideality and sublimity are large, giving breadth and expansiveness to his mind, enabling him to amply, magnify, embellish and make glowing descriptions. He has all the attributes of the true poet, and clothes his ideas in the most beautiful imagery. Causality is large, and helps him to comprehend principles, to think, argue, originate and explain his ideas in a lucid manner, but Comparison is the largest and most influential of his intellectual faculties. His forehead is like that of Socrates in this respect. This conformation gives him an extraordinary facility in comparing, analysing, describ-

ing, illustrating by the use of similes and metaphors. I have rarely found this organ larger than in his head. Imitation is also very large, and he has a most perfect command over his audience when he mimics, and represents life under different phases. Had he devoted himself to the stage, he would have made an actor of the first type. I was asked to examine the head of a gentleman many years ago, in my office in N. Y., and to have my eyes bandaged. I consented, and gave a glowing description, for I found that it was no ordinary head. Among other things, I said the gentleman would make an excellent clown for a circus, for he had uncommon powers of wit, language and imitation, and could keep any company alive with his outbursts of natural merriment. I said also he would be a noted man, and would occupy a prominent position in society, in a moral and intellectual channel. When the bandage was removed from my eyes, I was surprised to see Mr. Beecher, whom I supposed was still at Illinois, for it was before he had a church in Brooklyn.

Aquisitiveness is one of his smallest organs, and he has always manifested the greatest generosity, and has encouraged his church to contribute to the necessities of poorer churches and societies. Though he can command the highest prices for his lectures and writings, yet he is not a sordid or miserly man, and will not be likely to accumulate a fortune, even though he should earn one. Secretiveness is also small, and he is too confiding, too open-hearted and trusting. Cautiousness is not large enough to give suspicion or distrust of others, hence he is at times too liable to speak and act from the impulse of the moment. He is too liable to overestimate the honest intentions of others, and to feel more indebted to them than necessary. It would be very easy, if he had occasion to confide in designing people, for him to open his heart too freely for his own good. It is his nature to think evil of none, and it would take more to convince him of the dishonesty of those about him than for many.

In summing up his chief leading qualities of organisation; he has warm, arterial blood, quick circulation, excellent digestive power, healthy secretions, a highly susceptible, active nervous system, a brain of good quality, and of volume more than ordinary, a warm, strong, social, sympathetic, refined, imaginative nature, unusual powers of language, comparison, intuition, perception of truth, a brilliant imagination, a large, liberal, untrammelled mind, great mental scope and comprehension. His greatest hold on the human mind is through the exercise of his sympathies which extend through all grades of society, while his greatest weaknesses are his excessive liberality, openheartedness, confiding disposition, and unselfishness. He has the talents to make him the most noted preacher of the age. I know of no living public man who has so many attributes, combined in so felicitous a manner, that rightly exercised will give him a pre-eminent place in history.

I cannot conceive that, with his christian life, he should sin as he

has been charged; but would rather believe that ten men would swear falsely than that he should have fallen from his moral pinnacle, and trust that time will prove this to be the case, and that he will out-live this tornado of slander, and imputation of evil, and have for many years a brilliant and useful career.

OUR BELIEF.

(Translated into English verse from the Italian by the Author.)

The old in years say "*we must ne'er presume
On faith to argue, but with both eyes closed
Must needs believe,—as else, when dead, our doom
Is hell!*"—Awake, awake, too long ye've dozed!—
Know priestcraft reared its booth of holy lies
And cried: "*'Tis God!—whoever doubts us, dies!*"

And through long years and centuries, in spite
Of all good sense, this monstrous fraud did hold
Enslaved within its hated fangs of might
Half humankind!—but now the spirit bold
And free those shackles cleaves, the light floods in,
On, on we rush a loftier goal to win!—

And I, for one, declare that to my mind
St. Paul has well defined in few short words,
That to the Lord the homage which mankind
Doth owe, is to believe in what accords
With reason—and what thus th' Apostle saith
Is needs the genuine postulate of faith.

And on this sacred maxim my belief
Now basing, I confess some change is wrought
In my young faith, my primal creed, the chief
Portion of which my heart rejects as fraught
With mystic dogmas such as have bestir'd
The wisest heads,—though glaringly absurd!

Thus I believe in Jesus as reformer,
Who first announced that equal were all men,—
Before God, as is meant—and preached (what former
Prophets ne'er taught so well—nor have since then)
That word of love: "*To others never do
What would engender harm if done to you.*"

In God eternal, infinite, do I
Believe, as force omnipotent that sways
The Universe,—that poured light in mine eye
And bade me take my stand in life's quick ways,
To do through Truth and Good what I may best,
And elsewhere then strive on at His behest.

And He the great "*I am,*" the Mind Supreme,
Must to His children all indulgent prove,
For if *His Throne of Grace* be not a dream,
If source He be of Justice and of Love,

How shall He punish us for imperfection
That maim'd our brain thro' Heaven's own direction?

Evil and Good—of life the gloom and light—
Methinks till now our intellect did fail,
Their secret use and bent to scan aright,—
Foiling our progress upon wisdom's scale.—
Their endless strife ('t would seem as yet none knows)
Were meant to rouse us from death's twin repose!—

For if soft peace encompassed all our globe,
If ev'ry one were honest, good, and wise—
If guile and hatred ceased our hearts to probe—
Then would the sun in vain in Orient rise
And shine upon our planet,—all would shun
Its living rays—and fain would slumber on!

Punish we vice and crime the world throughout—
Be Good the end to which all men aspire—
But let us hush our infant tales about
Black Beelzebub and Hell's eternal fire—
He who placed here the *bad man* and the *good*,
Will watch o'er both as *He*, their maker, should!—

That Jesus be *God's only Son sent down*
To perish on the Cross for man's salvation,
Though but a silly story, bids me frown,
So monster-like appears its vile creation!—
Posterity will stand aghast when they
Hear of the impious tenets *rife to-day*!

To say that *He all innocent did die*
The wrath to slake that 'gainst all humankind
Was rankling in the breast of Him on high!—
Is but the raving of maniac's mind,—
Which dwarfs the image of the Lord of Grace
Down to a ruthless tyrant's, fierce and base!

Raise we our weary thoughts to scenes more bright,
Far o'er the noisome swamp of priestly rule—
Which strove, through lust of gold and power to quite
Extinguish reason and keep man a fool—
And now that snaps its time-worn yoke in twain,
Would barter worlds to kindle pyres again!—

Let's raise our thoughts and soar to regions where
Doth Truth in all its purity resplend,
And in the yearned-for clasp of Nature there
Our souls shall well recruit their strength and rend
The latest thongs of old and recent craft,
And straight to God Himself their homage waft.

There dawns a new bright era on our earth,
But still its brilliant orb bides 'neath the verge,—
Nor may we hail as imminent its birth,
For it behoves that slowly it emerge
Above the mount,—whence now its disc discern
But they, the few, whom still the world doth spurn.

Yet when at length the beams shall shoot abroad
 From this new glorious sun, then shall the throng
 Of humankind the minstrel's verse applaud—
 Though now they all deem blasphemous his song—
 And then shall we have ample test from God
 Of our immortal lot when 'neath the sod.

With science hurrying now her giant strides—
 E'er anxious with a lens all things t'inspect—
 The world must either founder on all sides,
 Or must we have such proof clear and direct—
 Let us know what we are and where we go—
 Or swoop the cyclone Adam's race below!—

1874.

HEALTH THE BASIS OF INDIVIDUAL AND SOCIAL REFORM.

THIS is the title of an Essay by Dr. T. L. Nichols, which he uses to introduce an extended prospectus of his various works on Physiology and Hygiene. Through these volumes he attempts to institute a much-needed reform in modern society. His object is tersely stated in the following paragraph:—

“Three evils press heavily upon the people of all civilised nations, and upon none more heavily than upon the free and enlightened people of the United Kingdom. These evils are Ignorance, Poverty, and Disease. Each one is a cause of the others; and to cure one, all must be cured. Ignorance causes poverty and disease—Poverty causes ignorance and disease—Disease causes poverty and ignorance. This is our Unholy Trinity, against which every good man and woman should wage unceasing war.

“Great masses of people are ignorant of the laws and conditions of health. In spite of sanitary legislation and the vast amount of money expended upon physicians and medicines, multitudes are suffering from easily preventible diseases; nearly half our children die in infancy; grown men and women do not live out half their days; and the bills of mortality are the sad records of needless sacrifices of human life, which future ages may compare with those of Ashantee and Dahomey.”

The results of this state of ignorance and misdirection are summarised by the Doctor in a few sentences:—

“For there are districts in England and Ireland where, even with the prevailing ignorance of the laws of health, the death-rate is no more than 10 in 1000 per annum. There are even towns and portions of towns where it is but 11 in 1000. What, then, are we to think of places in England where the death-rate rises to 30 and 33 in 1000, while in all England and Wales the average is 22 in 1000? When the death-rate is doubled, trebled, and more, who are responsible for the murder of so many innocent children, so many ignorant and helpless people, whom no one has instructed in the laws of health, nor helped into better conditions of life? Consider for a moment the meaning of such statistics of English mortality as I have given from official sources in ‘Human Physiology,’ Part I. In English towns, where the average life of the gentry—the intelligent and well-to-do classes—is from 40 to 60 years, that of the working classes—the ignorant

and poor—of the same towns is from 15 to 25 years. Where the deaths of the children of the upper class under 5 years of age are 26 per cent., those of the lower class are 57 per cent. of the whole mortality. In certain towns the infant mortality among the gentry is set down at 25 per cent., tradesmen 49 per cent., operatives 57 per cent. Consider also the number of cases of sickness for every death, and the loss, suffering, and sorrow of it all; and that the greater part of this is preventible by the simplest means, well known to every physiologist and physician."

Individual perversion leads to social inharmony, crime, and misery. Dr. Nichols observes:—

"The social state of multitudes of the people is as deplorable as their sanitary condition. The conditions of health are also the conditions of happiness. Men need to be instructed in the whole science of life. Their modes of living are as wasteful as they are comfortless. Great numbers live in wretched dwellings, in crowded quarters, in filth and ugliness, breathing bad air, working at unhealthy employments, eating unhealthy food, stupefying themselves with poisons, without proper recreations or enjoyments—living miserable lives, and becoming wretched victims of preventible disease and premature mortality. Every person of common intelligence knows that this is a true picture of the lives of millions—a picture whose dark shades can scarcely be overdrawn. I do not wish to dwell upon it; I wish to do something to lighten its gloom and ameliorate its horrors. I wish to teach the people the Science of Human Life."

Having reviewed the position, he proceeds to suggest a cure.

"The remedy for ignorance and all its evils is the diffusion of true, practical, useful knowledge—the knowledge of the nature of man and his relations to his fellow-creatures, and the earth and elements around him. The remedy for poverty is industry and economy,—the intelligent production of wealth and its equitable distribution. The remedies for disease and premature mortality are a knowledge of the laws of health, as shown in the Science of Physiology, and the means of living in the conditions of health, which must come from just laws and an enlightened political economy. Intelligence and honesty, virtue and religion made practical, will give men long and happy lives on the earth, and bring the answer to the prayer, and the fulfilment of the prophecy, 'Thy will be done on earth as it is in Heaven.'"

He then introduces his various works, one of which, "Human Physiology the Basis of Sanitary and Social Science," was very fully and appreciatively noticed by Dr. Anderson in this magazine at the time of its publication. Dr. Nichols considers this the most important and comprehensive work he has written—"a book for all thinkers and all philanthropists: a book of science, morals, and practical religion." Dr. Anderson thus characterised it in his review thus alluded to:—"Foremost among the teachers of Human Physiology is the author of the work before us. It is written in such a clear, interesting, vivacious style, as will insure its being finished if once commenced. Dr. Nichols' work bears no resemblance to the ordinary treatises on the subject—in fact, it is one quite peculiar to himself, and on it he may rest securely his claim to a grateful recognition by posterity."

"It is a handsome volume of 496 pages, illustrated with 70 engravings; and treating in its six parts of the Actual Condition of Humanity; Matter, Force, and Life; the Human Body; the Laws of Generation; Health, Disease, and Cure; Morals and Society. The idea of the work is expressed in its title. It is that the constitution of man reveals the law of his life, and the conditions of his health and happiness; that, as stated in the Prospectus, 'The Law of Life for Man, as for all living things, is written in his organisation. In the physical and mental organisation of man we have a guide to the conditions of health, the causes of disease, and the best methods of prevention and cure. Human Physiology contains, therefore, the whole groundwork of Sanitary Science. We must also look into the nature of man for a true system of Education, the foundation of Morality, a rational system of Politics, the principles of Political Economy, and the laws of Industry, Art, and Society.'

"In working out this idea, I have given in a single volume an account of the social condition of England—its disease, mortality, poverty, ignorance, intemperance, immorality, prostitution; then treated of Nature, the forces of life, and the origin and end of humanity; explained and illustrated the human organism; given the laws of the relations of the sexes and of healthy reproduction; the conditions of health, the causes of disease, and its prevention and cure; finally, I have treated briefly of the physiology of human society, and the principles of a true political and social economy. How I have done this work I leave to the judgment of the intelligent reader."

With this work of the Doctor's it has always been our aim to be identified as closely as possible. We have not only recommended his works, but have, through the generous arrangements of the author, been enabled to present great facilities for their diffusion amongst our readers. With one number of "Human Nature" there was offered "How to Live on Sixpence a-Day," published at 6d., for 4d. Hundreds of copies were quickly sent for. In September 1873 we offered "The Mysteries of Man," or "Esoteric Anthropology," published at 5s., for 3s. 6d., post-free; and now we are happy in being able to place the chief work of the series, "Human Physiology," at the disposal of our readers, at the much-reduced price of 4s. per copy. The work is published at 7s. 6d., and is well worth the money; but there are many who cannot afford even that sum, but who could secure the work if placed a little further within their reach. This we are happy in being enabled to accomplish, and we have selected a number of "Human Nature" to go with it, in which there is a spirit photograph, which, from having an enlarged sale, will place the work within the reach of many more readers.

We would suggest that a special effort be made to circulate Dr. Nichols' works. Clubs might be formed amongst intelligent families, into which a small sum weekly could be paid, with the view of securing the various works, as the funds might permit. To all such works for the enlightenment of the people we will afford all the countenance in our power. Dr. Nichols' "Human Physiology," published at 7s. 6d., is offered with this number of "Human Nature," at 4s.; post-free, 4s. 6d.

EDUCATION FOR YOUTHFUL SPIRITUALISTS.

IN the last number of *Human Nature* was reprinted an article from *Brittan's Quarterly* on the subject of education for the children of Spiritualists. Amongst other considerations, the suggestion was thrown out that an already existing Educational Institution should be made the basis of the new movement. As the reader will remember, plans were mentioned for the working of a college in which the higher branches of Anthropology, as understood by Spiritualists, could be taught.

Ideas of a similar description have been for some time agitating the minds of Spiritualists in this country. It is felt that sectarian religious education, being opposed to the teachings of Spiritualism, is prejudicial to the spiritual enlightenment of the young, and, as far as we can understand the views entertained by some of these educational reformers, it is sought to establish a school in which this danger will be avoided. Now there are two ways by which this can be effected: no religious teaching must be imparted at all, or a form of conviction must be inculcated which the teachers may regard as spiritualistic. This seems to us but a substitution of one form of sectarian dogma for another. Spiritualistic teaching means moulding the mind of the pupil after that of the teacher, with its various imposed theories and personal views. In many instances this would be a very questionable advantage over that which already exists. We know persons who call themselves educated Spiritualists, to whose idiosyncrasies we should be sorry to see the mind of any youth subjected. The one idea kept in view by this party is the abolition of theological teaching, but without other views to amplify it, no good result can ever arise from it.

The second danger in the commencement of such an enterprise is the likelihood of eccentric and impracticable adventurers embracing this agitation as an opportunity for forcing themselves into a popularity and importance which, from any other merit besides that of impudence, they would never be able to achieve. If money can be obtained for an educational adventure, there will be plenty to come forward and help to spend it. What is wanted in the first instance is not money, but brains: a normal plan of action, and some practice in the administration of it.

A third consideration now presents itself. What kind of education is required? Is it ordinary secular education, the three R's, and such qualifications as are imparted in the common grammar school or commercial academy? Is the education to be industrial and practical, developing the varied powers of the individual, and enabling him to follow an independent existence in any sphere in life? or is the education sought for to be of a collegiate character, when, under various professors, the ramifications of metaphysical and spiritual science will be taught according to the new light of the last quarter of a century?

On these points the projectors of new educational institutions

seem to be very undecided. If the last kind of education be intended, then we have the germ of it already in the efforts of the various anthropologists, phrenologists, hygienic developers, trance teachers, mesmerists, and psychopathic teachers, who are revolutionising human thought in their various walks. These scattered professors simply require to be brought together and their students arranged into classes to suit the exigencies of time and means. The foundation-stone is laid already in the phrenological séances and other classes which have been taught from time to time at the Spiritual Institution. If an industrial and self-cultural education is required, then something like the college which Robert Dale Owen attended at Hofwyl* must be attempted, but where is the genius to come from, the man of ideas to carry it out? If an Elementary and Commercial Education is required, we have them in the Kindergarten schools, and secular and national establishments which already exist.

Perhaps one of the most noteworthy efforts of this latter kind was the Williams' Secular School, Edinburgh, from the prospectus of which the following notes are culled:—

Opened in Dec., 1848. Instituted for the purpose of affording to children of the working classes and others, a practically useful education. The ordinary branches of reading, writing, arithmetic, English grammar, and geography are taught; in addition to which there is a systematic course of elementary instruction, communicating to the pupils a knowledge of the world as they will actually find it when they leave school, of the general duties they will have to perform, and of the conditions upon which success and happiness in the world depend; and besides being thus *taught*, the pupils are *trained* by moral influences to act intelligently, energetically, dutifully, and kindly; to *practise* as children those virtues which they have learned will be necessary to render them as men and women, intelligent, moral, useful, and prosperous members of society.

They are taught that the possession of intelligence, and the practice of morality are necessary to place man in harmony with the laws of his own constitution, and with those of the external world; and that the obligation to acquire knowledge and to act virtuously is Divinely imposed, and is enforced by the moral and religious sentiments, as well as by motives of prudence.

By "Secular School" is meant a school in which knowledge of things and duties belonging to *this world* is imparted, and moral habits are formed.

Subjects.—English Reading, Grammar, Composition, Writing, Arithmetic, Geography, History, Book-keeping, Drawing, Vocal Music; Plain and Ornamental Needle work for girls; also the elements of Algebra, Geometry, Natural History, Chemistry, Natural Philosophy, Social Economy, Physiology, Phrenology.

Besides the above, lessons are given on several other subjects of a miscellaneous nature, such as—materials and processes employed

* See *Human Nature*, vol. vii., p. 288.

in the arts and manufactures; the characteristics and beauties of the different styles of architecture, of sculpture, painting, poetry, natural scenery, &c.

In the organisation of the school, the monitorial and simultaneous systems are employed.

With the exception of the Arithmetical Tables, no lessons are set to the children to learn by rote. No lessons at home. The elder pupils, however, have generally to write exercises.

There is a circulating library in connection with the school. Object lessons are given. Corporal punishment not used.

Headmaster—Mr. Williams. Whole Staff—5 males and females. School-room in Phrenological Museum, beside Old Infirmary. Fees, 4s. per quarter. Reading-books supplied without charge. Hours, 10—1 and 2—4. Average attendance in 1852, 160—boys, 100; girls, 60.

Continued to be taught till end of session 1854. Mr. Williams accepted the Headmastership of the Birmingham and Midland Institute. No fit successor was found. Since then the School has continued closed.

Total receipts for 1853, £298 9s. 1½d.; expenditure, £299 19s. 9d. The fees for the year stand in receipts column at £115 1s. 6d.

The School was supported partly by the fees and partly by subscription and the funds of the Henderson Trust. It seems to have been an entire success. In all probability the salary was much too low for a man possessing the encyclopædic equipment required by the system.

Such a system of education would be ruined by the dogmatic teachings of any form of ism. Every individual should manufacture his own ism; and education should consist of such aid and training as would develop his natural powers to enable him to do so. To that end the ordinary rudiments of school education are absolutely necessary, supplemented by such a practical acquaintance with the facts of existence as the position of the pupil will permit. The social nature should be educated by the mixing of the sexes; and home influences and moral discipline and example should form a part of the educational accessories. The School should be situated in a district favourable for health, and as free as possible from obnoxious social elements. Common sense, good motives, and a desire to benefit his pupils, will readily suggest to the teacher and all concerned in such a movement the essentials necessary to be observed in the undertaking.

We now revert to the thought with which this article opened, and suggest that some existing educational establishment or establishments should be made the basis of the new movement. By adopting this course no risk need be incurred, either as to loss or failure. A tried teacher and an eligible school being already in action, all that remains to be done is to support them by such pupils as will be an inducement to the master to modify his curriculum to suit the views of his new clients. If this moderate course

cannot be rendered successful, then we must despair of an entirely new venture being more fortunate.

Amongst schools which we could name, we have particularly in view the Grammar School, Dalton-in-Furness. It is well situated, being near the sea, on the north side of Lancaster Bay, within a good walk of the celebrated lake district. Being a rural neighbourhood, the incentives to vice and misdirection do not exist which prevail in large towns. The boarders are not numerous, and the arrangements are peculiarly domestic, and very much more homelike than what is found at large public schools.

The head master, Mr. Percy Ross Harrison, B.A., thus describes his qualifications and educational career:—"Late Open Mathematical Scholar of Pembroke College, Oxford; First Class in Moderations, 1870; Third Class in Mathematics, 1872; Queen's Gold Medallist for Mathematics at Victoria College, Jersey; Member of the Phonetic Society of Great Britain, and Certificated Teacher of Phonetic Shorthand; late Mathematical Master at Trinity College, Stratford-on-Avon; and some time Second Master at Ennis College, Ireland." In addition, his name has appeared frequently in the list of donors to the funds of the Spiritual Institution, which is an indication that he is a man of modern ideas. As to the training given, we extract from the prospectus:—

"Thorough and efficient teaching in all the following branches is guaranteed:—

"The English, French, German, Latin, and Greek Languages; Arithmetic, Book-keeping, Algebra, Pure and Analytical Geometry, Trigonometry, Mensuration, The Calculus, Statics, Dynamics, and Hydro-Mechanics; Chemistry, with illustrative experiments; Logic; Physical and Political Geography; Ancient and Modern History; Vocal and Instrumental Music; Musical Composition, including Harmony, Counterpoint, and Fugue; Outline, Landscape, Map, and Geometrical Drawing; Phonography and Phonetic Shorthand, with practice in Reporting; Drill.

"The extent to which the study of Mathematical Science is pursued at this school renders it well suited for all boys who have a natural aptitude for this branch of study; and also admirably adapts it to prepare pupils for the Civil Service, or for any vocation in which a sound knowledge of Mathematics is required.

"Parents who desire Music to form a part of their sons' education cannot fail to appreciate the facilities here afforded. Part-singing is regularly practised by the whole school; and those pupils whose parents desire it also receive private instruction on the Pianoforte and in the Theory of Music, without any extra charge.

"The beautiful art of Shorthand is taught throughout the upper forms of the school. A knowledge of Phonography is now becoming so generally diffused throughout the kingdom, that a liberal education can hardly be considered complete without it. To those boys to whom it is likely to prove of use special instruction is given in Reporting, which is acknowledged to be one of the most profitable of intellectual vocations.

"The Lectures on Chemistry are a source of great interest to the pupils; and are frequently varied by practical illustrations of the properties and combinations of the different bodies; for which purpose a complete set of chemicals and chemical apparatus has been provided.

"Mr. Harrison has spent several years on the continent, and is therefore

able to impart to his scholars an accurate pronounciation of the French and German Languages.

"Great pains are taken to perfect the pupils in Writing, Spelling, Arithmetic, Book-keeping, English Grammar, Analysis, and Literature.

"Pupils may either go through the regular school course, or devote their time to special branches of study, at the option of their parents.

"It is intended shortly to fit up a Gymnasium and to add Calisthenics to the subjects already taught.

"A Report is sent to the parents monthly, showing the progress and conduct of each pupil during the month; and at the end of each half-year a General Examination is held, from which Prizes for proficiency in the different branches are awarded.

"An Exhibition, entitling the holder to six months' education free of charge, is offered for competition at the next Examination.

"The pupils reside in Mr. Harrison's house, and are under his personal supervision; there is also a well-qualified resident Tutor.

"To parents who desire to place their sons at a school in a healthy country town, where they will be treated with kindness and liberality; where every attention will be paid to their health, comfort, and moral training; where the education imparted is of the highest order, and the range of instruction sufficiently extensive and elastic to meet varied requirements; where the terms are strictly inclusive, and as low as is compatible with a thorough liberal education and liberal treatment:—this school is confidently recommended as offering unrivalled advantages.

"Terms, without extras of any kind: Forty Guineas per Annum, charged from the date of entrance. A quarter's notice in writing is required prior to the removal of a pupil. Each pupil is expected to come provided with the usual school outfit.

"Dalton stands in a very healthy locality, and is only three miles from the sea. It is also situate in a picturesque neighbourhood; being a mile and a half from the magnificent ruins of Furness Abbey, and within a few miles of the Lakes.

"Mr. Harrison has received many testimonials from the friends of his scholars, and will be happy to supply references to parents of both past and present pupils."

Some of these particulars may seem in a magazine article somewhat out of place; but we are of opinion that those who think so are much mistaken. We desire to have a practical form of education; and in treating of it, must needs be practical also, and descend to minute particulars, upon the faithful discharge of which the merits of any school or system of teaching depends.

As to the success which attends the tuition afforded at Dalton Grammar School, we may quote from a report of the last examination which appeared in the *Ulverston Advertiser*:—

"The usual half-yearly distribution of prizes at the school took place on Friday, the 19th of June. The examination, which lasted ten days, was conducted wholly in writing. The results were very gratifying. As is usual in such cases, a large share of the prizes fell to one boy, John Butler, all of whose work showed great care and hard study, and who received six prizes for the following subjects:—The English Language and Literature; Latin; French; Geography, History, and Science; Arithmetic; and Mathematics. The progress in English subjects throughout the school was well marked. In Latin and French the translations were creditably done. For Mathematics Joseph Pattinson and T. R. Taylor also deserve special mention.

"In the junior classes the prizes were awarded as follows:—English subjects, John Banks and William Huddleston; Arithmetic, second class, Joseph Pattinson; third class, Albert Wrigley; fourth class, Wm. Dalzell and Jabez Haffnar; Latin, second class, T. R. Taylor; French, second class, Andrew Macdonald. In Latin and French the second class, who only commenced these languages since Christmas, have undoubtedly made rapid progress.

"The Chemistry Prize was gained by T. R. Taylor. Musical harmony formed, for the first time, a part of the examination; and Albert Wrigley deserves high praise for the knowledge he has acquired of this subject in a very short space of time. For Shorthand, which forms a favourite branch of instruction at this school, the prizes, which were both well merited, fell in the first class to Albert Wrigley, and in the second to John Walker."

With such a school, superintended by a gentleman of the enlightened and liberal views entertained by Mr. Harrison, no hardship need be experienced by spiritualists in respect to a place to which their lads may be sent. We have given the subject much thought, and have come to the well-considered conclusion, that it would be wise to adopt Professor Brittan's view of the matter, and rally round some school already in existence. We hope our readers who have boys to send out, will inquire into the merits of this school, and report thereon. We shall be happy to forward prospectuses to all who may feel inclined to apply, or they may be obtained direct of Mr. Harrison, Grammar School, Dalton-in-Furness, Lancashire.

FIRST SEANCE AT MR. AND MRS. FAWCETT'S, BISHOP-AUCKLAND.

ON Thursday evening, September 10, 1874, I attended a séance in the residence of Mr. and Mrs. Fawcett, Clyde Terrace, Bishop-Auckland. I entered the residence at 7.40, and was received by Mrs. Fawcett and her daughter, a young lady about 19 years of age. We sat for a few minutes in the front parlour, and were joined by Mr. N. Kilburn, jun., and Mr. Fawcett, sen. We engaged in conversation on the subject of Spiritualism, and I ascertained that there were several mediums in the family, and that the young lady in our presence was the medium for materialisations. She is a slender, refined, and ladylike young person, with a nervous, æsthetic temperament. At 8 o'clock we were told that the room in which the manifestations generally occurred was prepared for our reception, and we proceeded to it. The room is about 15 feet square, has one door of entrance, and one window. After we entered, the door was closed, and barricaded with chairs, on which some of the sitters sat during the séance. The window was closed, the blind was drawn down, and the whole surface of the window was covered by a dark brown cloth. The floor of the room was entirely covered with oil-cloth. The furniture of the room consisted of an oblong deal table, and nine hardwood chairs. In one corner of the room there was a closet or pantry, in which there were several shelves.

The door of the closet was placed back against the window, which is generally used for giving light to the closet, but on this occasion the window was shut, the blind drawn, and the whole closed in by a dark cloth, impervious to light. Mr. Kilburn and I carefully examined the closet, and we could not find anything in or about it that gave rise to the least suspicion. On the floor of the closet, which is flagged, there was placed a black sofa cushion, which was brought from the parlour, and on the cushion was placed a sofa pillow, this arrangement being made in order that the medium might recline on the cushion, with her head resting on the pillow. Mrs. Gordon, a lady present, searched the medium, and reported that all her apparel was dark. I saw that she had on a tight-fitting, almost black dress. Over the doorway, or entrance to the closet used as a cabinet, a dark cloth was suspended, which covered the entire entrance; it was fixed at the top, and was perfectly free at the bottom and sides. On one side of the doorway there was a dark cloth fixed against the wall; the height of this dark cloth was 5 feet 6 inches, and the width 3 feet. I requested the young lady medium to stand near the dark cloth, and with a piece of chalk I made a strong line across the cloth, marking the stature of the medium, which is 5 feet.

The closet having been examined, and everything arranged, the eight sitters sat on a curve on eight chairs facing the side of the room on which was the entrance to the closet. The young lady medium sat on a chair near the wall, opposite the curve of sitters, and had at her left side the table. On the table, prior to the lamplight being lowered, I placed a sheet of clean note paper, and on the top of the paper, in order to identify it, I wrote in [phonography, "This is a piece of clean paper." This I wrote in order that I might absolutely identify the paper if anything were written upon it. All being in readiness, the sitters held each other's hands, and sat in the following order. Commencing from my left, there sat Miss Gordon (15), Mr. T. Fawcett (21), Mrs. Gordon (32), Mr. Kilburn (32), Myself (55), Mrs. Fawcett (60), Mr. Robson (60), Mr. Fawcett, sen. (60). I have attached my estimate of the age of each sitter to his or her name. Opposite to us, near the wall, was a vacant chair, on which the medium, Miss Fawcett, sat. The light of the lamp that lighted the room was sufficiently reduced to darken the room, but it was never so much reduced that I could not see the faces of the sitters, the pictures that were on the walls, and all prominent objects in the room.

After we had sat for two minutes, Miss Fawcett was apparently possessed by a control, who, I was informed, had on a previous occasion given the name of Villena. This control was of a singular kind. The young lady in her normal condition speaks the English language with considerable sweetness and purity, but when under control the language was broken and childlike, but very logical; and smartness of *repartee* appears to be characteristic of the control. The medium under this control informed us that we were to observe conditions, and that if we placed a tambourine and bell in the closet

with the medium, she would endeavour to make her medium ring the bell and strike the tambourine when the materialised forms were in our presence. A small handbell and tambourine were placed on the floor of the closet, near the sofa cushion, on which the medium was to recline.

The medium entered the closet, and was accompanied by Mrs. Gordon, who examined the dress of the medium, and reported to us that she wore nothing but dark clothing. Mrs. Gordon having been reseated, the sitters took hold of hands, and sung a few simple melodies—at intervals during the evening these melodies were sung. After having sat in an expectant condition for about ten minutes, the dark screen which covered the closet door was moved, and a small figure draped in white presented itself, but did not emerge from the closet. In a short time it re-presented itself, and after three or four partial presentations, it finally left the closet, and stood with its back against that part of the wall of the room which was covered with dark cloth, and had on it the chalk line registering the height of the medium. I observed that it was about nine inches from the top of the dark cloth, three inches from the chalk line, and therefore three inches shorter than the registered height of the medium before she entered the closet. The figure moved about the room for a few minutes; it was unknown to the sitters, and eventually retired into the closet.

In the course of about five minutes another figure appeared: it came out from behind the curtain which covered the closet. With more decision and freedom than the previous figure it walked across the floor, and sat upon the vacant chair near the wall, directly opposite to where I sat. The lady on my right stated that, in her opinion, it was her daughter, who departed this life about two years ago; and that, in point of size and manner, was a *fac-simile* of her daughter now entranced in the closet.

Whatever the facts were, the figures very closely resembled each other, and were certainly the same height. This figure came across in the direction of the lady on my right, shook hands with her and with her husband, who was at my extreme right hand; she then came near to the lady on my right, and I asked the favour to shake hands with her; this she seemed doubtful about doing, until the lady next me said, "Shake hands with Mr. Barkas, my dear;" she immediately shook hands with me, and I felt that the hand was bitterly cold. The excessive coldness of the hand rather surprised me, as on all previous occasions when I had grasped hands with these psychic forms the hands were quite warm. The figure then went to the old gentleman on my extreme right, and, moving him from his chair, took a bouquet of flowers and presented some of them to several who were in the circle. She presented me with two sprigs of geranium, and I have them now in my possession. She, or it, again went to the old gentleman on my right, took his hand and led him across to the other side of the room, returning with him, and placing him again on the chair.

At intervals, while this was proceeding, she went into the closet, apparently for the purpose of looking after her medium,—at least that was the opinion held and expressed by most of those who were present.

At her last emergence from the closet she brought a glass mug containing water, and presented it to me; I drank a little of it; she then presented it to others in the circle, and they drank also. After this she retired. In three or four minutes another figure emerged from the closet. This form was much taller than the medium; it stood near the dark cloth, and I saw that it was nearly 5 feet 6 inches high. It moved with rapid, energetic steps, as though filled with nervous activity. Its first act, after standing near the dark cloth, was to move quickly about the room, then draw the chair from near the wall opposite me to the table, take the piece of paper and pencil which I had placed upon the table as previously described, and write upon the paper; she covered two sides of the paper with writing, and then, rising with her usual rapidity from the chair, she marched across the room and presented me with the paper containing her communication, which is as follows:—

“My Dear Friends,—Peace be with you; we are so happy to meet you; it grieves us to leave our happy home; but oh! how happy we are to come and visit you and make you feel happy with us. The blessing of God be on your heads. Angels bless you all.
“JEANETTA DODDS.”

She then moved about the room; went to look after her medium, and on returning shook hands with several who were present. I asked her to shake hands with me, and she placed her hand on mine. It was larger than the hand of the previous visitor, and decidedly warmer. I remarked I had often had the pleasure of seeing the feet of materialised visitors, and she immediately lifted her dress and placed her left foot close to mine. I distinctly saw ankle, foot, and toes; the foot was naked. I said I should like to have the opportunity of feeling her foot. She then, with some little reluctance, lifted her foot about six inches, and I felt it distinctly; it was like an ordinary human foot, somewhat cold, but warmer than the hand. This form and I appeared to be on good terms, and I said, “You have kindly permitted me to feel your hand and foot, possibly you would not object to kiss me.” She laid her warm, glowing cheek against mine and kissed my cheek. She then patted my cheeks and brow, and kissed others who were present. I then asked permission to feel her dress, but she moved both hands deprecatingly, after which she gathered the corner of her mantle and presented the free corner to me. I felt it twice, and the feeling was like that of thick fine cambric with a flossy side. This figure, like the previous one, frequently retired to the closet. At her next appearance she took a bouquet of flowers, and, carrying it round the circle, held it to the nose of each sitter. She then lay upon the floor, and I was struck with the smallness and unsubstantiality of her figure. It appeared to be little more than a layer of white clothes. Rising from the floor,

she came to the lady on my right, and lay down at her feet, resting her head on the knee of the lady, and looked up into my face. I saw the features distinctly. The figure again retired, and on reappearing, it sat upon the vacant chair opposite to me. It remained perfectly still for about sixty seconds, at the end of which time a bell was rung in the closet where the medium lay; and I said, "That is something like evidence of two personalities—there is the form sitting before us, and there is some one ringing the bell in the closet." The figure then rose from the chair, walked quickly across the room, stood in the centre of the room, within three feet of where I sat, and again the bell was rung somewhat violently in the interior of the closet. The figure then walked deliberately to the wall at my extreme left, and stood near a small picture hanging on the wall. I said, "I observe your height by your position near the picture," and she immediately raised the picture from the wall. Mr. F., junr., who was near the figure, rose from his seat, and, with a black-lead pencil, marked the height of the figure on the wall close to which she was standing. I measured the mark afterwards, and found it to be 5 feet $4\frac{3}{4}$ inches from the floor, the height of the medium is exactly five feet. While the figure was standing near the picture I observed a bright luminous form, and apparently on her forehead, and I spoke of the phenomenon. She immediately came to where I sat, placed her face within eight inches of mine, with both her hands separated the hair on her forehead, but I could not again see any luminous appearance. She then went to the centre of the floor and spread out her white flowing robes to an extent of at least $5\frac{1}{2}$ feet, and I observed that under the external white loose robe there was another white robe or skirt also of voluminous size.

I noticed that the arms were naked, and said so. She immediately came near me, stretched out her arms, dropped from them the edges of her mantle, or large upper robe, and I saw the arms naked to the elbows. This figure then returned to the closet and in a few minutes the screen covering the door of the closet was removed, the light of the lamp was increased, I entered the closet, and saw the medium dressed in black lying on the sofa cushion in a semi-entranced condition.

In a short time the medium recovered entirely from the trance, and I felt her hands; they were warm, small, slender, delicate, and nothing like the hands of any of the psychics I had previously felt.

While the figures were moving about the room, no noise or rustling whatever was heard except the ringing of the bell in the closet.

I have attempted to give a correct description of this remarkable phenomena, but reserve all expressions of opinion until some future occasion.—I am, yours truly,

T. P. BARKAS.