

The Spiritualist

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The Spiritualist Newspaper,

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

VOLUME SEVEN. NUMBER TWENTY-TWO.

LONDON, FRIDAY, NOVEMBER 26th, 1875.

SPIRIT TEACHINGS.*

No. XLIII.

[I inquired if there were any available records of Egyptian theology to which I could get access.]

It is not necessary. All that remains of the old Hermaic books is little. The writings in the mummy cases from the Ritual of the Dead are excerpts from them. The care for the body, we have said, was the distinguishing mark of Egyptian religion. The funeral ceremonies were very long and minute, and the writings on the tombs and on the caskets which enshrined the bodies of the departed are the earliest records of Egyptian faith.

You will not need to dive into these matters. It is needful only that you see and grasp this great truth, that the despised knowledge of the past had its germ of truth.

Nay more. Religion was to the Egyptian the master principle of daily life, to which all else was subservient. Art, literature, science, were the handmaids of religion, and the daily life itself was an elaborate ritual. The faith in which he lived was incorporated in every act. The Sun-God as it arose and set typified the life which was then but beginning in him, and which, in the twin Sothriac cycles would return again after three thousand years of progressive education to earth, only to be absorbed at last in the pure beams of Ra, the source and spring of life and light.

The ceremonial purifications of worship pervaded his daily work, and gave a tone of spirituality to the businesses of life. All that the Egyptian did had reference to the life hereafter on which his steadfast gaze was fixed. Every day had its special presiding spirit or deity, under whose protection it was placed. Every temple had its great staff of prophets, priests, pontiffs, judges, scribes. These were versed in mystic lore, and spent lives of purity and chastity in penetrating into nature's hidden secrets, and the mysteries of spirit intercourse. They were a pure, learned, spiritual race, albeit their knowledge of some things known to men now was but slight. But we may say to you that in deep, philosophical knowledge, in clearness of spiritual perception, your wise men have no claim to rank with them.

Nor in practical religion can your people equal the

old Egyptians. We have learned long since to estimate man's religion by acts rather than by words; and we pay little heed to the character of that ladder by which man climbs heavenward. False faiths abound still. Man now as heretofore befools himself with foolish imaginings which he calls Divine Revelation. And though the faith of Egypt were erroneous in much, it possessed that which redeemed its errors and ennobled the lives of its professors. They at least had not clothed their lives with a dead materialism. They had not closed every avenue to the higher life of spirit. They recognised their god in every act of daily life, even though their idea of the god-principle was crude. They would not buy and sell and trade with deliberate purpose to defraud and overreach. They would not ignore all else but dead matter, even though they did pay undue reverence to the perishable and material.

You know how far it is true of your age that it is material, earthy, grovelling; that its thoughts and aspirations have been earth-bound; that it is unspiritual, without lofty aspirations, without deep spiritual insight, without active faith in spirit-life and intercourse. You can draw the contrast for yourself. In pointing it out we do not exalt Egyptian religion, save to show you that what seems to you so earthly and vile was, in some of its aspects, a living faith, powerful in daily life, and possessing deep spiritual wisdom.

[Yes, in a way, no doubt. It seems that so much may be said for every form of faith. They are all man's groping after immortality, and vary in degree of truth according to his enlightenment. But you are hardly fair to this age. No doubt there is a deal of Materialism, but there is also a deal of striving to avoid it. Few are Materialists from choice. And if ever there were a time when thought about religion and God, and the hereafter, might be said to be rife, it is now. It seems to me that your strictures would suit better a bygone age of apathy than one which is at least awake and alive to the momentous questions on which you speak.]

It may be. There is, as you say, much tendency to look into these matters; and where that exists there is hope. But there is also a strong desire to exclude all reference to spirit as a factor in human existence: to refer all to matter, and crush out all seeking into spirit intercourse and the spirit life as at least unpractical, if not unreal and delusive. It is, perhaps, necessary that the temper of your age should take its tone from the peculiar religious epoch through which you are passing. The transition state that intervenes between one form of faith and its successor, is necessarily one of convulsion. The old is fading, and the new is not yet clear. Man must pass through this, and it has a tendency to distort his vision.

[Yes. Things seem in a fluidic state, shifting, and obscure. Then, of course, there are many who do not want to be disturbed. They resent being roused from their dreams. And some have dealt with matter so long that they cannot bear to think that after all it is only the

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

vail of spirit. But this does not affect my belief that no age that I know of, short of that grand era in old Greece, shows anything like the same active and intelligent seeking into deep spiritual and natural truths.]

It is well that you think so; nor do we desire to shake that opinion. We have but striven to show you by a typical instance that there are truths hidden even in those faiths which to you seem most gross and earthy.

[I suppose the Jewish Lawgiver, "learned in all the wisdom of the Egyptians," incorporated a good deal of it into his code.]

Yes, indeed. The ceremony of circumcision was borrowed from the Egyptian mysteries. All the ceremonial purifications of the Jewish temple were borrowed from Egypt. From the same source came the linen dresses of the priests; the mystic cherubim that guarded the mercy-seat; nay, the very idea of the Holy place, and Holy of Holies, were but adaptations of the plan of Egyptian temples. But Moses, skilled as he was in the learning of the priests by whom he was trained, did not in borrowing ritual, borrow also the spiritual ideas which it typified. The grand doctrines of immortality and spirit agency find no real place in his writings. The destiny of spirit, as you know, he never alluded to. The appearances of spirits are mere phenomenal manifestations incidentally introduced, and the great doctrine is untouched.

[Yes. The rite of Circumcision existed in Egypt before the time of Moses?]

Oh, yes. Bodies which were so religiously preserved by them at a date previous to Abraham, and which still exist among you, prove that, if you need proof.

[I did not know that. Did he borrow any articles of faith?]

The doctrine of the Trinity existed in Egypt as well as in India. The Mosaic code reproduced much of the minute character of Egyptian ritual without its spirituality.

[How comes it that such mines of knowledge as Egypt had should be closed to us? Confucius, Buddha, Moses, Mohammed live. Why not Manes?]

He lives only in the effect he had on others. The religion of Egypt was confined to a favoured class, and was not sufficiently extended beyond the country to be permanent. It was a religion confined to a priestly sect, and it died with them. Its effects are seen in other faiths.

[The idea of the Trinity, was it Indian or Egyptian?]

The Trinity of Creative Power, Destructive Power, and Mediatorial Power, existed in India as Brahm, Siva, Vishnu; in Egypt as Osiris, Typhon, Horus. There were many Trinities in Egyptian theology. The same existed in Persia as Ormuzd, Ahriman, Mithra (the Reconciler).

Different parts of Egypt had their different theologies. Pthah, the Supreme Father: Ra, the Sun-God, manifestation of the Supreme: Amun, the Unknown God, were all various manifestations of the God-idea.

[I thought you said that Osiris, Isis, Horus, made the Egyptian Trinity.]

We did but put in Isis as the Productive principle—Osiris, Creator; Isis, Principle of Fecundity; Horus, son of Osiris and Isis. There were many developments of the idea of the Trinity. It is not important, save that it bears upon the broad question.

[Then did Egypt get its religion from India?]

Partly: but on that point we have no one who can speak.

PRUDENS.

SPIRITUALISM AND THE PSYCHOLOGICAL SOCIETY.

BY CHARLES CARLETON MASSEY.

As a member of the Psychological Society, who joined it at its formation, chiefly for the reason that it seemed to promise a systematic, business-like, and trustworthy investigation of the alleged phenomena of Spiritualism, I was much interested in those remarks of the learned President in his annual address the other day, which referred to this part of the programme. Two courses were open to the society with reference to these phenomena. One was to say, "We deal only with admitted facts; the facts on which Spiritualism purports to be based are not admitted, and we are not a tribunal proper to try the question of their reality." The other and wider view of its functions would include the verification of facts which promised to throw so strong a light on the field of its inquiries; and this would perhaps involve the appointment of a committee for investigation, and some expense. Mr. Serjeant Cox evidently contemplates some mode of dealing with the subject, for he says, speaking of it, "Ask us to apply such tests, and offer to us such evidence, and the society will gladly try the truth of any asserted phenomena without prejudice, and report upon them honestly. . . . The asserted facts and phenomena will indeed be entitled to, and will receive, a fair examination in common with all other facts and phenomena relating to psychology." (*Spiritualist*, Nov. 19.) The allusion to "tests" would seem to point to an original investigation with mediums, and I do not know whether inferior evidence, such as the reception of statements, written or oral, to be tested by the cross-examination of the persons making them, would be admissible. As all "hearsay" would, of course, be rigorously excluded, narratives of personal experience, accompanied in all cases by submission to the most searching cross-examination, might result in the collection of a body of evidence which could be recognised as respectable, if not conclusive; and the flaws in many a fair-seeming narrative on paper would become apparent.

Serjeant Cox, as we know from his published writings, and as may be gathered from his language on this occasion, admits the reality of "an extensive and important class of mental and psychical phenomena" upon which, he chooses to assume, Spiritualists base their belief in extra-mundane causation. The phenomena—such as materialisation and direct writing—as to which any other hypothesis seems extravagant and gratuitous, if not impossible, he altogether ignores. Perhaps he would say that he does so for the very reason that they are, even if true, not mental and psychical, and therefore not within the province of a psychological society. But he will probably not deny that the connection of these facts, if established, with the mental and psychical phenomena, and their bearing upon them are so important that to investigate the latter without reference to the former is hardly a philosophical method of proceeding. I do not myself believe that any useful or scientific result will ensue from such a division of the subject. If we touch it at all, let us go into it thoroughly. Last Thursday evening our president announced that the Council had determined upon a discussion, at our next meeting, of Professor Tyndall's article on Materialism in the *Fortnightly*. He spoke of a "challenge," I forget whether it was that Professor Tyndall had challenged us, or that we were to challenge Professor Tyndall. In either case the antagonism of Psychology to Materialism was treated as a foregone conclusion. Well, if this is to be our attitude I cannot better connect it with the foregoing remarks than by quoting a remarkable passage from the recent review, in the *Spectator*, of *The Unseen Universe*. "As long as it is possible to ignore all direct evidence for such a world [the spiritual] so long will it be possible to declare all indirect evidence fallacious."

TEST SEANCES WITH DR. SLADE.

There are three facts as to which I am ready, if desired, to give my testimony before the Psychological Society, and to submit myself to cross-examination at the experienced hands of its president, and of any of its members. These facts are materialisation, the independent voice, and direct writing. As to the two former, a long account of my experiences has been already admitted into your columns; as to the latter, and some physical phenomena, I will, if you please, lay before your readers an account of two seances with Dr. Slade, of New York, which appeared to my simple apprehension conclusive of the question of spirit agency.

My first visit to this medium was on the 7th September. I was shown into a moderately-sized drawing-room, where I found Dr. Slade, quite alone. It was mid-day, the sun was shining brightly, and the light was admitted freely into the room. In the centre was a small table with a cloth on. This cloth was removed, and I was desired to examine the table and the room as much as I pleased. I deferred more than a cursory examination of the table till I could usefully direct my scrutiny by a knowledge of the character of the manifestations. A glance round the room sufficed to assure me that the medium was without visible assistants of any sort. We took our seats, I at the end of the table, Dr. Slade at the side. We did not join hands, and, leaning back in my chair, I had a clear view of his hands on the table and his feet on the floor. He was convulsed in the usual way, and raps were heard almost immediately on the floor and table; a chair at the end of the table opposite to me was thrown down; his own chair was drawn back, nearly from under him. I asked that this might happen also to mine; it did, my chair being moved back as I sat on it, several inches. All this time I

kept my eyes on Dr. Slade's legs and feet, with an occasional glance round to see that no one had entered the room, as I sat with my back to the door, about eight or ten feet off. Dr. Slade then said, "Allee, are you here?" and three raps on the table responded. "Allee," he explained to me, was his late wife. He then produced an ordinary school slate, wiped it clean, and handed it to me for inspection; upon this he placed a morsel of pencil about one-eighth of an inch long. He took the slate between the thumb and fingers of his right hand, and placing his left hand on the table requested me to hold it with both of mine. He then held the slate under the table, but so that I could see the wrist and part of the hand holding it. Almost instantly we heard writing, and on replacing the slate on the table a sentence—I forgot what—was found written upon it. I then examined the under surface of the table thoroughly, but discovered nothing suspicious. Several sentences were written in this way, the slate being cleaned after each, and examined by me. Next, Dr. Slade's arm appeared to be controlled, and holding the slate between his thumb on the upper, and two fingers under the lower surface, at arm's length, he rested it upon my head. Again, I heard the quick scratching sound of writing, and the slate when taken off was found to have on it the words, "Now, do you believe?" They were on the centre of the upper surface of the slate.

Having tormented myself sufficiently with suggestions of suppressed writing, chemical preparations in the cloth which wiped the slate, and scratching with the finger nails to simulate the sound of writing, I went again on the 14th October, in company with Col. Olcott and Mr. Algernon Joy. Dr. Slade, however, objected to more than two at a time, so Col. Olcott and I sat with him without Mr. Joy. This time I had provided two slates and a pencil, all of which I purchased myself, and retained in my own possession till I produced them for use. Col. Olcott sat at the end of the table, Dr. Slade next him at the side, I opposite Dr. Slade. The room was brightly lighted with gas. "Allee" having announced her presence by raps, I explained what I wished to be done. My slates were exactly of the same size, each being in a wooden frame, so that when fitted together there was a space about half an inch deep between the two. I asked for writing on one of the inner surfaces, the slates being thus joined. Accordingly, the pencil being placed between them, Dr. Slade held one corner of the joined slates, and Col. Olcott another. The slates were held off the table, but so that I could see them. Writing was heard almost immediately, in answer to a question whether I was mediumistic. "He has some power, and can be influenced. Allee" was found written on the upper surface of the lower slate on removing the top one. I have the slates, with the writing on one of them, now in my possession. Dr. Slade then said that the power was so strong that he believed writing could be obtained without any contact. Accordingly, we asked that a slate should simply be laid on the table before us, with a piece of pencil under it, the medium not touching it. This was done; the sound of scribbling was heard immediately; we turned over the slate, and there was a written sentence. There were many physical manifestations likewise, but I only notice the most remarkable. The pencil was repeatedly taken off the slate and flung across the room, the medium's arm and hand holding the slate being in view. A chair at my side of the table was flung down. I produced a tape measure, and took the nearest distance between the medium and the chair, as the latter lay on the floor. It was five feet, and I could see a good clear space between the table and the prostrate chair. I requested Dr. Slade not to stir, and asked that the chair, which lay on my right, and when I could watch, as Col. Olcott sat on my other side, might be picked up and placed by me. In a few minutes, during which time the medium never moved, the chair was drawn a few inches towards me, and, as I watched it and the clear space between it and the table, medium, and everything else, it was suddenly jumped upon its legs and deposited at my side.

The result, for me, is that the agency of volition, other than that of the medium or of the circle, is a proved fact; and it is in this sense, and to this extent, that I avow myself a Spiritualist. That some of the operators on the other side are human spirits seems highly probable, if not demonstratively certain, from much of the evidence. But of my own experience I doubt if I can say this. That all these manifestations are caused by the departed spirits of the dead has been said to be the Spiritualist theory *par excellence*. Certainly I do not accept this. Enough for my present purpose that there are organisms, normally invisible to, and intangible by, our ordinary senses, informed by intelligence, derivative or original, and able, under certain conditions, and in a variety of ways, to communicate with us and to manifest their existence.

4, Harecourt-buildings, Temple, Nov. 22nd.

THE "Harrison Testimonial Fund" is steadily increasing, as will be seen on reference to our advertising pages.

THE Provincial Committee of the National Association of Spiritualists, appointed for the purpose of presenting a scheme to the Council for making known and carrying out the objects of the Association in the provinces, has held its first sitting, and will meet again on Wednesday, December 1st, at six o'clock. Country members and friends, London local and provincial societies, are invited to send in suggestions to the secretary, for the consideration of the committee at its next meeting.

THE 1875 CONFERENCE OF SPIRITUALISTS.

IN continuation of our report of the proceedings of the National Conference of Spiritualists, held at 38, Great Russell-street, we now append the paper read under the presidency of Mr. J. Lamont, by Mr. Thomas Blyton, on Thursday, November 4th, 1875:—

THE NECESSITY FOR COMBINED ACTION AMONGST SPIRITUALISTS.

Mr. President, Ladies and Gentlemen,—It is doubtless a fact, which few Spiritualists will controvert that we need more extended associative effort in our midst, and, until the establishment of the "British National Association of Spiritualists," there was not the amount of combined action which is so essential to the welfare of the cause we have at heart. (Applause.) The primary object of this paper is therefore to impress upon all who have satisfied themselves of the truth of spirit communion, the necessity of putting into practice the principles of association, so as to more effectually spread a knowledge of Spiritualism amongst all classes, and to withstand the assaults of our opponents.

OPPOSITION TO UNITED FRIENDLY ACTION.

The causes which have hitherto mitigated against successful organisation are not so very difficult to trace, especially in this country, as the chief cause is due in a great measure to the prevalence of misconceptions as to the true character of the work of national organisation. Another reason is to be found in the fact that all reliable information upon the subject has been studiously suppressed by one of the weekly Spiritualist newspapers, a course of action which is to be the more regretted, inasmuch as it tends to mislead its readers. Both of these causes could be easily removed by judicious measures on the part of the National Association, and it is to be hoped that attention will be directed thereto; such a course will help to strengthen the bond of union already existing, and which is capable of being considerably extended in the poorer districts in the provinces, where the want of information is most needed.

THE WORK OF AN ORGANISATION.

Organisation to be successful should perform a useful and practical work, in which each individual member may take some part most suited to his abilities; therefore the interests of Spiritualists throughout the country should be utilised by making the interests of the Association those of all Spiritualists, so far as practicable. As upon one cause may follow another, so the various local societies scattered over England have, in consequence of prevailing misconceptions, withheld from entering into alliance with the Association, to which there are, however, a few excellent exceptions. It would therefore be well, perhaps, to point out here the advantages which would accrue if each local society were to ally itself with the representative one. Such a policy would, in the first place, leave each society as free as before in its mode of government and action, with the privilege of appointing a representative from its own members to a seat upon the Council of the National Association, so as to give the local society a voice in any matter which might affect its interests. In the event of it being found desirable to consider the opinions of British Spiritualists upon any urgent and important questions, there would then exist the ready means of calling them together in conference in their respective localities; and, the resolutions passed at such conferences being forwarded to the central representative organisation, such measures could be adopted as the nature of the case might demand, with the concurrent approval of British Spiritualists, and without unnecessary loss of time. The "Dalston Association of Inquirers into Spiritualism," which has done me the honour to appoint me as their representative at this Conference, has hitherto refrained, from purely technical reasons, from entering into an alliance; although I sincerely trust that the time may not be far distant when it will resolve, with other societies in a similar position, to enter into friendly relations with the National Association, and so aid in consolidating the movement in this country.

The necessity for combined action amongst Spiritualists will be found in the many useful results which follow, and perhaps it may not be considered beyond the province of this paper to suggest a few ideas which might be carried out with benefit to our cause. I would suggest that good lecturers be supplied with diagrams and apparatus to illustrate their subjects; that they be employed by the Association to lecture in various parts of the country, as opportunities may offer; and that such lectures be rendered popular by illustration or other attractive means, which, with the most logical deductions from well-ascertained facts, will help to render the philosophy of Spiritualism better understood by the masses of the people. Such lecturers might also act as "travelling representatives" of the Association, to afford general information, and circulate pamphlets and circulars. Local representatives or agents might also be appointed in those districts where no allied society may exist, and who would make it their duty to further the interests of the Association in their immediate neighbourhood.

The publication and diffusion of good and cheap literature should be another aim of our National Association. Let the very best works on Spiritualism and kindred subjects be published in an attractive and popular form. It might be tried as an experiment, and probably with some chance of success from a financial point of view, to issue some works in a serial form, weekly or monthly, and at a price to enable the poorest individual to thus obtain copies of the

choicest works on Spiritualism. Such a plan is adopted by many of our largest publishers of light literature, as well of instructive matter, and it would without doubt be one of the best means of making Spiritualist literature a hundred times more popular, and of greater service to Spiritualism than it is at the present time. To do this an advance of capital is certainly necessary, but there are probably very many supporters of Spiritualism who would gladly advance sufficient for the purpose.

Frequent social meetings, such as are already in operation, are also valuable, as affording opportunities to Spiritualists to become better acquainted with each other and to exchange kindly words. Free *seances* and branch circles might be established, to which members of the Association should be admitted; while the results of such *seances* should be carefully recorded, and printed from time to time for general circulation. The reading of approved papers upon various phases of Spiritualism, as has recently been determined upon, will be an interesting and instructive feature to most Spiritualists; while, for the benefit of those members who from various reasons are prevented from attending, such papers should be printed and circulated.

THE STRENGTH RESULTING FROM UNION.

With unity of action amongst Spiritualists it will be less difficult to protect the movement from opponents, both from within and from the outside of our ranks. I say opponents from "within," because it is unfortunately too apparent that the progress of Spiritualism at times suffers most severely from the injudicious conduct of professing Spiritualists, doing more harm than our sceptical but sometimes more honest opponents. Spiritualists, united in a well-organised body, will gain increased power in withstanding the assaults of those of our opponents who deny—principally because their ordinary experience does not admit—such facts as the experience of Spiritualists has verified. We shall henceforth be far more successful in favourably influencing society, than we were without a recognised representative national organisation to express the matured thoughts of British Spiritualists. An individual may perform the work of an association, institution, or society, but, without taking counsel from duly appointed representatives throughout the country, cannot be said to express other than an individual opinion; but in the case of a national association, with its accredited representatives, it may be truly said that it expresses the "voice of the nation"—at least so far as Spiritualism is concerned. It is therefore gratifying to know that there is encouraging evidence of the Association growing stronger and stronger, in proportion to the extent to which the misconceptions of its character are cleared away; and, as it is very probable that an important future lies before this organisation, it is to be hoped that all true Spiritualists will feel the necessity for combined action, and, as far as it may lie in their power, will support the important work which the "British National Association of Spiritualists" has so ably mapped out. (Applause.)

Mr. Galloway, of Newcastle, suggested that a committee should be appointed to take one or more halls for Sunday afternoon meetings, admission to which should be free to working men; if there were no entry fees they would have no objection to attend, neither at that time in the day would the persons who belonged to churches and chapels.

Mr. Humphreys said that he thought that Spiritualism would prove to be a bulwark against Materialism on the one side and gross superstition on the other. He thought that Mr. Ashman, in the remarks he had made, did not actually mean what several persons seemed to think he did; he thought that Mr. Ashman merely meant to say—Why did not the Association take halls in which working men could speak to each other, since they were best able to accommodate themselves to each other's ideas, and to spread Spiritualism in their own ranks? (Applause.) In teaching Euclid to boys he had found that he could not make more than four out of six boys learn a problem by the same mode of teaching; he had to vary his mode of teaching in order to get the knowledge into the heads of the other two boys. He thought that Mr. Galloway's plan would be a most effective one, and that it might be well to see whether his suggestion could not be carried out.

Mr. Chant said that there were many good theories which could not be carried out in practice. In theory he was a Communist. The theory was beautiful, but could not be carried out because mankind was not in a fit state to adopt it.

Mr. Coates said that many meritorious persons were recognised as of a superior order, namely, those who were God's noblemen in deed and in truth. Spiritualism did not recognise differences between orders. Let every man give what knowledge he could to those below him, and receive what he could from those above him; each could afford to teach his fellows and to be taught himself.

Mr. J. J. Morse said that not only had there been, so far as the supply of news to some of the poorer Spiritualists was concerned, a suppression of information in relation to the National Association, but there had been strong misrepresentations; and he had noticed that the very arguments used against the Association in these misrepresentations were the same that had been endorsed by the speakers at that meeting. The misrepresentations had set forth that associated effort was necessary amongst Spiritualists, and as he and his brother members had united for the purpose of building up the movement, the argument sup-

ported their case. The most free union on the face of the earth was represented in the Constitution of the United States; of necessity that union involved organisation founded upon a plan; it was a definite association for specific ends. Taking Spiritualism in England, the same idea had been carried out in the same way; the friends had united upon a broad platform to carry out public aims, and ends, and purposes; the utmost amount of freedom was given to everybody, and every member was placed on terms of equality, according to the rules of the organisation. The lessons Spiritualism had just learned in France and in America, and in the unscrupulous attacks made upon it by outsiders at home, were evidences that it was the duty of English Spiritualists to unite; they had accordingly done so under a constitution which gave no scope to personal ambition. It was clear that it was high time to have combined action amongst Spiritualists as a body.

Mr. Noyes began to speak upon what he said was a mistranslation of the word *Elohim* in the Bible, but the chairman ruled that he was out of order.

Dr. Clark said that he was interested in the subject of organisations, and that he had joined many for some years past. The first attempt to organise British Spiritualists was made by Mr. Burns, Dr. McLeod, and others, but they soon began to quarrel among themselves. An organisation should be formed for some definite special object. If the Association sent lecturers about, they would speak against things in which a certain number of other Spiritualists believed, for theories were numerous, so the truths of Spiritualism should be separated from the opinions of the lecturers. Some years ago an organisation in Glasgow did good work; it held public meetings on the Green, and its speakers delivered lectures in Glasgow and neighbouring towns; but the difficulty the speakers found was this—the public said, "It is all very well for you to tell us that you have seen these things, but we want to see them also," so the truth could be most spread by good, honest, reliable mediums.

Mr. T. Shorter said that he believed very much in work done by self-appointed committees of one; he liked concerted action, yet saw good in individual action, in every man doing the work which lay before him. He took special interest in spreading Spiritualism among working men, and he had worked in their midst as hard as ever Mr. Ashman had done; he further had taken office in many of their societies. He thought that no class so much as working men needed that consolation and support which Spiritualism could give.

Mr. Ashman said that he withdrew anything he had said which had given rise to misconception. (Applause.) He had laboured for six years among working men, and he wanted to know where halls could be found now in which the working classes could speak on the subject of Spiritualism.

Mr. Morse proposed a vote of thanks to the speakers and to the chairman; after which the proceedings were adjourned until the next day.

THE RELIGIOUS INFLUENCE OF SPIRITUALISM.

On Friday morning, Nov. 5th, the Conference was resumed.

Mr. Martin R. Smith, who occupied the chair, said:—The subject for our consideration this afternoon is "Spiritualism Considered as a Religious Influence." I know of nothing connected with Spiritualism which interests me more, or which I consider more worthy of earnest consideration. If Spiritualism is not to have in all its phases a distinct influence upon our moral natures, hence upon what we call "our religion," I should abandon it at once as an unprofitable study. (Applause.) I believe, however, that it is destined at no distant time to regenerate and to revivify existing forms of religion, if not indeed to give birth to an entirely new phase of religious thought. I will not detain you by any remarks of my own, but will call on those gentlemen who have contributed papers on the subject at once to proceed to read them.

MR. E. T. BENNETT ON THE IMPORTANCE OF THE DISSEMINATION OF SPIRITUALISM AS A RELIGIOUS INFLUENCE.

MR. E. T. BENNETT then read the following paper:—

It will hardly be denied that in the existing state of society there is great need of a religious influence which shall powerfully affect its daily life. The large majority of the people may be divided into three great classes:—

1. Those who, belonging to some church, taking part in public worship, leading straightforward and upright lives, and being respectable members of the community, would yet utterly ridicule any one who would advocate their business being carried on according to the principles of the religion they profess on Sundays, and would consider the attempt an insane one to harmonise the law of the land with the maxims of the New Testament. This class, to which the bulk of the middle classes of the country belong, are to a great and increasing extent practical infidels as regards the religion they profess to believe in.

2. Those who are entirely given over to the selfish and animal propensities of their nature, many of whom are so circumstanced that all their thought and energy are absorbed in the struggle for existence, in providing a supply of food and clothing for themselves and those dependent upon them. To this class belong thousands of the labouring population, and those large masses both in town and country who are living in a whirlpool of poverty, vice, and crime.

3. Those who are intelligent disbelievers in revealed religion. In

this class we would include all those who avow this disbelief, from those in the highest literary and scientific circles down to the artisan who conscientiously rejects the teaching of the day. In this class are included the large and increasing number who call themselves secularists.

These three classes may be said to live lives of practical irreligion; that is, their daily lives and actions, their thoughts and feelings, are not influenced by any ideas respecting a life succeeding this earthly one, or by what are ordinarily called religious considerations.

We are not condemning them, nor wishing to imply that they are guilty in this, but simply state it as a fact. To them life means earthly life, and nothing more.

In none of these classes does the religion of the land—the so-called Christian religion—exercise an appreciable effect, and to all appearance its powerlessness to do so is becoming more apparent every day.

The plain simple truth is, that the Christian religion, as taught in churches and chapels, is divorced from the laws of the land, and from the maxims and principles of the greater part of modern society; and there is no other influence of sufficient power to elevate its life above the purely intellectual, the outward, and the earthly.

Possibly there may be nothing to lament in this. But those who believe that earthly death is not the end of life will hardly think so. If there is a long life before us after death—if this mortal life is only a small portion of our actual life—it must be of use to us to know it; and, knowing it, it must be of still greater use to know all we can as to the nature and conditions of this future life, and its relation to our present state of being; and, most important of all, to know how that future life is affected by the present life. Once convince people that death is only a door out of this life into another, and they cannot help inquiring into the relation between the two lives.

The whole of the popular religious teaching respecting any future life is of so vague and intangible a character that it is looked upon as a dream beside the so-called realities of outer life. It fails to affect the life or character, because there is not an actual belief in its being of as real a nature as the present life.

Hence the great need there is of a revelation from the future life, of a practical, tangible character, not dependent on traditions of the past, but able to take its place side by side with the thought and action of to-day—a revelation which shall have as its base facts and phenomena appreciable by the external senses of the multitude, both learned and unlearned.

We believe Spiritualism to be such a revelation of the future life. Its foundation is, that it presents facts and phenomena which prove to demonstration that what we call death is simply, as we have said, a door into another life, and that the inhabitants of the earth who pass through it still find themselves in possession of conscious, individual existence. This is the first step; but this step once taken, this conviction once attained, is sufficient of itself to awaken those feelings, so difficult to define, which we call religious.

The inquiry is soon inevitably made—What relation does the life on this side of death bear to the life on the other side? It is important here to keep in mind that our information in answer to this question rests on a second series of facts and phenomena logically dependent on the first series of facts and phenomena.

The first series of facts and phenomena proves to us the existence of intelligent beings who are living a different life to our present one. The second shows us the relation which exists between the kind of life in which those intelligent beings are living, and our life here. They assert that they were once living as we are now, and their universal testimony is, that the state after death is better or worse, according to that which has been the ruling principle of life while here. If that principle has been love, purity—leading to the “fruits of the spirit”—they tell us that their life is of a higher, purer, more enjoyable kind than if, on the other hand, the ruling principle has been such as to lead to hatred, vice, and the fulfilment of the “lusts of the flesh.”

Convince people of this—convince them that we have absolute grounds for telling them that this will certainly be so—and we have a religious power in our hands, before which all the power of traditional religion, derived from the past, is as nothing.

We can now go to the man of science and learning, and tell him that, starting from his own foundation of facts and logic, we are able to prove to him the reality of a world which he has hitherto ignored and disbelieved in.

We can now go to the man whose life is devoted to external pursuits and ambitions, whose ideas are bounded by external aims, and convince him that all those things in which his thoughts are centred are very small by the side of the realities of the future life.

We can now go to the sensual man, and show him the consequences of a life here lived in the courses which he is pursuing, convincing him not that he will be punished for his wickedness, not that he will come under the wrath of a powerful being, but that, as he sows here, so he will reap hereafter; that as are the tastes, pursuits, and companions which he encourages here, so will be his surroundings there; and that the time will come when he will be tired of husks and turn round and long for a morsel of the true bread of life.

We can go to the secularist; and here perhaps will our greatest victories be won. We have no need to argue with him about the

power and attributes, or even the existence of a God. We can afford, so to speak, to give him all he asks for in his philosophy of negation. By so doing we shall almost disarm him. But we can take his own “sad gospel,” and show him its falsity.

The *National Reformer* announced the death of one well-known as a modern secularist in the following most mournful words:—

“In memoriam. Gone before. Austin Holyoake. Died April 10th, 1874. Aged 47 years.

“This world is the Nurse of all we know;

This world is the Mother of all we feel;

And the coming of Death is a fearful blow

To a brain uncompassed with nerves of steel.”

It is useless, and it is folly, to shut our eyes to the fact that this “sad gospel” is making its way among society, and that not among the bad and the vicious, but among good, true, earnest men and women, who are perhaps exercising as much influence as any class in the land on the thought of the future and on social and political destiny.

On his death-bed Mr. Holyoake said: “I do not believe in the Christian Deity, nor in any form of so-called supernatural existence. . . . I experience the most perfect mental repose, and the near approach of death—the grim king of terrors—gives me not the slightest alarm.”

Charles Bradlaugh says: “To me the Word of God represents nothing. I do not know what it means. I do not know even in thought where to put God.” Again: “I do not conceive of *spirit* or *mind* as an existence.” Again: “Show me that my doctrine is false, and you will compel me to abandon it. I do not say that I shall be ready to concede the falsity. Prove me the falsity, and I *must* abandon the position.”

These are not the words of bad men or of vicious men, but of earnest seekers after right and truth. But upon such men as these no traditional religion, no religion that founds its claims to acceptance upon the past, can have any influence.

Now Spiritualism comes. We will entirely leave out of the question whether there be a God or not; we will even admit that Spiritualism may fail to afford *proof* of His existence; we will admit that that question is, may be, far above all we know of Spiritualism, as Spiritualism is above Materialism. But we are able to say to these people: We, as well as you, see that which you call the universe. We are in a position to prove to you that being and life are immensely wider than your conception of them; that this visible life is only a fraction of your and of our real life; that after what we both call death, we waken into a life of conscious individuality, with as real surroundings as we possess here. We are also in a position to show to you, that, whether or not what we call the “right” has its reward here, it is infinitely rewarded in the coming life, by the nature of the conditions and surroundings in which the individual finds himself placed. We do not ask you to believe this as a religion, but to search into the evidences in its favour as a fact.

The serious acceptance of the truths of Spiritualism is in this way calculated to exercise a religious influence on the life and character, and to have a most important effect on the religious thought of the people.

It is for those who in any degree realise this importance to see that, so far as they can, they aid in that influence being of a refining and elevating character, both on themselves and on those with whom they associate. There are but few labourers in the vineyard yet. Perhaps the soil is not fully prepared. But we may hope that when the proper time comes they will be ready to go forth, baptized by the spirit of love and wisdom, to preach to the people these “glad tidings of great joy.”

MR. MORSE ON THE RELIGIOUS INFLUENCE OF SPIRITUALISM.

Mr. J. J. Morse next read the following paper:—

MR. PRESIDENT AND MEMBERS OF THIS CONFERENCE:—Personally realising the necessity of calling into active operation all the higher and nobler sentiments in humanity at large, and feeling, too, that modern Spiritualism is eminently calculated to effect that result—when interpreted and applied to the true nature of man—I feel this Conference has acted wisely in asking for papers upon “The Importance of Disseminating Spiritualism as a Religious Influence,” since our future depends upon our ability to realise the “higher law” of Spiritualism, and the placing of it before the world for its consideration.

Our cause presents two aspects, viz., the practical and the theoretical. The first dealing with fact and experiment; the second dealing with theory and speculation. Each is a necessity to the other. Both give vitality to our movement. The “facts” of Spiritualism are not, in the estimation of your essayist, simply restricted to the phenomenal intercourse between our world and the world of spirits, but comprise the problems of existence past, present, and to come, and point to and interpret the evolution of the spiritual in nature and humanity among all races and at all periods of the world’s history; also, it would seem, that the theories of Spiritualism are not to be restricted to those that concern the after life alone, but that have, also, a direct and positive bearing upon the social, religious, and governmental economies of this world’s people as well. Submitting this broad view of our cause as the true one, it must be readily admitted that it is of the utmost importance that it be disseminated as a “religious influence” throughout the community. An attempt to define Spiritualism as a “religious influ-

ence" is beset with danger and difficulty. Danger, inasmuch as if any given interpretation is announced as final, we shall but imitate churchian example, and bequeath a erect to posterity; difficulty, because the idea of a "religious influence" is too often associated with dogmatic authority. In fact, the word religion finds so little favour with advanced thinkers to-day, since its utterance often but serves to conjure up images of creeds, dogmas, persecutions, and hypocrisy, that it is suggested by your essayist that we leave it to the churches, and adopt the term "Spiritual" for our purpose.

Few who are acquainted with the labours of Coombe, Spurzheim, Gall, Fowler, Wells, and other phrenological and physiological reformers and writers, will deny the great advantage which the race has realised from their labours, or the immense benefits a knowledge of our physical natures has brought us, as seen in many saved from injurious physical practices and their evil results; and never, since the days of ancient Sparta, have physical health and cultivation received the consideration now bestowed upon them. The full success thus obtained is attributable to but one reason, and that is a practical realisation of an aphorism of a certain learned writer who said: "First get your facts, then trace out their laws, and then live in harmony therewith." Mental science has advanced with rapid strides also, and physicians, and metaphysicians, have accumulated a mass of facts in that department, of inestimable value to the world in general, and mental science in particular. When we consider the almost incalculable value of an accurately adjusted physical life, alike to the individual and the world, as seen in the improved physique, added health and extended longevity of those who live in harmony with physiological laws; and see how in the domain of the intellect, a more complete understanding of mental phenomena, and the laws governing their evolution, has, on the one hand, enabled us to more successfully treat cerebral disorders; and, on the other hand, has, from the days of Bacon downwards, assisted in reducing the processes of ratiocination to the nearest possible approximation to absolute logical sequence, contributing thereby to positive gain and advancement in philosophy, we can indeed say with truth that knowledge is power, and a blessing likewise.

Thus it will be noted that the facts pertaining to these two branches of human life that have been educed, and the systems built thereon, have aided the world at large, and no one will deny the necessity of disseminating such teachings as *Educational Influences* among all classes. As there is another department to man's life and conduct, which shall be denominated the Spiritual, which has its necessary brain organs, with their appropriate functions, would not the understanding of the facts pertaining to that department of our natures, with the tracing out of the laws governing their operations, be followed with results equally as beneficial in their nature as a similar course of action has been in the two directions already noticed? Your essayist claims that no existent system—or past one either, save one to be mentioned yet—has ever dealt in a satisfactory or scientific manner with this question. And the result has been a small amount of actual knowledge in regard to the real character of the spiritual nature in man, and a vast amount of superstition and false theology concerning his duties and destiny. The system that is capable of solving the problems of the spiritual in man correctly, and removing the baneful influences mentioned is modern Spiritualism, and it alone can successfully accomplish the work.

It deals with the facts which pertain to the human spirit while here and when disembodied. And, as it deals with FACT, its position in this matter is just as secure, and its results will be just as beneficial, as are those taken by, and flowing from, the two sciences already noticed. The knowledge obtained by our observers of the nature and requirements of the spiritual nature, with the laws governing it, enables Spiritualism to successfully instruct mankind in the principles of probity, duty, and spiritual culture. The religious, or, as I prefer to term it, spiritual influence thus disseminated, will be more certain in its action, lasting in character, and beneficial in results, to the world at large, than the existing theologies of the day; for, whereas they are but imperfectly related to our true spiritual needs, our own system is based upon facts, and an understanding of the laws in regard thereto. Thus we are able to build up a moral and spiritual teaching, based upon the known nature of the agent that is to receive it, at once evidencing its value thereto, as tending to make the recipient wise, moral, and spiritual, from an intelligent understanding of his own spiritual nature and needs, combined with a clear perception that the law of life pointed to by our teachings is the wisest, highest, and purest.

Our nation needs such teaching; many crying vices and evils abound. To check them is worse than useless, since they but retreat from one point to reappear at another. Absolute knowledge can alone help us in our need. It will aid us to remove causes, thereby preventing the effects now operating. While reconstructing our ideas of morality and ethics upon a purer basis—inspire in us a deeper reverence therefor. Therefore, as all these results are beneficent beyond conception, and as it is here claimed Spiritualism alone can produce them, it is submitted that it is of the utmost importance that Spiritualism be disseminated as a religion (or, as I prefer it, an educational and spiritual) influence.

[This report of the proceedings of the Conference will be continued next week. Mr. Morse's paper was followed by one by Mrs. Parkes on the same subject.]

THE MEDIUMSHIP OF THE FOUNDER OF THE QUAKER SECT.

ONE of those lives requiring to be re-written by the light of the Spiritual phenomena, is that of George Fox, the founder of Quakerism, a typical specimen of that class of persons open to occult influence irresistibly impelling them to utterance of passionate words and ideas which come not, they aver, from their own minds. This influence, "alike mysterious and intense," appearing to Fox and to some among his hearers, divine illumination, was doubtless the secret of his power in spite of the extreme absurdity of many of his notions, to thrill and impress minds immeasurably above his own. Cromwell listened to him with emotion, and bade him return when warned and admonished by him at Whitehall.

The outward signs which in some cases are the concomitants of invisible influence, manifested themselves strongly in the person and presence of George Fox. Among such it is related that in early youth he fell into a trance which lasted fourteen days; that when he recovered, his body seemed to have been altered and new moulded. That at a meeting at Mansfield, when he prayed, the house appeared to be shaken, and some remarked that it was as in the days of old when the house was shaken where the apostles were. He himself, when "moved by the spirit," trembled like an aspen leaf. The founder of Quakerism was in fact a quaking medium. From this quaking it evidently was that his sect acquired its name. The account, indeed, given by his latest biographer, Mr. Selby, of the origin of the term Quaker, is that "Gervas Bennett, one of the magistrates who committed Fox, was admonished by him to quake at the name of the Lord, when Bennett replied that he (Fox) might rather quake at the civil authorities, a repartee which, going abroad among the multitude, occasioned Fox and his adherents to be called contemptuously quakers." But seeing that instead of quaking at the civil authorities they constantly defied them, this derivation is hardly satisfactory, while on the other hand, the name of Quaker would be appropriately applied to a preacher who quaked when he poured forth, and would naturally be extended to his followers. Trembling has in all times been noted as an effect of influence supposed to be divine. In those legends of ancient Rome, so admirably thrown into verse by Lord Macaulay, Capys is described as trembling when seized with the prophetic spirit at the approach of the future founder of Rome:—

"In the hall-gate sat Capys,
Capys, the sightless seer;
From head to foot he trembled,
When Romulus drew near."

Just as in ancient times fervid outpourings from persons under mystic influence were supposed to be inspired by the Gods, so in the present day they are apt to be taken for illumination from the Third Person of the Trinity; at the time of the attempted revival last year one of the secretaries of the London diocese, in a speech delivered to the assembled clergy in the presence of the Bishop, gave it as the result of his experience "that it is not necessary that the missionary should be a preacher of ability, for he must feel so entirely that he is a mere channel of the Holy Ghost that he need not mind what he says."

Until the true character of this much misapprehended influence is clearly discerned and generally

understood, it will doubtless continue to give rise to new religious views, to sects such as Quakerism, and in the present day that of Mr. Harris in America.

J. H. D.

THE APPEARANCE OF A SPIRIT THROUGH MR. HOME'S MEDIUMSHIP.

BY BARBARA HONYWOOD.

IN *The Spiritualist* of October 22nd, an English barrister, in speaking of his sittings with Mrs. Huntoon, says that she is the *only* medium, except Mrs. Stewart of Terro Haute, who sits outside the cabinet while materialisations are formed inside. Some years back, at Mr. S. C. Hall's, while Mr. Home, standing in front of the curtain (on our side) grasped it with one hand, six out of seven persons present, including myself, saw the bust of a female with a mutch or frilled cap on; she slowly passed and repassed the upper portion of the curtains, on the opposite side from Mr. Home. Lord Lindsay said that it appeared to him to be the fresh, red wrinkled face of an old woman. Mr. S. C. Hall recognised the face also. To me it seemed to be the face of a pale woman with a frilled cap on, and a dark blue shawl thrown over her head and shoulders; her eyes were closed, so that I observed to Mr. S. C. Hall, "I cannot see her eyes." Later on he told me the lady was blind in earth-life. It was a bright moonlight night in summer, and there were gaslights in Ashley-place; there were only muslin curtains at the windows, and the light streamed in, in long bright rays from left to right. Observe that the rays from the face I saw streamed from right to left, meeting the light from the window. The face to me appeared to be of the colour of the moon, rays issued from the cap upwards, and from the face sideways, which struck me forcibly, and I pointed it out to my neighbour Capt. S—, who said he saw the face as I saw it. A lady present said that she saw a brilliant cross on the chest, as well as rays of light, but the then Countess of Pomar, the nearest to the curtain, saw only a large bright cross; all the others described a female face and bust. Mr. S. C. Hall asked that the name of the spirit might be given, and it was rapped out. This he asked for as a test to confirm his own conviction. The form passed slowly above the opening of the curtain into the room, and then repassed, but disappeared rapidly when a lady screamed; after an interval it reappeared, and slowly passed back towards the window.

Cannes, November 20th.

WINTER MEETINGS OF SPIRITUALISTS IN LONDON. THE TRUSTWORTHINESS OF SPIRITUAL MESSAGES AND MANIFESTATIONS.

LAST Monday night the first of a series of winter meetings of the members of the National Association of Spiritualists was held at 38, Great Russell-street, London, W.C., under the presidency of Mr. H. D. Jonckou, M.R.I., Barrister-at-law.

The Chairman said that as he had been suddenly invited to preside, he did so with some hesitation, but he would endeavour to make an opening speech on the subjects selected for consideration that evening. Two subjects had been chosen, the one as to the reliability of the communications from the spirit world, and the other as to the personal identity of the spirits who gave them. The Bible, he said, spoke of "lying spirits," and there was hardly any other subject surrounded by so many difficulties as the one now under consideration. He accepted few of the utterances of trance speakers, in consequence of the doubts to which he was about to give utterance. The question was—Were the communications reliable or not; his own experience, and he had had a great deal for years in his own house, led him to say that the messages were not reliable in the majority of instances. Some years ago he was at a *seance* in the house of Mr. Serjeant Cox; Mrs. Guppy was the medium, and at her own request she was put through very

rigorous tests; she was thoroughly searched in another room by ladies; she was put into another dress, and was finally clothed in Mr. Serjeant Cox's invernass. While this was being done, Serjeant Cox's drawing-room was searched as thoroughly as if he had been an accomplice. The members of the circle—one of whom was Mr. Crookes, if he remembered rightly—then sat with their hands joined, in the dark. A large quantity of flowers immediately began to fall upon the table, and many of them did not come from that part of the room in which the medium was sitting. Thus this extraordinary person possessed some power by which flowers were brought into a closed room. There was no possibility of any imposture in the matter, and the question remained, who brought the flowers? Somebody asked, "Where were they brought from?" and it was replied by raps that they had been brought from "the front conservatory of Mr. Serjeant Cox's house at Hendon." "But," said Serjeant Cox, "there is no front conservatory there." Among the flowers which came were some which must have been missed had they been growing in anybody's conservatory, and on subsequent examination it became quite clear that they had not been brought from Mr. Serjeant Cox's country house. What he (the Chairman) wished to call attention to, was the absurdity of the lie being told, even from the point of view of a thoroughly untruthful person. So far as he had seen, an objectless waste of power in telling lies characterised a large proportion of spiritual communications. Why was this? Was it that the messages came from very inferior beings who surrounded particular individuals? Circumstances such as these very much opposed the progress of Spiritualism. Once spirit messages were firmly believed in in America, so that trading companies, and even banks, had been founded in consequence of the contents of such messages, the result being that the mortals who so acted soon discovered that they had been woefully deceived. Through the mediumship of his own wife—who was better known to many present by the name of Kate Fox—he sometimes had wonderfully reliable messages, but he found that when she went to other *seances* the messages became unreliable, and continued to be untruthful for several days afterwards; the influences seemed to cling to her. The persons present at circles influenced the communications very much, a fact which the Buddhists understood ages ago. If pure communications were wanted, the medium must be purified and kept away from all worldly influences; until this was done, he believed that no reliable messages would be obtained, except under exceptional circumstances. This might seem to be a harsh judgment on his part, but it was brought home to his own mind by hard experience, and he believed that those who had most experience in the subject would give the same testimony.

SPIRIT IDENTITY.

Next came the question of identity. Of course that depended very much for its establishment upon the communication received; for instance, if he telegraphed lies from America, the recipient of the message could not see him or tell who he was, so would have to judge entirely from the contents of the message received. Everybody present knew how the John Kings and Kates and Peters, so plentiful at spirit circles, said false and exceedingly absurd things; they almost always responded in the way which the questioner desired, to questions put. A very kind young friend of his wife was always asking the spirits at her *seances* about a lover. The spirits gave her a great many negatives, but at last they said "Yes," he was present. They did not say this through the organism of Mrs. Jencken, but by raps; this reply had been forced by the sitter. Could not answers of this kind, elicited by leading questions, be escaped from at spirit circles generally? In his own experience, extending over many years, he had had three or four tests of spirit identity, which had satisfied him. One was a communication written in German through the hand of his wife while her other hand was writing in English. In the first place his wife knew nothing of German, and in the second place the message detailed familiar matters connected with his father which had transpired many years before they were married, and which could not have been in the mind of the medium; it followed, therefore, that that message must have been given by somebody who knew his father in life, and who told an untruth, supposing he falsely asserted himself to be that father. But then there was a moral tone about the message. He did not say that this quite satisfied him, but altogether he thought that it was really his father who communicated on that occasion. In spirit photography proofs of spirit identity were to be found. Sham ghost pictures had been largely manufactured, but there were some which had not been artificially manufactured, and the selection of one genuine one was enough to suit his purpose. He possessed one of the early spirit photographs of the late Mrs. Livermore, taken long ago, in the presence of Mrs. Jencken. Those who obtained it went to a photographer who had never seen them before, gave wrong names, and by examining the processes, took precautions against fraud; they obtained an absolute likeness of the late Mrs. Livermore, wife of the well-known New York banker; the deceased was altogether unknown to the photographer. The likeness of Mrs. Livermore overshadowed that of the sitter in such a way that experienced photographers testified that it was not produced by double exposure or by double printing. This seemed to him to be very nearly proof of the identity of the spirit, for the evidence of a photograph was in a court of law often strong enough to condemn

a man who had committed a crime. He would next speak of the production of materialised spirit forms in the presence of a medium, and would select one case only, although he had many in his memory. The sitting took place in a dark room; a spirit appeared bearing no resemblance to the medium, and it brought its own light. Its features perfectly resembled the person as she appeared when on earth, but upon being touched the form was less warm. Light from a dark lantern in the room was, by permission, thrown on the face of the spirit, which was then seen to gradually melt away; it was also seen that the likeness was perfect. Now what being, except the person believed to have appeared, could be supposed to have taken the trouble to so closely imitate a real spirit that she could be recognised by her husband? He thought that was evidence of the return of Mrs. Livermore for a short time to earth; he could not conceive of any artistic and deceiving power being able to build up such a form. And how were those forms built up? Benjamin Franklin appeared in the same circle and melted away in a luminous cloud. He said, "I will show you how we form." He then formed a part of his face and a part of his head, so that the latter looked like a part of a mask. It seemed as if they clothed themselves with some of the wonderful aura of the medium, and thus made themselves visible. Was it some deceiver who did this, or the real spirit? If he were upon the bench he should rule that the identity was proved, for he did not see how to escape the evidence. (Applause.)

Mr. Alexander Calder remarked: I wish you had spoken on the subject of the reliability of clairvoyance.

Mr. Jencken replied that he had taken the objective phenomena of Spiritualism because they would give clearer evidence of truth. In the case of clairvoyance and of trance they did not know to what extent the brain of the medium coloured the communications. His wife sometimes left her body and travelled in her sleep; raps would often wake him and tell him to bring her back by waking her up. When his wife first passed into a trance she saw ordinary spirits; then she passed into another and deeper phase in which the whole of the landscape and spiritual surroundings were altered, then she would pass into a third phase, in which everything was again changed, and until she reached what he, for want of a better term, might call the third heaven, he never felt any confidence in the reliability of the communications. In those deeper stages of trance she would read whole pages out of books in the spirit-land; in her visions she frequently saw a lotus flower, which opened its leaves, and inside she saw written communications. The messages thus given never proved to be untrue; they never varied in the slightest degree from truth. The first time he discovered this the facts struck him very much. Mr. Home sometimes passed into the same state. He first had ordinary trances, but as he sank deeper and deeper in the trance-state he received higher and better communications. He (Mr. Jencken) thought that ordinary trance-speakers on platforms were surrounded by such conditions that they could not pass deeply enough into the trance-state to give the most perfect messages; consequently he believed that their utterances were a mixture of the thoughts of the medium and the thoughts of the spirit, and that would explain how the statements of that wonderful speaker, Mrs. Tappan, who gave forth such beautiful ideas, were commonly mixed with a singular amount of looseness and vagueness.

Baron Holmfeld said that many French Spiritualists referred most of the phenomena of Spiritualism to the action of a certain fluid: and another theory was that the spirit-world was a world of causes, and our world the world of effects; that if the conditions existed in the spiritual world for bringing about particular results, those results were sure to become manifest in our external world. The fluidical theory seemed to him the more materialistic of the two.

Mr. Jencken said that he had been put in the chair to open the discussion, and not to talk about theories; he had, however, attempted to form a theory for himself, which he would briefly explain. He thought that there were several spiritual realms, and that the spiritual phenomena were produced upon their boundaries; that the conditions under which these phenomena were produced were of a spiritual and mental nature so strange that no language could express the causes thereof.

Baron Holmfeld said that it was usual to admit the reality of this world and of a spiritual world, but that if more were imported, inquirers would find themselves in a kind of mess.

Dr. Hallock remarked that Mrs. Kate Fox-Jencken was one of the instruments of his conversion to Spiritualism, and he thought that she would recollect him very well. Before any spirit could be recognised he thought that the spirit should be a person who was known to the inquirer in life, for it was impossible to identify historical characters, because even if such were present their history might have been picked up from a biographical dictionary. His first wife, and his father and mother, he believed he had identified perfectly. Once a pair of hands was placed in his which he knew perfectly well; they were those of a mechanic; the phenomenon was accompanied by a communication full of the peculiarities of his father's mode of speech, and upon a subject with which no mortal but his father and himself were acquainted. On another occasion he saw his first wife and his mother, also a young girl; the latter he did not know. His mother was dressed as in life, in the dress used by the members of the Society of Friends. He watched her

for some time, she melted into a cloud, and was gone. Afterwards one thing troubled him, and that was, Who was the girl? An inquirer into Spiritualism called upon him next day from the country; he was a clergyman, and they went together to one of the sittings of the Fox family. His friend obtained a great deal; then he (Dr. Hallock) asked whether the girl was present who had manifested on the previous day. "Yes," was the reply, and afterwards she gave her name "Elizabeth," and said that she was his sister. He insisted that there was a mistake somewhere, and that he never had a sister of the name of Elizabeth; but the spirit persisted that she was right. Some time afterwards, by searching the family Bible, he discovered that when his mother was in Poughkeepsie she had had a daughter who lived but three months, and that daughter, whom he had never seen, was named Elizabeth.

Mr. Harrison said that for many years he had seen much of the John Kings, Kates, and Peters who manifest through physical mediums; in no one case had they proved their identity, and when the same spirit was questioned at long intervals of time, the statements often differed entirely from those made previously. What was the meaning of this untruthfulness, and who were the spirits who were responsible for the same, if they were not the spirits of the departed relatives of the sitters? Mr. Williams had told him the other evening that although he had been a medium for so many years, holding *seances* constantly, he had never obtained any communication from any departed friend of his own.

Mrs. Makdougall Gregory said that she awoke one morning and saw her departed sister sitting at the foot of the bed, dressed in grey. She looked at her dearly-loved sister a second time, and she was gone.

Dr. Hallock said that he did not think the unreliability of the communications was always due to premeditated fraud on the part of the spirits; he thought they were sometimes jokes, sometimes satires, and sometimes given to prevent the listeners from taking for granted everything that comes from the other world. As a physician, he had found that when, having exhausted everything that medical skill could suggest to relieve patients from dangerous ailments, he went to a medium to know what to do, he generally obtained the information he wanted, and he thought it was because the purpose and the motive with which he went to the medium sanctified the question; but he never acted on the information thus obtained without first submitting the matter to the crucible of his own judgment.

Mr. G. R. Tapp said that the identity question was the most important at the present moment that could be raised in connection with Spiritualism. Platform speakers upon Spiritualism, who had had little experience of the actual facts connected therewith, often said to the public, "Only become Spiritualists, and you will come into communication with your departed friends." But the result of protracted research in this direction was usually discouraging. At the large number of *seances* he had attended, he had never put leading questions, never asked for anybody or anything, and no spirit had ever manifested who professed to be known to him. Sometimes entire faces and forms had been presented by spirits. Among them he had seen remarkable faces, which had in no way appertained to the "human form divine;" the sitters sometimes said to these, "Are you my uncle so and so?" and the busts or the faces often said, "Yes." Recently he had seen in the Spiritual periodicals startling statements about recognised spirits, and he wished that those who alleged that they had seen them had attended to give their evidence on the point, for enthusiastic or unreliable witnesses often kept back some essential fact which might prove or disprove the whole. More especially was this the case when the light had been so bad that nobody could see anything clearly, and sitters were left to exercise their imaginations. Colonel Olcott's book was a clever and most entertaining work, yet the amount of real evidence was small, for only in one short sentence, which might be overlooked, did he state the primary and damaging fact that the light was so bad at the Eddy *seances* that the majority of the sitters could not recognise anything at all. He thought that many Spiritualistic friends of an imaginative nature professed to see things which in reality they did not see, although they believed they did.

Baron Holmfeld said that one advantage of the unreliability of the communications was that they were not so likely to destroy the independence of thought of Spiritualists, but forced them to exercise their judgment over every manifestation.

Mr. J. J. Morse said that he had had more than six years' experience in Spiritualism, and his difficulty had not been so much to prove the identity of spirits, as to get into communication with his own relatives. He had only had messages from two of these, his father and his mother, but their identity had been satisfactorily proved to his own mind. In his own case he found the statements of his spirits to be very reliable. The identity of his own chief controlling spirits was a matter of difficulty to him, still he had no question about their being real persons. When unreliable communications were given, he did not think they always arose from vicious intentions on the part of spirits. He was once at the house of Mr. William Crookes, and whilst Mr. Selwood was the medium, a communication was given by raps professing to come from a lady in India, who said that she had died in giving birth to a child. Six or eight days afterwards the mail came in, and it was discovered that she was alive and well, but he (Mr. Morse) believed when the communication began, that it was sent to say

the lady was dead, and perhaps this opinion of his might have intervened itself into the message. Once Mr. Crookes had a message that his brother, Mr. Walter Crookes, was killed, and was being carried home, shortly after which his brother walked in alive and well. How to explain such facts as these he did not know.

Mr. Harrison said that after only a year or two's experience, he temporarily adopted Dr. Hallock's hypothesis that untruthful messages were given for the reasons stated, and not maliciously; since then he had known several cases of the invention of scandals out of malice by mediums and their spirits, and of desperate attempts on the part of mediums to ruin each other out of jealousy. Further, certain mediums, like Von Fleck in America, had gone about the country exhibiting genuine manifestations as imposture or conjurers' tricks, and as the spirits produced the manifestations, under the circumstances it was difficult to think they could possibly do so from any high or holy purpose. It was a curious thing that some spirits would help their mediums in imposture.

Dr. Hallock said that from information he had gained at a circle at the house of Judge Edmonds, of New York, he was sure that the sitters ought to remain passive; if they did not receive quietly what was offered, but passed instead into an argumentative tone of mind, or tried to force particular replies, the messages became untrustworthy.

Mr. George King said that he had been much annoyed by the communications which he had received. As long as nothing came but generalities, in some cases the sentiments expressed had been beautiful, but no test of identity was ever given.

Dr. Hallock said that the messages were not mere silly than would be given by men and women still in the body, and as spirits were disembodied mortals, we had no right to expect them to give messages above the average. Once he had thought that nothing in the shape of evil could throw its shadow upon this life from the spirit world, and it was only after some years' experience in those facts that he knew that evil as well as good could be imparted.

Mr. Charles Hunt said that if others than Spiritualists had been present at that meeting they would have thought that all from the chairman downwards were a pretty lot of people. In the case of the *seance* at Sergeant Cox's, where there was so much searching and everybody was suspecting everybody else, how could truthful communications be expected in such an unspiritual atmosphere; where people were thus suspicious of one another, what wonder that lying spirits should obtain power? All the conditions were present to bring truth rather than truth. He, at other circles, had seen much of the same kind of thing, where every man was in such a low moral state that he suspected his neighbour of playing tricks, therefore no good could come. He was first converted to Spiritualism by a spirit who came to him and gave his name as George Osborne, and asked for his forgiveness. George Osborne was in reality the name of a preacher whom he had known about twenty-five years ago, and who had once done him an injury.

Mr. Morse replied that Mr. Hunt ought to think the tone of that meeting a very high one, for experienced persons were facing their difficulties, stating them in a manly way, and trying to overcome them.

Miss Kishlingbury said that that was one of the objects of the meeting. Only members were admitted; they were therefore not in the attitude of believers against disbelievers, and consequently interior questions connected with the movement could be discussed, which could not with advantage be published to the outside world.

Mr. King said that he considered the publication of such debates was just what was wanted to raise the character of Spiritualism. The outside public thought that Spiritualists would believe any rubbish given through the lips of trance-mediums or otherwise, so long as it purported to come from the spirits, and it ought to be made known that there were those in the movement who possessed critical power of investigation, and who were not fanatical enthusiasts.

Mr. A. Calder narrated how Miss Fowler in the trance had given him the name of Emma Lindsay, the maiden name of his departed wife, how she described her appearance when on earth, told how they had been married twenty years, had lived in India, described some of his wife's ailments, mentioned the names of three of their servants, and gave other particulars.

Mr. Tapp said that the same medium had correctly narrated to him the events of his past life.

Mr. Morse, Mr. Newbould, and Mr. E. D. Rogers all gave evidence to similar experiences in their own case.

Mr. Jencken said that he and others, who were largely experienced in the actual facts of Spiritualism, did not want to utterly overturn the faith of those who had less; they only contended that a large proportion of the communications were unreliable, and that in one case at least some conditions had tended to make them more reliable. Once the spirits told Miss Ogden that her mother would arrive in Liverpool from America on a particular day, and by a particular ship; this afterwards proved to be true, and it was an important case, because it showed that they could bring real information about what was taking place at a distance.

Shortly afterwards the proceedings closed.

THE usual monthly *conversations* of the British National Association of Spiritualists will take place on Wednesday evening next, December 1st, at 38, Great Russell-street, Bloomsbury. The charge for admission has been reduced to 1s., and a goodly gathering of friends is expected. Refreshments at 6.30 p.m.

THE PSYCHOLOGICAL SOCIETY OF GREAT BRITAIN.

ON Thursday night last week the ordinary fortnightly meeting of the Psychological Society was held at 11, Chandos-street, Cavendish-square. Mr. Serjeant Cox presided.

Mr. F. K. Munton, the honorary secretary, read the minutes of the last meeting, which were then confirmed.

CALIGRAPHY AS A TEST OF CHARACTER.

Mr. George Harris, F.S.A., read a paper entitled, "Caligraphy as a Test of Character." He stated that the character of an individual was more or less displayed by the tone of his voice, his gestures, his manner of walking, and so on, but more especially by his handwriting. As the handwriting was the result of the discipline of a bodily organ under the impulse of the soul, it was but natural to expect to find in the result a reflection of the character of the mind, and he believed that this was so in reality, more especially as no two handwritings could be found exactly alike, whilst few bore any resemblance at all to each other. Not only was the nature of handwriting influenced by the mind, but by other conditions, such, for instance, as the state of the bodily frame. Copper-plate handwriting he regarded as the standard, so far as England was concerned, and it might be noted that persons with very little originality of mind followed very closely the copper-plate type, as in the case of law copying clerks, so that in the results of their work little indication of character could be found. They imitated the ideal before them, just as children imitated very closely the copy set before them by the master; but as individuality began to grow so did the handwriting change. Men who wrote effeminately had almost always an effeminate mind, and a lady he knew, who wrote a masculine hand, had been aptly described as "a man in woman's clothes." Steadiness or changeability of character, he argued, was indicated by steadiness or changeability of handwriting, in other words, if a man changed his moods from day to day, a corresponding change was to be found in his writing. The author further asserted that the moral, rather than the intellectual, character was generally indicated by the handwriting. He illustrated his remarks by calling attention to specimens of the handwriting of the Duke of Wellington, Napoleon I., and other well-known men whose characters are also matters of history.

Mr. Hales said that it had been an amusing as well as an interesting paper, and he wondered that the author had not mentioned Lord Palmerston, who surrounded with humour every subject upon which he spoke; consequently Mr. Harris ought to have been able to show what effect that trait had upon his writing. As Mr. Harris had said that people's character could be detected by their writing, he felt more upon his trial than most people, still he thought that if a man's conscience were clear he need not trouble much about his handwriting. Some people, when once they had formed their handwriting, never afterwards deviated from their original style. Up to the age of twenty-five or thirty he (Mr. Hales) wrote very much as he did when he first left school, but since then he had completely changed his style of writing—signature and all—three times, so that people would not be able to recognise the one when compared with the other. At the outset he thought it would be a difficult thing to do, but he made up his mind to do it, and the change he had made in his writing had been of great service to him. Once he used to write with the tops of the letters leaning to the left hand as engrossers do; next he wrote with the tops of the letters to the right. Again he altered his writing, and now made no bows to the bottom of any of the letters; he was not aware that he had undergone analogous mental or moral changes. (Laughter.)

Mr. Browning said that persons who alleged that they could tell characters from letters, were guided not only by the writing but by the composition and contents of the documents, just as physiognomists judged of the intelligence of a man by his forehead, and of his moral character by the mouth, for intelligence and moral character were two very different things. (Hear, hear.) He then exhibited a letter written by Hans Christian Andersen, saying that he had known him personally for many years, and that there was no man in Europe who showed such distinguishing signs of genius in every way; also that his private character was equal to his public reputation. His friends had said that he was vain, but all human beings had their faults. When Andersen was a boy of fourteen he had not a farthing in his pocket, yet he resolved that he would be a great man, and it might be that a slight touch of vanity aided him in his upward career. The speaker further exhibited a letter written by Napoleon III.

Professor Leoni Levi said that he had collected a large number of photographs, and had endeavoured to classify the persons represented according to the professions which they followed; for instance, he placed all the men of science in one group, all the poets in another, all the statesmen in a third, and so on, and he hoped thus to have been able to find certain distinguishing characteristics belonging to each, but he found great difficulty in his attempt to arrive at anything definite or worthy of being called a law. He had photographs of all the members present at one of the meetings of the British Association, and although there were distinguishing characteristics about the features of the most prominent men, the rest had nothing to differentiate them from the great mass of the public, perhaps because they were "ordinary members" in every sense of the word. (Laughter.) He thought that by examining

photographs it was easier to tell differences in moral rather than in intellectual character. Once he took the trouble to ask a large number of teachers in schools, to what extent they influenced the children in the formation of their characters, and he discovered that teachers have much influence in forming both the character and handwriting of each of their pupils. He wished that the author of the paper had collected information as to how far long fingers or thick fingers caused differences in handwriting. Would a long fingered poet write the same as the thick-fingered George Stevenson who lived a life of action? He should like to have such questions as these examined, for at present he was very much at sea. (Applause.)

Dr. Bithell said that he had been in the habit of teaching writing and inspecting writers for more than a quarter of a century, and he had noticed that handwriting was more frequently a test of the mental and moral character of the teacher than of the pupil who wrote it; consequently he thought that the habits of schoolmasters were more deeply impressed in writing than those of the youths under their tuition. The handwriting of ladies was light; he did not think that this was due to lightness of fingers, but to the circumstance that they copied the models set before them; it was true that on the other hand the same fact might be adduced to prove the tractability of ladies was displayed in their handwriting, so that the latter set forth their moral rather than intellectual traits. He saw great difficulty in evolving any principle from the facts brought forward that evening; they did not take him down to the solid rock of nature so as to give him a foundation upon which he could build definite knowledge. In short, nothing had been brought forward that evening from which anybody could form any deduction whatever; he consequently felt dissatisfied at having doubts thrown on his previous experience, when nothing definite was given to him in place thereof. (Applause.)

The Chairman remarked that he had a few words to say upon the subject, but before doing so would announce that the Council had resolved that the next meeting of the society should be devoted to the discussion of Professor Tyndall's article on Materialism, published in the last number of the *Fortnightly Review*. Professor Tyndall had argued that human beings were little better than material automata, a position which the Psychological Society disputed, so that it would accept the challenge which he had thrown down. The society invited all who were interested in the subject to attend. To return to the questions connected with caligraphy, he coincided very much with what had been said by Dr. Bithell, and he thought that the reader of the paper should have brought forward some definite principle. He (the Chairman), had read much upon caligraphy and wished to learn some principle in relation thereto, but had discovered none in the paper; for instance, the specimens of writing to which attention had been called differed from each other without any attempt being made to enunciate a general law explaining why they varied. From time to time the general character of a man's handwriting was liable to vary more than his signature; in all cases time modified his writing. If an expert were to examine the various specimens of writing done by Mr. Hale, he would discover certain characteristics which were the same in all, and would detect the writer, although to a person who examined the documents casually they would appear to be entirely different. Let a person attempt to forge handwriting, he might be able to do so in one or two words, but not in a whole page, as he, Serjeant Cox, knew from experience, since he often had to deal with such questions. In a whole page little details would be sure to betray the real writer. As all the mechanical actions of man were the result of the action of his soul, it was clear that they must bear some relation to his character, and as souls differed, so also must the modes by which they expressed themselves. Circumstances, he thought, modified the general character of handwriting; it was true that one begins by writing a school-boy hand, but he did not think that the handwriting of the schoolmaster influenced that of the after-life; the schoolmaster might have influenced the form, but not the expression. After leaving the schoolmaster, the handwriting usually took a character of its own through pressure. When a man wanted to begin to write quickly he first formed a running hand, and from that time the character of the handwriting was changed altogether; the circumstances under which this was done had great influence on the handwriting of the after-life. An impulsive man had a desire to write fast, and a slow man to write deliberately. The press writer had to write against time, so his handwriting usually grew smaller and smaller, and gave in no way any indication of his character. He doubted whether the moral character was shown much by the handwriting, but he thought that the emotional character was more clearly indicated. Lord Brougham was an impetuous man, consequently he wrote with marvellous rapidity, so that his writing was almost unreadable; few men had such a rapid flow of ideas as Lord Brougham; had he been a slower man he would have written more distinctly. He (the Chairman) thought they had come to no conclusion that evening. Almost all ladies wrote alike, and as they were more emotional than men, one would expect to find their emotions marked in their handwriting, whereas there was no indication of the kind there at all.

Mr. C. C. Massey asked what course the discussion on Materialism at the forthcoming meeting would take. Would a paper be read on the subject? If information were published upon this point before the meeting came off it would be useful.

Mr. Serjeant Cox said that he thought there would be no paper on the subject, although perhaps some brief statement might be made setting forth the nature of Professor Tyndall's arguments in favour of Materialism. If there were a paper on the subject it would be a very brief one, and it would be well, as the last speaker had said, that the course which the meeting would take should be announced beforehand.

SPIRITUALISM AND BROAD CHURCHISM.

THE Rev. Mr. Colley, Curate of Portsmouth, in a recent sermon on Heaven, is reported to have said as follows:—

"I shall be forced to use the hideous word hell somewhat frequently to-night, by way of contrast to the happier term that indicates the subject under consideration. Therefore let me at the outset remark that my notion of it is not the old Papal or Puritan picture of fire and brimstone, literal chemical compounds that an all-loving Father has somewhere stored up for proper use upon certain rebellious of His children, who for the error of a few short years must suffer the torments of hell to all eternity. This, thank God, is not my view of hell when I use the term. The word is an old Saxon one that simply means a place covered over and hid. Hence, when you have bruised your elbow and got a sore for your want of care, it is said to 'heal,' cover over, *heal* or *hell* up. The heel of your foot is a derivative from the same root; it is that part which is lowest, and covered by the weight of your body upon it. Hence, Swedenborg localises the place *hell* (according to undeveloped states) in the *heel* of the 'Grand Man.' So hell, in the sense I shall speak of it to-night, is a place covered over, and hidden, and lowest in the economy of things; a prison, or dark dungeon if you will; for a wicked man dying in the love of his wickedness, cannot fling about in the other life as he did in this. He is under discipline that entails punishment to whip the devil out of him if possible. The purgatory of the Romanist, fabulous as it is, is nearer to the truth than the unthinking, popular view of the matter, which is awful and idiotic, while the same lunatic view of heaven provokes huge laughter; for when we muse on our eternal homes, and would gladly study the geography of our promised rest, let us not vainly imagine that heaven is beyond the sun, above the circuit of the stars, but let us call to mind Christ's words when he said, 'The kingdom of God cometh not with observation; neither do men say, Lo here, or Lo there; for the kingdom of God is within you.' The spiritual world is here; the spheres of heaven or the zones of hell are within. The faculties of the soul are asleep, and we cannot see the forces that are round about us until we wake to the other life:—

'For this world I deem but a beautiful dream,
Of shadows which are not what they seem;
Where visions rise, giving dim surmise
Of things that shall meet our waking eyes.'

For when souls from the world of souls are sent down here, they are swaddled in the flesh, and put to sleep. But in the awaking once more to the higher life, we shall remember our pre-existence and look back to earth as a child does to its cradle, and life above with this below will be all of one piece, with but a seam, scarce visible, that separated, in our incarnation here, the infinite past from the infinite future. For do you not know that dreamless sleep is really soul-wakefulness, and that in the hours of slumber the spirit is in the active operation of its other life? I sleep to-night after the labour of to-day's hard doings, and my soul carries on the thread of things attempted and but poorly done, and brings them to holy issues in the life that is mine when this is over. So then, I, at what you call death, expect to see the results of soul-labour doubly accomplished in the hours of sleep. I expect to meet spirit friends, whose acquaintance has thus unconsciously been found when the worn body has been deep entranced in slumber and wrapped in repose. I expect to see my eternal habitation, built as I have been building it from the scaffolding of this earthly framework—yea, to see it furnished with the ornaments that subtle thought has fabricated, and fancy spun, and human knowledge and experience have solidly contributed. I expect to see all I desire to see, and I *shall* see all that I am fitted to see, and know all I am prepared to know, and enjoy all I have the capacity to enjoy. Death to me, therefore, is simply the gate of life—"mors summa vite"—the second volume in the romance of life—the re-issue of existence—a new edition of things, better bound, and more richly illuminated. It is an ascent in the scale of being; it is a matriculation to the university of the skies after the lower-form experience in the school of affliction and discipline here.

'Between two worlds life hovers like a star,
Twixt night and morn, upon the horizon's verge;
How little do we know that which we are,
How less what we may be.

When bodily awake we are spiritually asleep, and cannot see the eternal wonders that surround us. We are the inhabitants of two worlds at the same time. The spiritual world is here, and the natural is only the outer crust or envelope of the hidden spiritual; the visible veiling the shrouded invisible that reposes within. For even light and magnetism, the most subtle of all elements, are said to be but the finer coverings of still finer spiritual substances—the soft linings of other forms. Indeed, wherever there is a germ, or plant, or blossom, or flower, or fruit, or any living creature, there is the rough cast of some spiritual form. For not the smallest flower can grow on earth without a far diviner flower in heaven, whose

roots are here, but whose ripe fruits are there, upon the spiritual side of things substantial. Indeed, there's not a daisy peeping forth at spring-tide and dying ere the June, but knows itself to be the outcome of that spirit-world, fringing the near confines of matter, time and space, whereunto we are tethered for a little while. So wherever there is a man, there surrounding are the spheres of blessedness or zones of misery, and heaven or hell reposes or rankles within. Hence the nearness of the spiritual world, and the close contiguity of heaven with the good and hell with the bad are facts that reason and sound theology do daily concur to teach. Light travels at the rate of nearly two hundred thousand miles a second, and yet so vast is God's visible creation that at this inconceivable speed light from some of the remote stars would fail to reach our earth in two million years. And what a weary journey would that be for the immortal spirit were its abode beyond the confines of created things, deep in the infinitude of boundless space. But it is not so. It is not 'Lo here or Lo there, for the kingdom of God is within you,' around you, about you, and separated from you only by a thin veil of matter, which the eye of the spirit sometimes, as in the case of the prophets and apostles, and seers clairvoyant may pierce. Our footfalls are at all times on the threshold of another life, and the boundaries of this and the unseen world meet in one. 'The kingdom of God is within you,' or the kingdom of darkness is there.

SUNDAY SERVICES AT THE CLEVELAND HALL.

ON Sunday evening last the third of a course of four lectures was delivered by Mr. J. J. Morso, in the trance state, at the Cleveland Hall, Cleveland-street. Mr. Desmond Fitz-Gerald, who read a chapter from the Old Testament, presided over the meeting, which was well attended. A hymn was sung, and Mr. Morso, then under control, offered up a prayer, after which he discoursed upon the "Spiritual nature of the Future Life." He said that no speculation which the human mind took upon itself to consider was more fertile in its resources than that which lies immediately beyond the ordinary perceptions in this state of existence, namely, the Spiritual world and the disembodied spirits living therein. Every man, more or less, entertained his own idea of an ideal life, to which he would wish to ascend when he crossed the borders that divide this life from the one beyond; and in endeavouring to ascertain his inner conception of that life, it would be found, when unbiassed by theological teachings, that that conception partook of his natural and intellectual nature, which was indeed practically the same when he left the body, so far as his (the spirit's) experience in that world had led him to believe. Admitting that various degrees of intellectual and spiritual endowments existed, it was a natural consequence that the spirits of those to whom they belonged must be provided with positions to which each was adapted; for instance, in placing ignorant persons in the society of others who were much in advance of them in wisdom and knowledge, a feeling of uneasiness and inharmony would necessarily prevail, and in the same way, if the spiritually ignorant were to be placed amongst those who were in a higher class of spiritual existence, the punishment inflicted thereby would be unbearable; therefore, in order to avoid the possibility of their being hustled into a state not suited for them, it was necessary that there must be a first condition, which condition might be called the borderland stretching between the actually natural and the actually spiritual, the continuity of the whole being progressive through all its experiences. These experiences were of a threefold nature, namely, the desire for spiritual knowledge, the accumulation of that knowledge, and the distribution of the same when acquired. Thus there were three separate stages through which the spirit passed, each of them including in itself the three distinct developments which were actually represented, and involved in the three faculties of accumulation, acquisition, and distribution, and which, when continually repeated, resulted in universal progression, effecting a thorough and complete revolution of the soul and its attributes, combined with the advancement of each individual, as designed by an all-wise and all-powerful beneficent Creator of love and good. These three natures being also of this earth, though subordinate in character, it was clear that they were not sufficiently understood, or men would not live such lives of degradation as they did at present, did they realise the reality of the divine harmony of God in their natures; neither if they recognised the grandeur of the designs as displayed by Him, would they submit to be the spiritual slaves they were now. Leading a life of purity and truth, and making strong efforts to alter all these things would be the only way to depopulate the border-land, which stretched between the two worlds, and bring about a higher state of progression when the spirit entered the life beyond the grave. Men's aims then should be noble, grand, and good, so that they might act as ministering angels to the prostrated sufferers in the primary stage of development. It was to be hoped that men would soon begin to feel the spirituality of their natures, so that at all times they might rise above the level of the world, and that, when the clouds hung over their heads the darkest, they might be assured that there was that within them which should triumph over all adverse circumstances, and which would fit them to enter into the highest possible stage of spirituality in the future life. No pro-

posed to deal next Sunday evening with the subject, "The Divine Trinities, their natures and relations." The singing of another hymn brought the meeting to a close.

Provincial News.

DARLINGTON.

NEW PHYSICAL MEDIA IN DARLINGTON.

LAST Thursday evening the third and last *seance* to be given by the North-road mediums for the benefit of the Darlington Society of Spiritualists, towards lighting and warming the lecture and *seance* room, 1, Mount-street, Valley-street, during the winter months, came off with marked success.

Not having taken an active part in Spiritualism for several months past I felt a wish to be present at the above-mentioned *seance* for the special purpose of observing the progress being made in this district. Before the sitting commenced I found from inquiry that the two former *seances* had been very successful, the sitters experiencing all the phenomena that the development of the mediums permitted, with the entire absence of the uncertainty that so often occurs in the presence of a promiscuous gathering. The second *seance* exhibited an additional feature most encouraging to the mediums, the actual distribution of about half a dozen very large pears, unusually large (two of which are still retained by very intimate friends of mine) under the same test conditions that I shall proceed briefly to record as they occurred when I was present last Thursday evening.

The circle complete comprised sixteen; both sexes were very evenly balanced. Mr. D. Richmond acted as director. He first closed and locked the door, keeping the key in his possession. All being seated and ready, each joining hands, one medium at one end and another at the opposite terminus, all seated in half moon form before a curtained cabinet in one corner of the room; a third medium who usually enters the cabinet at this stage of the proceedings divested himself of his coat and entered the cabinet, which was very carefully examined before he entered. The lights were then put out. We did not wait long before the bell began to ring and float (by the sound of it) direct to the circle some four feet from the cabinet drapery; there was no direct voice, but the bell seemed to be the communicator, answering by distinct tinkling. Soon a roll of paper was on the move, and rather startled the first person touched; it travelled round to first one and another of the circle, not in rotation, but promiscuously; a perfectly materialised hand, with a coat sleeve (by the feel of it) touched not only myself, but the majority of the circle. It passed fully six feet from the curtains; the most satisfactory feature of the whole was long intervals of silence whilst the phenomena were going on, allowing us the opportunity to detect any motion of the medium if he had been manipulating; but the manner in which I was touched both by tube and hand satisfied me that the accuracy of touch was so precise in total darkness that it was impossible for the medium to be the only actor.

The next feature of the *seance* was a delightful shower of refreshing perfumes, calling to mind an old and thoughtful friend in the spirit "Zuippy" with his profuse shower of scented breezes.

After the phenomena had ceased a light was ordered; the medium came direct to me with his eyelids tightly pressed together, laid his hand upon my head, and to a mental question as to whether it was a relative not long passed over, a motion of three pats was the result. Query, "Could the medium know my thoughts, and at what precise moment to answer?" (leaving out of the question the possibility of a right guess.) The medium then passed to my son on my right, and performed the same upon him, answering a second mental question correctly.

Though there was the usual sameness in the above manifestation that generally characterises physical *seances*, there seems to me to be a nod of a correct account of the same from this locality, it being the first development of a physical medium in Darlington on record, so far as my knowledge serves me. The absence of such mediums has been keenly felt since Spiritualism was revived in the town of Darlington four years ago.

Local physical mediums are under all circumstances preferred to strange professional mediums; and the working class being as a rule the sinew of any great movement or reform, appear to be approachable but by one avenue—that which is the nearest to their physical senses or materialistic surroundings: but, if possible, the evidences of a dual existence (physical and spiritual) must be meted out as Christ fed the five thousand until they were filled, without price or distinction, and as he said, "Freely have ye received and freely give." Heavy fees for admission are not only oppressive and offensive to the working class, but directly opposed to the noble example of our true reformer Christ and his chosen twelve, who faithfully adhered to his strict commands throughout their glorious mission; this we, as the most advanced reformers of the present day in spiritual matters, should never lose sight of. Where we find mediums ready as those in whose company I experienced the phenomena recorded above, to give their services purely for the good of humanity, I say it is the sacred duty of every Spiritualist in the United Kingdom to give his or her mite to a fund for the especial purpose of sustaining those mediums, who are drawn upon not only by their physical

employment by day, but in their faithful performance of their spiritual duty at night, which must of necessity need extra sustenance to supply the double drain that is going on continually through them.

I did not intend trespassing so much upon your valuable space, knowing well what a shower of correspondence you must be constantly receiving, but the latter subject is of such importance as to be worthy the attention of the National Association, now that it has publicly turned its attention specially to the condition of the working classes, so far as their future spiritual welfare is concerned.

THOS. P. HINDE.

WALKER-ON-TYNE.

AN earnest active Spiritualist in this place is Mr. J. Elliott, who some time since invited Newcastle mediums there, and has now formed a circle with promising signs of success. The circle gets ordinary table movements, and writing through a medium in a semi-trance condition; the manifestations are becoming more powerful at each sitting.

BIRTLEY.

THIS town, a few miles north of Chester-le-Street, has a few Spiritualists in its midst, and a trance and physical medium, in the person of Mr. Bell, but no regular seances take place there at present.

PERKINSVILLE.

PERKINSVILLE, and Austin Colliery, in its vicinity, form a little centre of Spiritualism, and circles are held regularly, trance speaking being the chief phenomenon.

FLATFIELD.

SPIRITUALISM has recently been planted at Flatfield, near Newcastle, and a circle there is attended by eight or nine persons every Wednesday evening, at the house of Mr. John Wilson, Long Row. The inquirers are highly satisfied with the results obtained, in the shape of physical phenomena and trance mediumship.

CHESTER-LE-STREET.

SUNDAY SERVICES.

LAST Sunday afternoon an address in the trance state was delivered by M. Lambelle, of South Shields, in the school-room of the Middle Chare. About 120 listeners were present, all that the room would hold, and the chair was occupied by Mr. Robertson, of South Shields. After an invocation by the medium, and the singing by the audience of the well-known hymn, "There is a land of pure delight," the medium in the trance state proceeded to deliver an address on "The Spiritual World," the controlling intelligence alleging himself to be John Milton. He proceeded to state that Spiritualism existed upon as firm a basis as mathematics, and his object was to show that the soul found for itself a place which it eventually inherited in the providence of God, each soul moulding for itself a habitation in the spirit world. He proceeded to give a description of different spheres of existence, and went so far as to speak of high orders of beings who had never had an earthly existence, then descended to the dark sphere of spiritual beings immediately surrounding this earth; he added that they all had their work to do, and while just retribution was awarded to the authors of evil, through all the corridors of heaven were occupations suited to the thoughts of each individual spirit, and that the spirit-world is composed of just such spirits as this world sends there, so it ought to be our endeavour to form lofty spirits here below. In this matter the spirit world depended upon the material world for help, and men should give spirits opportunities to make known the truths they desired to teach.

The medium spoke in a low tone of voice, and in a quiet way. One of the listeners found fault with the grammatical features of the discourse, and said that the language was not that of Milton. Another (a local preacher) found the discourse tended to upset his doctrine of salvation by faith. These objections were replied to in a satisfactory manner, and the audience, which was an attentive one, seemed on the whole much pleased.

In the evening another meeting was held at the same place, and, if possible, there was a more closely packed audience; the listeners allowed the controlling intelligence to choose his own subject, and the medium in the trance state gave a discourse on "The Immortality of the Soul." The discourse opened with a statement that the spirit who inspired the medium was "known on earth as Oliver Cromwell;"* it was further stated that the Spiritualism termed "modern" was no more modern than the creation of the world, for throughout all history its facts abounded. It was also a religion and a science. The speaker, after dealing in an explicit manner with religion, both natural and revealed, and with science ancient and modern, added that Spiritualism was the only bridge uniting religion and science, and he ended his discourse with a peroration showing how Christ

and His disciples, and the pioneers of all great truths, invariably suffered for their faith.

NEWCASTLE-ON-TYNE.

DISCOURAGEMENT OF DARK SEANCES.

FOR some time past there has been a certain amount of dissatisfaction among some of the members of the Newcastle Spiritual Society at the results of the dark seances for physical phenomena, not on account of anything connected with or suspicious against the mediums, but on account of the insufficiency of the test conditions. Consequently, the committee took the matter up on Tuesday, last week, and it was decided to have no more dark seances, but to get what phenomena could be obtained in as good a light as possible. This result of the deliberations was made known by Mr. Armstrong, the president, to the assembled members, who numbered about five-and-twenty, including a few visitors, among whom was Mr. Crawshaw, of the firm of Hawkes and Crawshaw, of Gateshead, one of the largest iron firms on the Tyne. He and others inspected the cabinet; it contained two ordinary wooden Windsor chairs, free from strings or wires, and on the floor were placed a tambourine and a bell, perfectly unattached to anything. The front of the cabinet was hung with dark green curtains, and the mediums were placed outside the cabinet, with their feet about a yard from the curtains and their backs to the audience. On the gas being lowered it was found that the dark dresses of the mediums prevented their being distinctly seen by all the members of the circle, so it was suggested by Mr. Rhodes that the mediums should have something white put upon them. This was willingly agreed to, and white handkerchiefs were spread over their backs, so that the least movements were visible; and under these conditions the instruments inside the cabinet were frequently moved about—on several occasions more than one at a time; the *finale* being that both the chairs and a tambourine were thrown from the cabinet into the circle, some five or six yards, Miss Fairlamb getting a slight bruise from one of them on the temple. The curtains were also flung wide open. Miss Wood was entranced, and carried on a conversation with the company; Miss Fairlamb was conscious all the time, and naturally screamed when struck with the passing chair. Taking this as a good beginning under new conditions, better things still are expected.

BARROW-IN-FURNESS.

MRS. SCATTERGOOD, of Bradford, delivered two addresses on Sunday last, the 21st, in the Amphitheatre, the audience in the afternoon probably numbering 1,400, and at night about 2,000, and hundreds were obliged to go away. Her subjects were chosen by her guides to suit new audiences who had heard little or nothing before of Spiritualism. Her spirit friends delivered the discourses with much earnestness, and doubtless caused many to believe that Spiritualism is a great truth.

LIVERPOOL.

SUNDAY SERVICES AT THE ISLINGTON ROOMS.

The attendance at these rooms is good, at night especially. Last Sunday afternoon Dr. Wm. Hutchinson delivered the second of his series of discourses on "Mythology" to a highly respectable and intelligent audience. From the frequent applause his observations elicited, his discourse was evidently not considered to be of that dry nature that the title might lead one to believe.

A crowded audience listened to Mr. Priest on Sunday evening. His subject was "Orthodoxy and Heresy." He said that it was a common error to suppose that inspiration is a thing of the past, or that it came to a specially chosen few, or to a specially chosen people, raised for that purpose in the past. The voice of inspiration is not now silent, nor the office of seer and prophet abolished. Science ignores inspiration, or denies it altogether, or looks upon it as belonging to the age of superstition, engendered by gross ignorance, and concludes that this age of exact philosophy will dispel this and other of the misconceptions of the past. The speaker remarked that there was a weird grandeur about the past; its conflicts, its conquests, multiplied sorrows, fervent loves and stern hates; but with all this the future should occupy the serious attention of us all; the future with its unborn possibilities is most important to every creature. Why should inspiration be a thing of the past? If God ever spoke to man in days gone by; if the spirit world ever infringed itself upon this in the past; if these things were possible then, why should they not be possible now? When we look back upon our early life, boyish fancies, village homes, or happy school days, our then future hopes—now sternly dissipated by the realities of manhood, we almost regret that those days have flown by for ever. Even so the race pictures the Edens, inspirations, and beauties of life of its infantile career, forgetting these were but the necessary adjuncts, fitting the race for its manhood development. The speaker argued that dogma was not religion, consequently the signs of the times predict that the Church is not upon a secure basis; science, he said, was encroaching rapidly upon her domain, tearing the veil from her unfounded beliefs, and exhibiting facts—stern facts. But would men cease to be religious? If dogma and creed were religion—Yes. Would they become mere mechanical automata? No. Religion, he said, was part and parcel of our existence, as necessary to our well-being as air to our lungs or thought to our brain. Spiritualism could solve the question.

* Spirits who give such high-sounding names should be cross-questioned as to their identity by persons versed in the circumstances of their lives.—Ed.

LAST Tuesday a thief stole some dozens of letters sent for publication in *The Spiritualist*, and two coats, from 38, Great Russell-street. Will the writers of the letters kindly send fresh copies, and make them as brief as possible?

SPIRITUALISM IN DALSTON.—Last Tuesday night a test *seance* for physical manifestations was given to the Dalston Society of Enquirers into Spiritualism by Miss Fowler. The fifth anniversary meeting of the society will be held on Tuesday evening next, and is likely to attract many members and friends. The rooms will be opened at six o'clock, and every effort will be made to afford the best accommodation to all who may attend. For further particulars see advertisement.

MR. MORSE'S SUNDAY EVENING LECTURES.—Next Sunday evening the course of lectures being delivered through the mediumship of Mr. J. J. Morse, will close with a discourse on the "Trinities in Man." This being the last occasion on which Mr. Morse will appear for the present before a London audience, it is hoped that there will be a good attendance of Spiritualists. Last week the lecture was attended by a large number of strangers and inquirers.

PROSPECTUS OF THE MANCHESTER FREE PLATFORM AND SPIRITUAL INSTITUTE.

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

THE PROPOSAL

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

CENTRAL HOME FOR SPIRITUALISM,

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

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

SPIRITUALISTIC CLUB

At which progressive workers generally may also feel at home.

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

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

METHOD OF FLOATING THE CONCERN.

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

TO WORK THE INSTITUTE

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

THE COMMITTEE

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

Voting by ballot.

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

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

COMMITTEE, PRO TEM.

Mr. CHISWELL,
" GEORGE DAWSON,
" EDWIN HALL,
" ARCHIBALD PROCTOR,
" THOMAS PERRIS,
" ROWLAND BUXTON, *Secretary, pro tem.*

DALSTON ASSOCIATION OF ENQUIRERS INTO SPIRITUALISM. Established 1870. The Council have the pleasure of informing the Members and Friends that arrangements have been made for the Fifth Anniversary Meeting, to be held at the Rooms of the Association, 74, Navarino-road, Dalston, London, E., on Tuesday evening, Nov. 30th, 1875. The chair will be taken at 7 o'clock, by the President of the Association, Henry D. Jenckon, Esq., M.R.I. (Barrister-at-law, and Honorary Secretary of the Association for the Reform and Codification of the Law of Nations), who will deliver the Opening address. Mr. J. J. Morse (Honorary Member) will deliver a Lecture upon his "Experiences in America," which he has specially prepared for the occasion. Thomas Shorter, Esq., Dr. George Sexton, and other members will address the meeting; while Vocal and Instrumental Music, Recitations, Readings, &c., will be contributed by Madame Ourry, Miss Sexton, Messrs. Frederick and George Sexton, R. Pomeroy Tredwen, Walter Cromarty, A. Darkin, and other Members and Friends. Various articles of interest will be on view during the evening. The Rooms will be opened at six, and the proceedings to commence at seven o'clock.

NATIONAL ASSOCIATION BAZAAR.

A SALE of the Articles left from the Association's Bazaar, in May will be commenced at 38, Great Russell-street, on Wednesday, Dec. 1st, and will be continued during the week. Among the articles are some pictures by David Duguid, executed in the unconscious trance, and which will be sold for the benefit of the medium; one or two musical boxes, some pieces of fancy needlework, and other objects of usefulness. The pictures and musical-boxes may also be raffled for; the other articles will be sold at moderate prices.

THE BRITISH NATIONAL ASSOCIATION OF SPIRITUALISTS

WILL HOLD

THEIR NEXT CONVERSAZIONE

On Wednesday, Dec. 1st, at their Rooms, 38, Great Russell-street, Bloomsbury, W.C. Entrance in Woburn-street.

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

Music and other entertainments will be provided at each meeting. The loan of spirit-drawings, writings, and other objects of interest is requested for exhibition.

Hours, from 7 to 10.30 p.m.

Admission by Tickets only, to be obtained in advance of the resident secretary, Miss Kislbury, 33, Great Russell-street, Bloomsbury, W.C.

In the Press and will be shortly published in one volume, handsomely got up, and printed on toned paper,

ANGELIC REVELATIONS ON THE ORIGIN, ULTIMATION, AND DESTINY OF THE HUMAN SPIRIT.

Illustrated by the experience of Teresa Jacoby, now an Angel in th tenth state.

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- " 4.—Spiritual science. Science of the Kingdom of God.
- " 5.—The purpose of God in creation.
- " 6.—The Divine Activity under the Form of Light.
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- " 10.—Spiritual Symbols.
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- " 14.—Unity, Harmony, and Identity in Heaven.
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Birth, Parentage, and Death of Teresa Jacoby, with her experiences in the other life, up through the states to the tenth in which she is now in, and communicates as the Angel Purity.

With an introductory chapter by the Recorder, who gives a full account concerning the giving of the communications.

The volume will be enriched with a Frontispiece photo printed, of the Angel, the original of which was produced by the direct operation of Spirits.

As the matter is unique, and the subject treated of being of such a thrilling interest, the editor has spared no expense to make it a handsome volume, and not being published with any regard to profit, it is hoped that a large circulation may be obtained.

Price of the volume 6s., and an early application is requested in the meantime, to be addressed—

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ESTABLISHED IN 1869.

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

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

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

PUBLISHED WEEKLY, PRICE TWOPENCE.

ESTABLISHED IN 1869.

THE SPIRITUALIST, published weekly, is the oldest

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

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

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

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

It is a matter of notoriety that the *Medium* newspaper, which was inaugurated the year after the appearance of the *Spiritualist*, has been annually subsidized by large subscriptions, which its editor, Mr. Burns, has always called for as justly due to his exertions. Whilst we fully acknowledge the services which have been thus rendered to Spiritualism, we would call attention to the fact that no appeal to the public for help has ever, except upon one occasion, and that for a special purpose, appeared in

the pages of the *Spiritualist* for six years. The work was done, and the whole expense borne for three of those years by Mr. Harrison alone; during the last three years an annual sum of about two hundred pounds has been privately subscribed by a few friends, which has, doubtless, greatly relieved the burden upon the shoulders of Mr. Harrison, but this in no way touches the fact that Mr. Harrison has for years cheerfully submitted to a heavy pecuniary loss in order to supply to the movement a paper in many, if not in all, respects worthy of it.

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

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

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

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

LIST OF SUBSCRIPTIONS TO NOVEMBER 15TH,

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