

# The Spiritualist

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DURING the winter months meetings will be held at the rooms of the Association for reading and discussing papers on Spiritualism and kindred topics. They will commence on Monday, November 2nd, at eight o'clock, and be held fortnightly till Christmas, and afterwards as may be found convenient. Friends having papers to communicate are requested to send them at an early date to the secretary, at 38, Great Russell-street, Bloomsbury, W.C.

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# The Spiritualist Newspaper,

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

VOLUME SEVEN. NUMBER TWENTY-THREE.

LONDON, FRIDAY, DECEMBER 3rd, 1875.

## SPIRIT-PHOTOGRAPHY IN NAPLES.

BY SIGNOR DAMIANI.

As in the course of time all things develop, we have now at last obtained in Naples the so much desired spirit photographs, and so powerfully and easily did they come at first, as to augur well for the sequel. A clever and energetic young German photographer, having seen my collection of spirit-photographs, was so much struck with the marvellous fact, that he proposed to make experiments on the terrace of my house, provided I invited some mediums to be present. His offer was accepted, and in the middle of October, I had six mediums awaiting the photographer, namely, the Baroness Cerrapica, Major Vigilante, Canon Fiore, and three lady mediums, in addition. On the first plate there appeared a column of light; on the second a globe of light over the head of one of the lady mediums; on the third the same globe, with a spot in the middle; on the fourth, the spot more pronounced; on the fifth and last, a bold attempt at a head was visible in the middle of the light.

A week later a new series of experiments followed, and as the spirits told us that the mediums were too many, we reduced them to three. The first plate presented nothing on it but the sitters; but on the second and third there appeared the head of a male spirit, of most prepossessing appearance, perfectly well defined, and hovering above the sitters, but three or four times the size of the heads of all present. The third and last trial was about ten days ago, when in two successive experiments there came on the plate a gigantic figure, dressed as a nun, with a rosary in her hand. This nun was the same that one of the mediums, a clairvoyante, had seen a few days previously, and described as showing herself at the window of an adjacent church, in an attitude of prayer.

It is most important to mention that these spirit-photographs were produced under the strictest test-conditions. Three gentlemen, Professor Caroli, Baron Garofalo, and Doctor Perilli, the former a Spiritualist, and the latter two woful sceptics, followed the photographic operations in all their minutest details, from the clear glass to the development of the plate, and would swear to the perfect genuineness of the operations. I have presented seven of these specimens to Mr. Charles Blackburn, of Manchester, whom you have kindly introduced to me; and knowing the interest you and many English brother Spiritualists take in the progress of our science throughout the world, I have requested him to show them to you, and to leave them at the office of the British Association of Spiritualists for inspection. The nun is not amongst these specimens, bad weather having prevented the printing of that picture until now.

I was much gratified in making the personal acquaintance of Mr. Charles Blackburn, and I am only sorry he remained so short a time in Naples. He left for England on Saturday last, 20th instant.

## A SEANCE AT MRS. MAKDOUGALL GREGORY'S.

MESSERS. MOODY AND SANKEY "INTERVIEWED" BY A MEDIUM.

LAST Saturday night there was a short seance at the residence of Mrs. Makdougall Gregory, 21, Green-street, Grosvenor-square, London, W. Among the friends present were, Dr. Maurice Davies, Mrs. Davies, Dr. Hallock, the Rev. Mr. Baynes, Mrs. Baynes, and Mr. W. H. Harrison.

The medium, Miss Fowler, passed into the trance state and the spirit controlling her said: I see two spirits near one of the ladies in the company; one of the spirits passed into the spirit-world fifteen or twenty years ago; he had something the matter with his foot; his life in the body was a very unhappy one; he lived in the country and departed this life at thirty or forty years of age. The other spirit was a literary man on earth. Both seem to be sorry for something they have done, and to be troubled by many of the actions of their lives. The second spirit is rather tall, and stoops a little. Both of them seem to say, "Sorrow! Sorrow! For thirty-five years you have had no peace in your domestic affairs. None, None! No peace, no happiness!" The last spirit had a long illness before he died, and the first one made your life a cross; for the first spirit you did everything you could. Is this true? They come to me but as a vision, and tell me of nothing but your thirty-five years of unhappiness. You were married young. Books upon books have you studied, but what pleasure have you obtained from them? Reading, reading, reading! It has made but unhappiness for you. Ho says that in your last mission you have failed; you have tried to perform your work, but you had nobody to assist you; you want others to help you to raise your own sisters. Go on with your mission. Do right; interfere with no religion. The spirits will help you if you get other people to help them, but spirits cannot help you alone—you must act with others and in accordance with your conscience. Your troubles have been allotted to you for a motive. There is nothing evil upon earth—nothing bad—for there must be a right and left in everything. You will have troubles and a long cross, but do not move from place to place, unsettled, not knowing what to do.

The lady to whom this was addressed said that every word of it was true.

The medium afterwards said that she saw a little boy, four or six years of age, and who when he died was quite a picture of health.

Dr. Davies afterwards said that a little boy he once had, answered this description.

Miss Fowler afterwards saw other spirits, but they were not recognised.

Mr. Baynes said that if the descriptions were intended for any of his relatives, they were altogether wrong.

The lady to whom the first message was addressed stated to the company, and gave us permission to publish without names, that she had been developed as a writing medium; further, that she sent some specimens of her writing to her sons, who were Wesleyans, and who believed Spiritualism to be of the devil. They at first thought of sending her to a physician, but afterwards thought it might be best to advise her to try a parson. She accordingly went with her daughter to see Moody and Sankey. They walked into the "Inquiry Room," and Moody asked after the state of mind of her daughter, who replied that her brothers had sent her to talk to him about her mother, who was a Spiritualist. He replied that that was "a dreadful calamity," and when he looked at her she said, "I am a medium." He remarked, "You, with your gray hair on your head—have you children?" "Yes," she replied, "ten call me mother." "Suppose we pray," said he; "have you any objection?" The lady who gave us this narrative further said, — He did not take much notice of my daughter, I suppose because he thought she was not so wicked. "How long have you been a Spiritualist?" he added. "Some time," I replied. "What do you do?" "Write." "The spirits cannot make you write here." "Yes they can; they were writing while you were preaching, and they told me to speak to you; do you not believe in angels?" Moody replied, "I advise you to study this sacred Book." I said to him, "Well, I have studied it for many years." "But," said he, "not with the humility that this book would teach you." "Maybe not," said I, as I was beginning to get angry, "for I prefer knowledge to humility. Would you mind telling me how Spiritualism works in America?" "O yes," he remarked, "I know all about it there; nothing but misery, nothing but sin and misery! It divides husbands from wives, and makes the latter take to other men. It sets children against their parents,

and in one town where it was prevalent every tradesman became bankrupt." "You take a very commercial view of the subject, Mr. Moody," I interposed. He did not reply to this, but asked me to join the Christian church, and wanted to know whether I had any objection to see a minister. "Certainly not," I replied; "as many as you like," upon which he took down my name and address. I said to him, "Now, as a gentleman, do not betray me or my affairs, for I come to you in confidence, because of the advice of my sons." Shortly afterwards a lady called upon me, and told me that he had published a version of the matter in a little periodical called *The Christian*. It seems that the fellow informed that journal that some woman called upon him, who believed in Spiritualism, but he soon knocked it out of her by telling her so and so.

#### THE PERSECUTION OF SPIRITUALISTS IN PARIS.

I REGRET deeply to have to resume my letters to you under the above title. Buguet's departure to Belgium you know all about. He is now earning his living by working hard for an ordinary photographer in Brussels. Firman, after serving three months and a half of the term of his six months' sentence in the prison of St. Pelagie, which, added to his six weeks of *prison préventive*, made five months of imprisonment in all, had the rest of his term remitted by the President of the Republic, mainly through the influence of the kind and excellent American Minister, Mr. Washburne. But the cruel case of Leymarie remains. He was the main object—the shining mark—of the persecution; he—the editor of the *Revue Spirite*, and the successor of Allan Kardec at the head of the cause of "Spiritisme" in France. After the confirmation by the Court of Appeal of his first sentence to twelve months' imprisonment, he appealed further to the Court of Cassation. The long vacation suspended the proceedings under this appeal (or *pourvoi en cassation*) for a couple of months, but the case must now come on very soon; probably within the next fortnight; and I tremble for the result. The Court of Cassation deals only with legal formalities in the antecedent proceedings. It takes no cognizance of the merits of the case, of the justice of the sentence, or of the sufficiency of the evidence to sustain it. Unless the appellant's advocates in that court (and they constitute a special branch of the profession) can find a good flaw of formality, the Court rejects, and must reject, the *pourvoi*, and the sentence then becomes irrevocable. I do not find that any such flaw has yet been found available to hang a hope upon. Buguet's subsequent retraction of his former evidence, is of no account in the case before this Court. If Laehaid had at the time protested against the manner in which the President of the Correctional Chamber cut short the testimony of the witnesses for the defence, or that in which the President of the Court of Appeal excluded (*écarter*) Buguet's letters from the case (which were conclusive of Leymarie's innocence), these might have constituted available points in cassation. In England, counsel would have taken formal exception to such flagrant violations of justice, but the system of exceptions voted does not prevail in France. It seems that it is now too late to take advantage of these points. I repeat that I have the most painful forebodings of the result. And St. Pelagie (which is said to be the least endurable of the prisons) will be far worse in winter than in summer, especially to a man of Leymarie's small and delicate frame. This winter threatens to be a severe one. The migrating birds flew southward over Paris unusually early. Firman reports that in rainy weather, at times when the prisoners are not engaged in the workshops, the bulk of them have no shelter, there being only a place where about 400 can stand so closely packed that it is better to stand out in the wet and cold, the number of the prisoners being not far from two thousand. Would Leymarie survive a severe winter there?

It may now be the time for some concerted petition to the President of the Republic from the Spiritualists of your country, in his favour; but it must be very prudently framed. In a day or two I will send you over a suggestion of a proper form.

A good French medium, who has established excellent physical manifestations in St. Petersburg, named Camille Bredif, is in Paris, but does not dare to exhibit here for fear of the police. He proposes to go to America.

Firman gives no other *seances* than private ones to Bullet and me. His mediumship is reviving, but is as yet imperfect and irregular. At times there are excellent physical manifestations, but none of the spirits present have yet been able to show themselves materialized, as before. We feel their hands, are brushed by their soft drapery, see Camilla's light, but do not see them, though they try hard, and promise that later the force will fully return. The phenomenon of the musical box carried out of the closed room, and then brought instantaneously back, with a knock on the door to indicate it, has occurred more than once. Voices, too, have spoken to us. But there has been one very interesting manifestation, that of a spirit mesmerising myself, palpably, and strongly, and repeatedly, of which I will give you some condensed account when your columns shall be less crowded than they now are.

J. L. O'SULLIVAN.

Paris, December 1st.

#### SPIRITUALISM IN SOUTH AFRICA.

THERE being a somewhat general belief in Cape Town that Dean Barnett-Clarke had been converted to Spiritualism, the last mail brings the news that the following mild denial has been published in the *Cape Argus* of Oct. 23rd:—

"SIR.—I ask you for, what I shall undoubtedly have, justice at your hands, when I request space in your columns to vindicate myself against perverted misconstructions as to my public teachings.

"Those who heard me can bear witness that I have not advocated, but have denounced, the dangers of that which is falsely termed *Spiritualism*. I never have been at any *seance*. I did not state that the pre-announcement of the racing accident was a revelation from the spirit world. I never so regarded it; and many of my hearers will bear me witness that what I did say was *this*, 'at any rate it was a strange coincidence.'

"I have taken up the subject not of the 'fond invention' of Spiritist's delusions, but the revealed truth as to supernatural dealings of God with man by dreams, angelic and spectral manifestations.

"My opinions are based on the Holy Bible, on the distinct teaching of my church, as in her homilies, and at this special crisis I take up the subject matter so emphatically set forth by my church in her Sunday lessons at this season.

"My reasons for so pointedly preaching on mysterious things spiritual, are mainly these, to direct attention to that which is lamentably ignored by many, viz., the Gospel truth as to angels and spirits, and to lift up my voice against scepticism, materialism, indifference, and superstition.

"My views are those of not only church divines, but of wise men of the world, viz., Addison in the *Spectator*, and Blackstone in his *Commentaries*, book IV., chapter IV. With Shakespeare, I affirm—

"There are more things in heaven and earth, Horatio,  
Than are dreamt of in your philosophy."

"C. W. BARNETT-CLARKE,  
"Dean of Cape Town."

"Oct. 22nd, 1875."

#### THE 1875 CONFERENCE OF SPIRITUALISTS.

IN continuation of the report of the proceedings of the National Conference of Spiritualists, held at 38, Great Russell-street, London, W.C., last month, we take up the thread of the proceedings at the point where it was broken off last week.

#### THE IMPORTANCE OF THE DISSEMINATION OF SPIRITUALISM AS A RELIGIOUS INFLUENCE.

Mr. E. T. Bennett and Mr. J. J. Morse having read papers upon the above subject, on Nov. 5, under the presidency of Mr. Martin R. Smith, as already reported, Mrs. F. M. Parkos read the following, which has also been published in the *Spiritual Magazine*:—

In humble response to the demand which Spiritualism makes upon all worthy effort, I venture to attempt a small service to our cause, under guidance of that glorious light for which my indebtedness stands most fully due, in those channels of inquiry ever open to the willing mind, in the great resources afforded in the varied phenomena and broad field for inquiry and contemplation offered in the several phases of modern Spiritualism. In speaking of religion upon the platform of universal Spiritualism, I conceive it to be requisite to avoid, to the utmost possible extent of the speaker's ability, any tendency of a sectarian character. Hence, on the present occasion, I shall for the nonce take the word religion to signify a system for conducting our thoughts and actions in such accord with spiritual light as is calculated to promote the moral elevation, social welfare, and future progress of man, in time and throughout eternity.

It is obvious also, that in speaking here, I should not for one moment attempt to define the terms or code of such a system, or I should necessarily fall into sectarianism of some sort or other; I therefore take for granted the truth of the proposition, that religion is a necessary institution for the well-being of man. Next, I must tell you, that any reference that I may make to the Bible, consisting of the two books known as the Old and New Testaments respectively, shall be quite consistent with the principle I have just expressed; that is to say, that I shall make all such references to these books, regarding them merely as containing records of facts, in relation to ancient Spiritualism, which thoroughly accord with the various phases and forms of the modern phenomena. There are no other books so generally read, nor of such antiquity, nor so full of facts on this subject as these, and, therefore, none so fitted to be the text book of the Spiritualist.

In expressing these opinions, I am as sedulously desirous of avoiding the pandering to Atheistical tendencies, as I am of steering clear of an imbroglia with theological and sectarian theories—both being ulterior to my position here.

Having thus, I hope, satisfactorily defined the spirit in which I desire to express myself, I will proceed as briefly as I can.

It appears to me that our subject demands the following considerations: Firstly, the necessity for religion; secondly, the fitness of Spiritualism to become a means of religious evidence or revela-

tion; and, thirdly, Spiritualism as the most effectual means of religious propagandism. In the first place, respecting the necessity for religion. This, I think, all modern Spiritualists will admit; in that sense of the word, at least, which I have used this morning—viz., as a system for keeping our thoughts and actions in such accord with spiritual light, as is calculated to promote the moral elevation, social welfare, and future progress of man in this world and the next. The necessarily brief time at my disposal this morning, renders it requisite to treat this proposition as accepted; or, as I have before said, a given ground upon which I may advance my further hypotheses. Now we have to consider the second postulate, as to the fitness of Spiritualism to be a means of religious evidence, or revelation. Jesus (of whom I speak alone in reference to His spiritual power and teaching), relative to it, said, "And these are the signs that shall follow them that believe. They shall cast out devils; they shall speak with new tongues; they shall take up serpents, and if they drink any deadly thing, it shall not hurt them. They shall lay hands on the sick and they shall recover."—Mark xvi. 17 and 18.

It is as customary in the East now as it was in the day that Jesus uttered these words to call a religious man a believer, or to speak of him as one of the faithful; and in evidence of the fact that this belief or faith was not mere confidence in Jesus only, I refer you to the occasion of His walking upon the water, and of Peter attempting to walk upon the same troubled element to meet his Master. St. Matthew says, "And when Peter was come down out of the ship, he walked on the water to go to Jesus; but, when he saw the wind boisterous, he was afraid, and, beginning to sink, he cried, saying, Lord, save me; and immediately Jesus stretched forth His hand and caught him, and said unto him, O thou of little faith, wherefore didst thou doubt?"—chap. xv. 29, 30, 31. Clearly Peter's want of faith was not disbelief in his Lord, whom he saw performing the wonderful work before him, or he certainly would not have appealed to Him for the remedy, nor imperilled his life in the attempt; but it is evident that though the power might have been derivable from Jesus, yet its operation was subject to a condition on the part of Peter, which Jesus taught was faith. The absence of this condition was so apparent to Jesus that he did not attempt His usual formulative utterance—"Be it according to thy faith," but "stretched forth His hand and caught him." Nothing could more clearly demonstrate that faith is the necessary condition that unites the higher spiritual powers with the mind of man. Concerning this condition of the mind Jesus also asserted, "If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place, and it shall remove, and nothing shall be impossible to you."—Matthew vii. 20.

The author of the Epistle to the Hebrews says faith is the substance of things hoped for, the evidence of the things not seen. And Paul, perhaps the most learned of all the apostles, surely would not have said that charity was greater than faith, if faith had signified the orthodox idea of belief in Jesus as the Son of God as the sole condition of salvation. In such a case he would have committed, not alone a great blunder, but an act of awful blasphemy, in setting up what might appear to be a mere earthly condition, as superior or paramount to the spiritual elevation of Jesus, above all things in the minds of his followers. Yet St. Paul did not scruple to do this, for he says in his first Epistle to the Corinthians xiii. 13, "And now, abideth faith, hope, charity—these three: but the greatest of these is charity." Does not this imply that faith grows out of charity? Let me exhort you to study this aspect of spiritual things, that you may perceive how much more they lie within the illimitable domain of faith, than that of science or reason. That the farther you are enabled to penetrate the realms of mind and spirit, in like ratio you are removed from the grosser laws of matter and material selfhood. In all ages and times, where Religion has been preached, faith, if not held to be the primary principle, has yet been looked upon as one of such paramount importance as to be dogmatically insisted upon; and although in that lower stratum of spiritual laws, where the manifestations of spiritual intelligence are almost lost in the physical direction of its powers, yet the higher channels of communion by which we seek to interview the higher order of intelligences are invisible to the eye of science, and alone open to the perception of faith.

I have not now the time to point out the instances wherein this demand is made upon your faith. In a greater or less degree in every form of spiritual manifestation this is the case. The time is rapidly approaching when Spiritualists must stand firm to their faith, or the finger of scorn will be pointed against them in such overwhelming power, that the name Spiritualist will be a byword and a shame, and the cause will expire like a mental epidemic, that, having wasted its force, remains but in the memory to become a subject of jest and ridicule. Therefore, I say, that as Spiritualism is so closely allied to religion in the bondage of faith, and that as it is at the same time free from the trammels or eredenda of any theological sect—bearing in mind that I speak of religion as a system of ethics governed by spiritual principles—I urge it upon you as the most fitting means for eliminating such revelation and evidence of natural, law, life, and intelligence, as must be the foundation stone of the soul-needed edifice of religion and progress.

On the third point of our subject, "Spiritualism as the most effective means of religious propagandism."

Although I have laid much stress upon the necessity for the condition or state of faith, there is yet room for Thomas Didymus,

if he comes even by night, to feel, as well as to see, in the true spirit of honest inquiry. Spiritualism opens a large field of enquiry to such as he, and it is for this reason, coupled with the freedom for such inquiry that it affords, and the philosophy of its principles, that it strongly recommends itself as a means of disseminating religious truths, at the same time that it expounds their principles, and casts a more brilliant light upon the darkened paths of human ignorance and perversion than can be derived from any other source.

Just as space contains all the universe of worlds and every form of being, so does Spiritualism comprehend all the needs of the human soul. No religion can contain within its limits all the far-reaching principles of Spiritualism, but Spiritualism is the ocean which receives them all. It is the voice of God to His creatures: it may reach man in varied forms or tones, but its gladdening harmony sings in his soul, be he Jew or Gentile; yea, it even brightens the cheerless prospect of the very infidel, who stands with his face averted from the great Luminary of spiritual and material life, contemplating his own fleeting shadow, that must be dissipated in the sunshine of essential love, the intelligence that is divine, and the mercy that endureth for ever.

Dr. Hallock said that he had felt gratified at the tone and temper of the papers, and was pleased that at last an institution existed where the relation of the highest duties and laws which appertain to man in connection with his spiritual nature, could be considered; it was pleasing to see that at that meeting Spiritualism was considered to be more than a mere parlour entertainment or evenings amusement, as it was too much regarded, he was sorry to say, in his own country, America. He thought that a knowledge of the laws of nature might be defined as "the perfection of wisdom;" there could be no dispute about that; he also considered that the painstaking observation of them was "the perfection of virtue." (Applause.) Such knowledge and observation would arouse the highest gratitude towards, and a most profound veneration for the cause which produced these things, and the feelings thus aroused might be defined as those of true religion:

"The undevout astronomer is mad,"

said one of the poets, and the saying was a true one, for if he be not devout he must be a quack astronomer, knowing little of the glories of the universe. But if such an astronomer were mad, what could be said of the mental state of an irreligious Spiritualist, for the Spiritualist held in his hands that highest science whence all things originated. (Applause.)

Mr. Glendinning said that materialism was spreading, and what Spiritualists had to bring against it was not so much the physical phenomena as the religious influence of Spiritualism and its philosophy. Those spiritual associations had made most progress, which had held before the public the religious influence of Spiritualism much more than had been done as yet in London, and Dr. Clark, who knew what work had been performed in Scotland, could verify what he had just said. Those Spiritualists who had gone hand-in-hand with the churches, not putting down the opinions of the orthodox in a rough way, for those orthodox people were sincere believers in their own views—(Applause)—had exercised a powerful influence. Many persons were indifferent to Spiritualism until sickness and death came into the family; then for the first time they became able to receive truth upon the subject, and to accept statements which they had previously rejected. If the religious influence of Spiritualism were brought more under the notice of the public, the whole movement would exercise a larger influence upon society.

Mr. Herbert Noyes said that he thought that Spiritualism was destined to do away with the foundationless faith of the Church; he did not think it was right to be diplomatic in dealing with the subject, or to use words which concealed their real meaning; it was best to speak out, for sooner or later Spiritualism would have to fight with tremendous ecclesiastical prejudices. The word "religion" was rarely used by the public in the same sense as that laid down by Mrs. Parkes, and it would be better to substitute the term "theology;" it was with theology, with dogma, and not with religion, that Spiritualism was at variance. He did not think that the question of re-incarnation should be tabooed amongst Spiritualists. The question merely was, "Is it true or is it not?" and the point had to be discussed freely and without prejudice. He believed that there was no difference at all between the old Hebrew prophets and modern mediums, except that the utterances of the latter could be more critically examined, because they came forth in a more intellectual age. (Mr. Noyes then began to talk about mistranslations of the Scriptures, when he was called to order.)

Dr. Sexton asked what was meant by the word "Spiritualism," and wherein was it so high and exalted a guide as had been represented. The Christian church had been in all ages the stronghold of the belief in the reality of a spirit world, and if it had not been for that Church, Spiritualism would not stand upon the same strong footing it does at this day. He had been told that Spiritualism was about to do all kinds of impossibilities; it was to overturn everything, and to establish a new order of things upon earth: but really, as a matter of fact, it was only the power of communicating with the spirit world; beyond that, it gave very little knowledge at present. The teachings of spirits were as varied as those of men in the flesh, from the doctrine of reincarnation, which he believed to be a most monstrous fallacy, to those which the large majority

of Spiritualists accepted. Many spirits taught as true all the commonly received ethics of Christianity; others, again, taught the belief of Dr. Clark, and of some persons in America, that there was no God; this he asserted to be a gigantic delusion; but Spiritualists were all agreed that Spiritualism gave practical proofs of the reality of a spirit world—a busy world full of differences of opinion, full of truth and of untruth. Consequently all the teachings ought to be brought to the test of the reason of the individual who received them, before anything could be accepted as true or otherwise.

Dr. Clark said that seven or eight years ago he had been opposing the views of Dr. Sexton, and on the present occasion he rose to emphatically deny that he was an atheist in the sense that Dr. Sexton had just alleged. The only point he contended for was, that he saw no facts in nature which proved the existence of God. Men had a desire to believe in a God, and so had he himself.

Dr. Sexton remarked that the words of Dr. Clark confirmed what he (Dr. Sexton) had said.

Mr. Chant stated that no man was responsible for his own belief, because a man could not believe or disbelieve in a God or anything else at will.

Dr. Hallock said that the facts might be put in a fairer light than had been done by Dr. Sexton, for popular theology was utterly repudiated by Spiritualists, none of whom believed in eternal punishment, and few in the doctrine of vicarious atonement, which taught the demoralising doctrine that a man might go on sinning all his life, and when death prevented him from sinning any longer, he might ride into glory on the back of the Lord Jesus.

Dr. Sexton remarked that thousands of Spiritualists taught the doctrine of vicarious atonement; he had friends who had become Roman Catholics in consequence of the spirit messages which they had received; those friends believed that the spirits who taught the doctrine were true and reliable in their utterances.

Mr. Humphreys said that the speakers were gradually drifting into a theological discussion instead of keeping to the subject of the papers. (Hear, hear.) He believed that Spiritualism would injure itself if it attacked any existing faith whatever. Spiritualists had facts to deal with, and should content themselves with recapitulating the same to the public without drawing hasty conclusions.

Mr. J. Lamont remarked that the speakers were wandering from the subject mooted in the admirable papers which had been read, and which had been written in a good spirit; and he hoped that they might be placed at the disposal of the public. In dealing with subjects such as had just been advanced, there was a risk of the debate degenerating into dogmatism. Instead of attacking the religious opinions of their neighbours, Spiritualists should content themselves with giving practical effect to their various religious beliefs in their lives, and should be dogmatic about nothing but their facts, which could be proved to anybody who chose to inquire. (Applause.) Let them content themselves by becoming perfect men and women; by striving to attain the angelic state before getting rid of the material body; let them by their lives and characters attract people towards themselves and towards that Association. (Applause.)

Mr. Martin R. Smith said that a tendency had arisen in the debate to diverge from the moral aspect of the question, to the dogmatic, and he supposed that this was almost inevitable when the word "religion" had been inserted in the titles of the papers; he now wished that the word "moral" had been substituted. He should be very sorry to see that Association taking steps to disseminate Spiritualism in any sense as a religion. It was true that the teachings of Spiritualism, taken as a whole, were difficult to reconcile with the teachings of the orthodox churches, but he should be sorry to try to force his friends to think as he did. He thought it would be wrong to try to knock away the crutches on which they were getting along very well; in God's own good time they would become free, and cast them away without any pressure from those who thought differently.

Mr. E. T. Bennett said that it was true that spirits taught various doctrines; still he believed that the most orthodox Spiritualists unconsciously held mental reservations when they said they believed in orthodox items of creed, so that in reality there was no difference of opinion between them and their brother Spiritualists. (Laughter.)

#### THE BRITISH NATIONAL ASSOCIATION OF SPIRITUALISTS, ITS OBJECTS AND INTERESTS.

Mr. Martin R. Smith then read the following paper:—

Taking, as I do, a most earnest interest in the progress and welfare of this Association, I am grateful for the opportunity which has been afforded to me to express my views as to how this progress may be best fostered, and this welfare attained.

I do not wish to detain you long, and I will not therefore enter into any history of the circumstances which led to the foundation of our Association; suffice it to say that it sprang into existence to supply a want which has begun to make itself severely felt. We had arrived at a period in the history of Spiritualism when some recognised leadership was clearly necessary. In theory it was undesirable, practically it was impossible, for any single individual to undertake such a responsibility. The formation of a great central Association was proposed, and the suggestion received with very general approbation; the result has been the foundation of the present Association—in numbers and in influence by far the largest and most powerful in Great Britain. It comprises nearly all the

leading Spiritualists in the kingdom, and having its domicile in London is, I consider, justly entitled to the name it bears—"The British National Association of Spiritualists." The assumption of such a sonorous title involves, I am fully aware, grave responsibilities—not only local, but national; not only towards our own members, but towards every Spiritualist in the kingdom. That we should be able to fulfil those onerous duties, at the outset, to the satisfaction of all, is manifestly impossible, and a rigid scrutiny of our past acts might at first sight bring upon us the accusation of having thought somewhat too much of local to the prejudice of national interests.

It is perfectly true that a large expenditure has been incurred in the rent of offices and the engagement of a competent secretary; but I would ask those who are inclined to cavil, how we could possibly have done otherwise; how we could have hoped to concentrate around us the Spiritualists even of London without an office; and how we could have undertaken the correspondence of the Association alone (without taking into consideration other and equally important duties) without the assistance of a permanent secretary. I should also mention, what, doubtless, many of you know, that a large portion of the money required for these "preliminary expenses" has been provided by friends of the Association for these special purposes.

I have acknowledged that our duties are national; but to carry out such duties efficiently would entail upon us an expenditure far in excess of our present means. If this Association is to be a permanent one, its first duty must be towards itself. It must curb its enthusiasm, and submit to see its operations rigidly curtailed within the limits of its income. (Applause.) We have no funds at present to enable us to carry out any extensive scheme of national utility.

How many small societies might be established throughout the kingdom had we the means of supplying them with books, and assisting them with the rent of a reading-room?

What good might be done by the engagement of lecturers, with courage and ability to set the facts of Spiritualism before the public? but the items of travelling expenses, engagement of rooms, and lecturers' fees are far more than at present we dare to undertake.

Numerous societies languish from the lack of properly qualified mediums. I would we had the means of supplying such want.

It is needless to speculate upon what we might do had we a large income to deal with. It will be more profitable to set before you very humbly what we have done. Well! We have introduced order and association in the place of disorganisation and individual effort.

We have laid down well-considered rules and bye-laws which have already served as the basis for the regulations of some local societies.

We have provided for the visitor to London a well selected library and an excellent reading-room.

We have entered into correspondence and friendly relations with most of the leading Spiritualists in America and on the Continent.

We have commenced a series of free *seances* for inquirers into Spiritualism.

We have offered annually a gold medal, or a first prize of £20, and a second prize of £10, for essays upon an interesting subject connected with Spiritualism, and finally we have put an end to what I believe to have been a somewhat mischievous monopoly.

So much we have done; it is not much, I confess, but it is something.

I should wish now to say a few words as to the future operations of the Association, and I hope that what I say may evoke suggestions from those present. We have not done so much as I could wish in the way of seeking out, testing, and developing new mediums. The fault is scarcely ours, if fault there be—I would rather call it our misfortune—for new mediums there are very few. Nevertheless, I think this is an object that should be ever kept prominently in view, perhaps more so than it has hitherto been, for we have here every opportunity, every appliance that we can require; all that is wanting are the mediums themselves.

I should wish to encourage persons possessed of this mysterious power to come up to London, to afford them a shelter on their arrival, to assist them in their development, to surround them with good associations, and to protect them as far as possible from exposure to the vicious dangers of London. How much we may do in this direction with the means at our disposal is a matter for grave consideration, but the subject is of vital importance, and, as I have said, should be kept prominently in view.

I should be much pleased if next year we were able to establish, even upon a small scale, a circulating library. Books thus lent out fall into the hands of persons who might in no other way have heard of the marvels of Spiritualism, and I believe such a step, if it is found feasible, would be of great service to the cause. Our present library, however, is inadequate for the purpose; it must be largely increased, if it is to be thus used. The Association, I can hardly think, will be able to meet such a demand upon its funds, and the project, if carried out, must be fostered by private liberality.

I should wish to see our "Free *Seances* for Inquirers"—at present but an experiment—essayed upon a larger scale. Here, again, we are met with the question of expense, and with the difficulty of procuring mediums sufficiently developed to resist the counteracting influence of strangers and sceptics. The experiment, so far as it

has been tried, promises satisfactory results, and I hope that it may be found possible to extend it. I have mentioned these few matters, not in any sense as a programme of our future operations, but simply as a few among the many deserving our attention.

The agenda of such an Association as this can never be a complete one, for in a new science such as Spiritualism, not a day can pass without some new interest, some new duty, cropping up and demanding immediate attention.

The success which has attended our Association is, up to the present moment, far beyond my most sanguine hopes, and I attribute it mainly to the harmony that has existed amongst us. (Applause.) We have been, what we profess to be, "an Association," with no private interests to promote, no individual schemes to serve. (Applause.) Our strength is therefore our just due, and our progress is certain, so long as we adhere to the principles and regulations under which the Association was inaugurated. A very slight acquaintance with our rules will prove that under no circumstances can the affairs of the Association fall into the hands of any clique or section of our members. By a very simple arrangement (the details of which it is needless to enter into) it is provided that every year there shall be always an accession of new members to the Council, to the exclusion of an equal proportion of the old. Although there is much to be said in favour of the maintenance in office of tried and experienced managers, still I am of opinion that there is a large balance of advantage in favour of our present regulation, and I trust it will be rigidly adhered to.

Whilst speaking of the success that has attended our Association, we must not attribute too much to the excellence of our principles and organisation. We owe much—more than I can express—to individual energy and exertion. Our Association has not developed to its present proportions by the aid of natural laws; it is the result of sheer hard work. I could mention the names of many who have ungrudgingly given to the Association hour after hour, which would otherwise have been spent in well-earned recreation; who have brought their talents, their special abilities to our aid without fee or reward, beyond the satisfaction of well-doing. Individual sacrifices have been neither few nor small. I do not regret them, nor will those by whom they have been rendered; nor do I fear that they will cease, for they spring from the impulses of generous minds, and enrich the giver as well as the recipient. (Applause.) We sorely need these sacrifices of time and abilities. Verily, we live by them, and thrive and prosper upon them.

I must now say a few words upon our financial position, which is not quite what I should wish to see it. It gives me no uneasiness, for, in the first place, our expenditure is most carefully controlled, and our wants, therefore, cannot be excessive; and, secondly, we do not lack members who, if the occasion should arise, will not hesitate to come forward with the necessary assistance. Although this is so, hardly any of us could wish to press unduly upon individual members, thereby diverting funds which might otherwise be available for equally important purposes connected with Spiritualism. Our income is somewhat inadequate, mainly, I believe, through a misunderstanding of a large proportion of our members. They were rightly told that an annual minimum subscription of 5s., with election, constituted membership, and upon joining the Association paid, without consideration, the sum of 5s. I know some who appear as subscribers of this modest sum, to whom it would be a matter of indifference whether they paid 5s. per annum or £1, or even £5. I cannot but hope that many members when they realise how much the Association is crippled in its action by want of funds, will feel it their duty to lend us a more liberal support. Subscriptions to the Association do not go to swell the profits of an individual, or to increase the emoluments of our secretary; they can be used but for one only purpose, viz., to spread and to foster the knowledge of Spiritualism.

If this is the case, and if our Association is faithfully doing its duty, it does seem absurd to me that our members, whether rich or poor, should testify their approval of our mission and their sympathy with our objects, by a uniform subscription of 5s. I appeal to our wealthier members to increase our power of usefulness by their liberality, and I promise them that no effort shall be spared to use the means confided to us, for the best interests of Spiritualism. (Applause.)

Finally, I would call upon all Spiritualists, of every class and every shade of opinion, to join our Association. Why should they hold aloof from us? Figuratively speaking, every man's hand is against Spiritualism, where then shall we find strength and power of resistance save in united action? How is it, then, that some of our brethren look upon our Association with disapprobation? I can only conceive that it arises from a misapprehension of our motives and constitution. Let all such come and see for themselves, read our Articles of Association, listen to our explanations, and I think they will be forced to concede that our intentions, at any rate, are irreproachable, however imperfectly we may carry them out. We are not open to suspicion of interested motives, for we have no motives to serve. We are not fettered to any especial policy, for the seats in our Council are open to all in turn, and we have, and indeed can have, no object to attain but the promotion of Spiritualism.

I must not forget ere I sit down to say a word in earnest commendation of our secretary, for to her industry and talents we owe much. Her duties are onerous and important, and on the successful performance of them must our prosperity greatly depend. I con-

gratulate the Association on having secured as secretary one so eminently qualified for the position. (Applause.)

#### NEXT YEAR'S CONFERENCE.

Mr. John Lamont said that he would suggest that steps be taken by the Council to hold the annual meeting occasionally in a provincial town. He fully agreed that before any attempt was made to do this it was necessary that the Association should have consolidated itself as it had done, and established a home in London. Those who knew how hard the Council had worked during the past year must be very pleased to see the success which had crowned their efforts, and to find such an elegant and comfortable establishment provided for those who interested themselves in the success of the movement. (Applause.) One thing the National Association still wanted in London, and that was a hall of its own for public meetings. (Hear, hear.) He thought that the Association had already done more than was expected by the most sanguine of its friends, and that it should now begin to turn its attention to the provinces. It should hold its next meeting in one of the northern towns, say Newcastle.

Mr. Morse said that suggestions should be sent in as to where the next Conference should be held, and then the Council could act upon one of them. He liked what had been said about the members raising their subscriptions, and by way of example he would double his own; although the amount was not a large one, he was doing the best he could. When he returned to England he was astonished at the appearance of the rooms of the Association, and was perfectly delighted to see such excellent and elegant accommodation in the metropolis for London and provincial Spiritualists.

Mr. Harrison said that it was a matter of experience with the British Association for the Advancement of Science, and other public bodies which held frequent meetings in the provinces, that it would not do to go to country towns unless the supporters of the movement in those towns first sent an invitation, and took some of the responsibility of getting up the local meetings. If the Association went to a town where it had not been warmly invited, it might find itself in a disagreeable position. Mr. Bray had written to him, saying that there was some talk among Brighton Spiritualists of inviting the Association to hold its 1876 Conference in that town.

Miss Kislingsbury remarked, that in proportion to the warmth of the invitation from any place would the Council probably be inclined to accede thereto.

Dr. Sexton thought that Brighton would not do; it was not central enough.

#### FUTURE WORK OF THE NATIONAL ASSOCIATION IN THE PROVINCES.

Mr. Harper said that Brighton was too far south, and that the next Conference should be held in the great North. Provincial Spiritualists thought at present that the Association was not of much value to them. Their present conception was that it was a machine constituted to meet the desires and convenience of London Spiritualists, especially those of the higher social caste. He would suggest that some closer union should be brought about between the National Association and provincial local societies, which would like to be united with it if it would assist them to carry on their business better. The possibility of forming a confederation of Spiritual societies had already been discussed in Birmingham and Manchester, with the object of promoting the circulation of mediums and lecturers; some of the local societies in the country were too poor even to pay the travelling expenses of those speakers who gave their services gratuitously. If the Association would take this matter up, if it would formulate a plan for making an exchange of lecturers between societies, and to meet their travelling expenses, closer union might be effected. There was nothing to complain of in regard to the success of the National Association in London; indeed, in the metropolis it had done a great deal. He thought that there should be a free circle once a week in the rooms of the Association, and more evening seances. Trustworthy mediums could be found for the purpose, who would give their services without pay.

Mr. E. Parkinson Ashton thought that mediums varied much in reliability. The Association should urge upon the public the desirability of developing mediumship in private families.

Miss Kislingsbury said that she had no doubt the Council would be glad to hear suggestions from all parts of the country as to the best plan of pushing Spiritualism in the provinces.

Mr. Dawson Rogers remarked that the Council had never lost sight for one moment of the necessity of carrying on work in the provinces; in fact, all its members were intensely interested in that point. Friends in the country should remember that the members of the Council had been working very hard indeed to get the Association up to its present position; indeed, at the present time members of the Council were on the premises nearly every day, giving time and work in looking after the interests of the Association. (Applause.) At the same time the question of pushing Spiritualism in the provinces was deep in the hearts of the members of the Council, but before doing anything in the matter it was necessary not only to establish the Association in London, but to establish it solidly. (Applause.) He moved much in society, and knew how very much the Association had done to change the tone of the general public in relation to Spiritualism. Twelve months ago every newspaper notice of Spiritualism was full of scorn and

ridicule, but the influence of the strong Association they had founded was so great, that Spiritualists began to be treated more as if they were sane, and had not sold their souls to the devil. (Laughter.) Provincial Spiritualists did not know this, although they received some of the advantages conferred by the change in public opinion.

Mr. Glendinning observed that London was the best place in which to hold the Annual Conference for the present, but that was no reason why deputations should not be sent by the Council to hold meetings in provincial towns.

Mr. Noyes agreed with the last speaker. He thought it would be a mistake not to have a Conference every year in London, because of the great publicity which could thereby be obtained for its proceedings; but that was no reason why other Conferences should not be held in the country. He was not so sure that Mr. Rogers was right when he said that Spiritualists were regarded as sane, for he (Mr. Noyes) had been locked up in a lunatic asylum for five months. If they wanted to find mediums and clairvoyants let them search for them in lunatic asylums. (Much laughter.) What he meant was, not that mediums were lunatics, but that if they went a little wrong while their mediumship was developing, they were locked up, and placed in the hands of doctors, who, as a rule, were hard materialists, and knew nothing about psychological phenomena, so made the sufferer worse instead of better.

The Chairman said that he was afraid that he must call Mr. Noyes to order.

Dr. Clark said that people in the North had no faith in the National Association; their feeling was that it was a metropolitan society, and what they wanted was an easy and cheap system of sending about lecturers and mediums. There were two evils in connection with Spiritualism in London—ono being Mr. Burns and his business, and the other the National Association of Spiritualists. In fact, the doings of the latter were such that he (Dr. Clark) could not join it yet—

Mr. Dawson Rogers (interrupting)—Hear, hear. (Laughter.)

Dr. Clark continued that anybody ought to be allowed to join the Association, and not those only who were willing to pay five shillings a year or upwards.

The Chairman remarked that he was entirely in favour of the holding of occasional Conferences in the country. The going to Brighton was not a happy suggestion; some town in the North would be better. Mr. Harper had said that the Association had not united itself with Spiritualists in the provinces, but would he say how the union was to be effected? So far the Association had made every endeavour to work in harmony with everybody; it had invited provincial Spiritualists and all their societies to work in friendly union with it, but the only suggestion that had been generally made by the societies in return was that the National Association should spend money over them.

Mr. Harper said that provincial Spiritualists had higher ideas of their duties than merely to wish to get money out of their brethren; he thought that united action between London and provincial Spiritualists would soon begin if the National Association would propound to the local societies some system of confederation and of free circulation of mediums and lecturers.

The Chairman said he hoped that Mr. Harper would bring his scheme before the Council, which at present had not the finances to do much in the country; moreover, he maintained that it was the first duty of the Council to make the Association strong at home; for until it did so it could not pretend to be able to carry out any great scheme of permanent utility. (Hear, hear.) He would willingly go to any provincial society to talk over these matters, and so no doubt would five or six other members of the Council.

The proceedings were then adjourned until the evening.

A continuation of the report of the proceedings will be published in next week's *Spiritualist*.

**SUNDAY SERVICES AT THE CLEVELAND HALL.**—On Sunday evening last Mr. J. J. Morse delivered, in the trance state, the last of a course of four lectures at the Cleveland Hall, Cleveland-street, W., under the auspices of the British National Association of Spiritualists. About 150 persons, most of whom were ladies and gentlemen well known in the Spiritual movement, were present. Mr. Algernon Joy, who occupied the chair, read the 1st chapter of Romans, and in introducing the speaker, Mr. Morse, said that he would deliver a discourse under inspiration, which he (Mr. Joy), and Spiritualists generally, believed to be brought about by the influence of spirits. A hymn was then sung, and Mr. Morse passed under the control of his spirit guides, and offered up a prayer. The subject, as previously announced, was "The Divine Trinities, their Nature and Relations." Another hymn was sung, after which Mr. Morse, in his normal condition, said that the audience was aware that that meeting concluded the services in that hall. He considered the action of the British National Association of Spiritualists, in organising the late series of meetings, a wise course, for certainly no little good had been accomplished; and, for his own part, he felt pleased that the meetings had taken place, as they had given him an opportunity of meeting old friends, making new ones, and doing a little for the cause he had at heart. The listeners then dispersed.

#### SPIRITUALISM AND WOMEN'S RIGHTS.

AMERICAN Spiritual periodicals have for some years past contained more or less about the steps which have been taken in that country to promote the greater legal and social freedom of women, and in England it is noticeable that persons who take an interest in the one subject, frequently take an interest also in the other. Baron Holmfeld informs us that several European nations, more especially Russia, are in advance of England in allotting to women those civil rights which justice demands. In Russia, he says, husbands have no right whatever to interfere with the property of their wives, and married women can make legal contracts. Our opinion is that every living being ought to have the utmost freedom; that liberty should be curtailed only when the individual uses it to the injury of his or her neighbours; that every living soul should refuse to be governed, but at the same time have not the slightest desire to govern or infringe upon the liberty of anybody else.

Last Saturday afternoon Mr. and Mrs. William Tebb, the well-known Spiritualists, convened a meeting of Spiritualists and advocates of women's rights, at their residence, 7, Albert-terrace, Gloucester-gate, Regent's-park, N.W.

Mr. Tebb, who presided, said that they had met that evening to consider a few questions relating to women's rights. Mr. John Stuart Mill had brought the whole problem before Parliament in the year 1867, and he believed that the arguments used by Mr. Mill on that occasion had not yet been answered; in point of fact they were unanswerable. There was a measure now before the House to extend the franchise to spinsters and widows, of whom two and a half millions paid rates and taxes, yet were given no power to vote. It was too late in the day to say that women were not qualified for the franchise; they already voted at municipal elections; they served personally on school boards with success, and to the satisfaction of everybody; they were also to be found on the boards of management of many useful institutions. If they had more power in the State many evils which now exist in society could be mitigated, for there were not a few questions which could not be decided fairly and impartially by men alone; there were questions relating to property and the care of children; indeed, until very recently the law was such that a child in arms might be torn away from its mother's breast. He did not think, as some enthusiastic workers in the movement did, that they would gain this extension of the franchise in one or two years; he thought rather that several years would have to elapse, because all advances in relation to human rights had been slow in past ages, and it was the same still. Slavery died a lingering death; for it was only forty-one years ago that Englishmen owned a million slaves. Professor Tyndall had said that every new discovery, like a meteor, brought with it a line of light, casting rays towards other discoveries, and he (Mr. Tebb) thought that every act of justice done, paved the way for the speedier performance of other acts of justice. (Applause.)

Dr. Hallock remarked that in New York the right of vote by ballot was a great power, and it had been used both for and against progress. It had given prosperity, happiness, and power to thousands of Irishmen and Germans, as well as to natives of America; the result of this was that New York had been for some years governed by Irishmen, and those not of the highest morality and intelligence. Thus, in the carrying out of a great principle, the nation suffered locally in a particular instance. It seemed to him self-evident that one half of mankind should have the same rights as the other half, for if this were denied, it followed that one half of mankind was more or less under greater authority, and that *per se* was unnatural and unjust. He thought that the honourable and noble lady at the head of the English nation at least ought to have the right to express in Parliament her opinion upon women's rights and other matters. The justice of the cause they had met to advocate included the promise that it would be successful, for nothing but a lie could die, and truth was sure to live.

Miss Shaw said that the workers in the movement were not agitating in a spirit of hostility to any class; they only asked to be allowed to co-operate in an important national work. They did not wish to irritate those who thought differently, but to convince them. It was a law that every new movement should be vehemently opposed by minds of all kinds; but she believed with Mr. Jacob Bright that people never felt the strength of their cause so strongly as they did when they heard what was said against it. It was said that a woman should keep to her own sphere, that is to say, to her own house; but there man had absolute authority; as a wife and mother she was also under authority. Many women had to work hard in the world, yet found themselves unjustly hampered by their civil position. She thought female suffrage would bring in a better educated body of voters from among the trading classes. What a very common thing it was to find a bill neatly written and made out by a woman, yet signed with a clumsy blot by a man. (Laughter.)

Mr. John Cunningham said he believed that the work of the society in that parish was only to secure the elective franchise to unmarried ladies; he believed also that the whole question of

women's rights was not before the meeting; they were merely there to express their approval of Mr. Forsyth's bill, the justice and propriety of which were obvious.

Miss Downing said that the law, like the Almighty, should be no respecter of persons, therefore it should treat women in the same way that it treated men. It was said that the present Government were rather in favour of Mr. Forsyth's bill, under the impression that women were conservative. As to the fact, she thought they were in error, but from whatever motives they might help on the work, she should be very grateful to them for so doing. Those who were interested in the success of this movement were not so much those who were simply there that day, who would retire quietly to their comfortable homes—it was not their class, she repeated, which so much needed the reform, but the millions who had to work—the millions who could not be placed upon pinnacles, who could not be made into idols. In the hard-working world, wherever the women had to compete with men, the selfish element came in, and those women who had to work felt the hardship of their position in the eye of the law, for work some of them must; they could not all be made into goddesses and angels. (Laughter.) If women received justice at the hands of the law, men would not be injured.

Mr. Elioart said that there were many who did not look upon this matter as a question of right; in fact it was not admitted that the exercise of the franchise was a right even among men. In giving voting power the question was, "What is best for the State, or, in other words, the community?" and the arguments of the speakers, he thought, should be more upon the ground that the giving of votes to women would be of benefit to the State. He was not only against the suffrage for women, but manhood suffrage also, although he was a Liberal. There were plenty of idle, drunken fellows now who possessed votes, and would be much better without them.

Mr. Algernon Joy, hon. secretary of the British National Association of Spiritualists, said that Miss Downing had said that that meeting had been called to bring out the righteous, but sinners to repentance. He did not rise to speak so much against the cause they had at heart as against some of the arguments, for one bad argument would do more harm to a cause than five good ones. It had been implied by the speakers that women and men were practically the same, and he thought that that was a mistake. If two things were different they could not be called either equal or unequal—take for instance a carrot and a turnip. (Laughter.) He thought that there was a want of logic in women; he thought it unquestionable that nine out of ten of them were inferior to men in logic, and were swayed more by their feelings. Further, it was a fact that those who were governed more by their feelings than by reason, made most mistakes in life, and frequently gave decisions which were not in accordance with justice.

Mrs. Hallock said that the gentlemen who had spoken were so lukewarm that they were worse than enemies. One gentleman had brought up the question of expediency, but she did not see, supposing that she had a vote, why she should pledge herself to do her best for the State; the State could not get along without women, and women could not get along without the State, so one had no more right to demand pledges than the other. She was not going to promise to be good—women had been good long enough. (Laughter.) Bad men had votes, and now it was high time that bad women should have their turn.

Mr. Tebb then announced that a petition in favour of Mr. Forsyth's bill was lying for signature at the door, and the proceedings closed with the usual votes of thanks.

DR. MONCK has written to us that Mr. Rogers had been wrongly informed when he told the Council of the National Association that he (Dr. Monck) had always absented himself from all its public and other meetings, for he attended the *soiree* in the Co-operative Hall, and was present at the formation of the Association in Liverpool.

SPIRITUAL LITERATURE IN AUSTRALIA.—Mr. Tyerman and others have written to us about the limited supply of *The Spiritualist* newspaper in Australia. A long time ago we wrote to Mr. Terry of Melbourne, the local agent for the supply of Spiritual literature, telling him that the sending out from England of special parcels for the provinces and foreign countries was then in the hands of a monopolist, who was in the habit of taking no notice of orders sent to him from the provinces for *The Spiritualist*, and had flatly refused to enclose it with other literature to the Liverpool Psychological Society, so he had better order parcels by post direct. Mr. Terry replied that this was not necessary, for he received all he ordered; but by a later mail he wrote in haste to have them sent from *The Spiritualist* office direct by post, for his usual supply had been suddenly cut off altogether. At the present time the supply appears to be insufficient, though we have heard no home complaints of late of impediments placed in the way of supply by the dealer in question. Still, Australian and New Zealand Spiritualists should protect themselves against restrictions, and if they cannot get *The Spiritualist* through channels connected with the movement, order it through other dealers as they do our daily papers, otherwise they will be cut off from the opinions and writings of educated English Spiritualists.

## SPIRITUALISM IN DALSTON.

### FIFTH ANNIVERSARY MEETING OF THE DALSTON ASSOCIATION.

LAST Tuesday night the fifth anniversary meeting of the Dalston Association of Inquirers into Spiritualism was held at its rooms, 74, Navarino-road, Dalston, London, E. There was a crowded attendance, and among the numerous friends present were Mr. Thomas Shorter; Miss Shorter; Mr. J. J. Morse; Mr. G. R. Tapp; Dr., Mrs., and Miss Sexton; Mr. Sexton, jun.; Mrs. Corner; the Misses Caroline, Nina, and Eveline Corner; Mr. and Mrs. Bassett; Mr. R. Pomeroy Tredwen; Mr. H. Cook; Mr. Thomas Wilks; Mr., Mrs. and Miss Blyton; Mrs. Wood; Mr. R. Pearce; Mr. Lovell; and Mr. W. H. Harrison. Dr. Sexton presided.

Madame Ourry then gave a pleasing pianoforte solo, after which Mr. Tredwen gave a recitation from one of Charles Lamb's essays.

Mr. Thomas Shorter, late editor of the *Spiritual Magazine*, spoke of the good which associative action did for Spiritualism. Spiritualism he thought was spreading fast enough, so that its advocates would do well to give more time to gain a thorough understanding of its facts, philosophy, and past history. He was glad to see that the Dalston Association had a good permanent library, and he thought that Spiritualists everywhere would do good if they presented it with all the books they could.

### THE MANNERS AND CUSTOMS OF THE AMERICANS.

Mr. J. J. Morse rose, and said:—

Mr. President, fellow members, and friends of this Association: It appears to me somewhat out of place that upon such an occasion as this I should be guilty of inflicting a lecture upon you. I must place the responsibility of so doing upon the shoulders of our worthy secretary, Mr. Blyton; but I will endeavour to ward the blame from his shoulders, as well as to escape censure for myself, and, at the same time, I am sure I am consulting your feelings by being discreetly brief. I found my experiences in America to range themselves under three heads, viz., American people, American customs and American Spiritualism, each one of which subdivisions would be of itself amply sufficient to occupy your undivided attention upon one entire evening. The people are marked by a full expression of nervous restless energy, every one seeming at all times to experience pressing need of being at some other place, and intensely intent upon getting there as quickly as possible. One might almost say that the people of America are a race of speculators, or perhaps a kindlier term would be "experimentalists," and yet, undoubtedly great as is their commercial enterprise, the commerce of the United States is not in a flourishing condition.

The American people have no State Church, or national religion, to suffer under or esteem a blessing, whichever way my hearers choose, but such religion as they have is too often characterised by sonorousness and display, a fifteen-hundred-dollar parson, and a five-thousand-dollar chair, being oftener than not the facts presented. According to the theory of American institutions, the people are all equal. This is true at the polling booths, the cemetery, and the police-court; but practically the level of democracy is about as much a fact in England as in America. But this leads me to a consideration more intimately connected with the customs of the people whose dispositions I have faintly placed before you. In all the large cities and towns, caste is as plainly manifest, and as rigidly defined, as with us. It is curious to notice the almost perfect personal similarity between the upper grades of society in both countries, alike in the face, manner, and dress of the men and women as it is here in social life, where the level of democracy proves itself to be theoretical. The consideration of position is as much respected, place and its power are eagerly sought after, and handles to names, as "Professor," "Judge," "Honourable," and "Excellency." Among many of the customs which might be enumerated, and which are more or less singular and amusing, it may be mentioned that weddings often take place in the evening and nearly always at home; also various periodical anniversaries, which are duly celebrated under the style and titles of wooden, tin, silver, and golden weddings, the last occurring on the fiftieth anniversary. It is customary for the friends of the parties to present them with articles of use and value, of materials designated by the titles of the different anniversaries. The funerals are costly in the extreme. The body is clothed in a full suit of clothes, often new, and laid upon its side in a casket, coffins not being used in America. The said caskets are considerably expensive. Large sums are spent for flowers, carriages, and music, while the lot and tomb form no inconsiderable item in the affair, and in many families a funeral is not only to be deplored for the fact itself, but for the impoverishment it too often causes to follow.

Divorces are in many States easily obtained; among other reasons, "for incompatibility of temper, or such other causes as the Court deems sufficient." This is enough in all conscience for the afflicted marital victims. American social life presents three different aspects—first, housekeeping; second, board; and thirdly, hotel living. In the first, the manner is as with us; in the second, you hire a room, or set of rooms, furnished or unfurnished, in a house which is devoted to what in English parlance is known as letting lodgings, and you take your meals at any table in the house, or at a *restaurant* hard by, or at a boarding-table in another house, generally next door. This method of living will average in cost from seven dollars to fifteen a week, the servants of the houses doing all the chamber work. There is a parlour for general use.

In the last case, you select your hotel according to your means, and can board either on the American or European plan: if the first, you take your meals at the general table at so much per day; if the second, paying so much per meal. The two last are the popular and general methods of living, and, though they suit the American disposition, an Englishman misses the quietness of the family circle, with its sacred and softening influences.

In private life a very small quantity of intoxicating liquors is used, though in the cities *lager bier* saloons, whiskey bars, and rum holes abound. Politeness to ladies is quite the rule, and a lady travelling alone may be quite sure of safety, courteous attention, and assistance; our American cousins of all classes recognising women as mothers, sisters, or wives. Conversation is earnest, as a rule, and abounds with peculiarities, such as—"You bet," "I guess," "No, siree," equivalent to our—"You be sure," "I think," "Get out," and "Certainly not;" and, among other oddities, it is always "on the street," not "in," and "up town," or "down town," instead of "over," or "across." There are no "servants," they are all "helps;" no shopmen, they are all "clerks;" no shopwomen, they are all "young ladies." Working men are "operatives." The driver of a locomotive is an "engineer." A hairdresser, a "ton-sorial artist." Corn-cutters are "chiroprapist professors." Chemists are "pharmaceutists." A baker's is a "bakery;" a grocer's "a grocery;" a railway station, a "depôt." A cab is a "hack;" your luggage is "baggage;" goods are "freight." "Limbs" takes the place of "legs." Christmas is ignored, and New Year's-day almost a carnival. Silver coins are but nickel. Paper money takes the place of specie. Ice is left at your front door, like milk, in the summer. Money is spent freely, and made quickly. The poor keep poor, and the rich grow richer. The President has to pay a railway fare, like an ordinary citizen, and everybody is perfectly free—to do as he wants you to.

But there is another side to the picture, the contemplation of which fills us with astonishment and admiration. Scarcely one hundred years have passed since the minute gun at Lexington sounded the key-note of American independence; since the royal troops fell back before the continental army, and the ringing of the bell in the Independence Hall in the city of Philadelphia proclaimed the adoption of the Constitution of the United States, announcing at the same time the advent of a new Republic. Look at her now. Contrast 1775 with 1875. The progress is astonishing. Indomitable energy has gone forth, and where once was a howling waste, or rolling prairie, or hostile Indian country, are now flourishing States and popular cities, and civilisation, with her beneficent presence, watches over all. England lost a fair province, but the world has had, in consequence, a brilliant example of Republicanism. That example has its defects, as its best friends readily admit; but that it is destined to ultimately achieve the results its founders foresaw cannot be denied, and however various individual opinion in America is upon questions of commercial, political, or national morality, let but their rights, their liberties, be called into question, and North and South, East and West, realise the spirit of their national motto, "*E Pluribus Unum*"—the many in one—a motto which the predatory couriers of that enemy of liberty and progression, the Church of Rome, had better heed the meaning of in time, for Romanism is putting forth all its power to make conquests in America.

#### AMERICAN SPIRITUALISM.

The Spiritualism of America presents very many points of difference in comparison with that of England; its style and character, genius and thought, are more radical and speculative than our own. It is conceived by many of its advocates that no question is outside of its limits; politics, religion, sociology, finance, commerce, and every imaginable philosophy are broached from its platforms with a grace of oratory and power of eloquence which, if lacking in logical acuteness and rational sequence, lead an undeniable charm to those whose reasonings are not of the sectarian and practical method. The Bible, Jesus, the Young Men's Christian Association, nick-named the "Jesuits of America," and the "Young Men's Assassination Society," are in for a liberal share of criticism satire, and hard usage. Davis, Peebles, Randolph, Epes Sargent, and Edmonds, may be classed among the standard authors on the subject in America, while the *Banner of Light* and the *Religio-Philosophical Journal* are the leading weekly newspapers. The *Spiritual Magazine*, published in Memphis, Tennessee, by the Rev. Mr. Watson, gives the Christian liberal view of what we call in this country Christian Spiritualism, and tracts, pamphlets, and other literary works are circulated in abundance. The work of organisation can scarcely be said to be in a prosperous condition, and on nearly all sides there are laments for what used to be, when compared with what is. Mediums abound whose gifts are available for the building of a railway bridge, the curing of a baby, the finding of a lost purse, advising on intending matrimony, curing all diseases incidental to physical life, and the propounding of theories for the spiritual happiness and welfare of all mankind, and the delivery of lectures; but candour compels me to admit that a vast quantity of American mediumship is genuinely useful, and many of the lectures delivered through the inspirational and trance speakers are well worthy of attention and consideration. The future of American Spiritualism will, in my opinion, evidence more of a conservative tendency than has hitherto been the case. The peculiar breadth and freedom characterising its past and present

utterances, as well as the collective experiences of the whole, are being subjected to a slow and careful sifting, which, when completed, will weed out much that is undesirable, leaving the soil freer for the growth and development of those ideas of greatness and goodness with which America so peculiarly abounds, and without the presence of which American Spiritualism would have long since disintegrated. On the whole, I was well pleased with Spiritualism as a movement in the United States, and am in the full and complete hope of it recovering from its present torpor, and bursting into lusty health and activity. I fear I have already detained your patience over long, but I trust my desire to interest you with the matters I have placed before you may atone for the impropriety, if I have committed it, of straining your patience too far.

But, in conclusion, embodying the opinion I have formed alike of America, its people, customs, and Spiritualism, I am sure we must all recognise the grandeur of the country and appreciate the energy of its people, while, if we cannot assimilate many of its customs, we may at least rejoice and be grateful to them for the knowledge of that glorious philosophy of Spiritualism which we have received at their hands, feeling that therein they have amply compensated us for the political troubles consequent upon the severing of their connection with us, and the proclamation of American Independence, which was the keystone in the arch of modern Republicanism, as the advent of spirit communion at Hydesville was a declaration of Spiritual independence, which has for ever overthrown the limitations of ignorance and superstition. (Applause.)

After an interval of ten minutes Miss Sexton sang with good effect a song called "The mother I lost long ago," and Mr. Pomeroy Tredwen recited "The Bonnie Dell," which was well received.

After an amusing recitation by Mr. Ogan, a violin duet was rendered—*Si la Stanchezza (Trovatore)*—by Messrs. W. Cromarty and A. Darkin.

Mr. Frederick Sexton next gave a recitation entitled "The Sacrilegious Gamblers," after which Mr. G. Sexton, jun., sang "The Mormon," a comic song.

Mr. G. R. Tapp proposed a vote of thanks to the Chairman and friends who had contributed to the evening's amusement, which was cordially seconded by Mr. Basset, and carried with acclamation.

A vote of thanks to the secretary, Mr. Blyton, was also accorded, and the proceedings closed. Some of the refreshments had been presented to the Association by Mr. Grant, of Maidstone.

MR. ALGERNON JOY, honorary secretary to the British National Association of Spiritualists, arrived in London from America on Friday, November 19th, and was present at the Association's *soiree* on Wednesday evening last.

SOME of the American newspapers have printed a fabricated statement that Mr. Gerald Massey has become insane; a notice of the rumour has been published in the *Banner of Light*, and we have been informed of the fact by letter. There is no truth in the statement whatever. Mr. Massey is now in London, working hard at the British Museum at his forthcoming book on *The Origin of Myths*, and there is nothing whatever the matter with him.

NATIONAL ASSOCIATION WINTER MEETINGS.—At the meeting on Monday evening next, December 6th, Mr. Parkes will read a paper on Spirit Photography, which will be followed by a discussion. Any members possessing good spirit photographs are requested to bring or lend them for exhibition on the occasion. These meetings are free to all members, and to friends who enter their names for election as members.

A RECENT number of the *Evening Standard*, in commenting on the article "Shall we Import a Fakir?" which appeared in this journal, remarks that the chief objection to the plan "lies in the fact that Indian jugglers do not profess to perform their tricks by the aid of disembodied spirits." If the writer in the *Standard* had read the preceding number of *The Spiritualist*, he would have found that the fakir's belief in the agency of disembodied spirits is recorded by Jaccoliot as a no less pronounced fact than the manifestations themselves; and that all his efforts to shako that belief in the fakir proved unavailing.

THE "HARRISON TESTIMONIAL" FUND.—When testimonials in connection with Spiritualism are on foot, it is customary for the Spiritual periodicals to call attention to their objects and to their progress from week to week; but in the present instance it is not possible for us to express an opinion about a testimonial so closely related to this journal. *The Banner of Light*, in the course of a short leading article, says:—"We refer our readers to the circular which we publish in full, for particulars which will show how important have been the services which Mr. Harrison has rendered, and how large have been the sacrifices he has made. We can bear testimony to the multiplicity of his labours, and to the good sense, fidelity, and devotion to truth which he has manifested, both in his investigations and in his accounts of the same. In his management of *The Spiritualist* he has always subordinated personal interests, piques, and animosities to the good of Spiritualism. He has done this either by keeping them altogether from the notice of his readers, or by referring to them in such terms as to show that in the service of the truth he can forget himself, and think singly of what befits the dignity of the great cause he has so worthily and ably advocated."

## Poetry.

## ON A FAIR INFANT GONE TO THE WORLD OF LIGHT.

O HAPPY beauty in thy face,  
Fair dawn of the unrisen soul!  
O glimmerings of a heavenly grace  
That, like sweet sounds or odours, stole  
Into thy childish ways,  
And, as the light on water plays,  
To our amaze,  
Glanced in thy pretty gestures, shook  
A brightness on thy look;  
Deepened thy mother-seeking eyes,  
And filled thy forehead with surmise  
Of life's awakening mysteries.

But as the nightingale will long  
Fret with delay and broken note  
The ear that waits upon its song,  
Then fly the bough, and in remote  
Woodland or glen outpour  
The wealth of its melodious lore—  
To thou, before  
We heard the music of thy mind  
All its sweet coils unwind,  
Gavest heaven the hearing, and, on high,  
Rounding to perfect melody,  
Mahest glad the listeners of the sky.

O peace! We know not what shall be!  
Or that the murmur of the shell,  
Kissed by the tides of its own sea,  
To sudden joyousness will swell!  
Slow kuddling in the rose  
The soft fire of its beauty glows—  
The slow stream flows  
In broadening channel to the deep—  
Slow from its winter sleep  
Awakes the summer-longing earth—  
All lovely things and things of worth  
Pass through long travail to the birth.

So may thy childhood linger still,  
And that sweet angel in thee born  
With slow but kindly growth fulfill  
The promise of her natal morn;  
That we, once more, may trace  
With glad recovering eyes the grace  
Of thy first face,  
And call these ours, and shod the tears  
Of our undisappointed years,  
And feel in heaven a home, and know  
The fire that warmed our hearts below  
Burns still, but with transfigured glow.

S.

## Correspondence.

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

## THE TREATMENT OF MEDIUMS.

SIR,—Can you afford me space for a few observations on the subject of the treatment of our mediums?

I hear that several very promising young mediums are at present under development, and who bid fair, with proper management, to equal the best known of their predecessors. Are we to welcome these recruits with sympathy and encouragement, or are we to leave them to the tender mercies of those who hate the very name of Spiritualism?

We may doubtless acknowledge that impostors have possibly, from interested motives or for the gratification of a morbid love of notoriety, simulated various phenomena when their natural mediumistic powers have failed them. When such persons are unmistakably convicted they should be shunned by all truth-seeking investigators, not only in the interests of the public, but also for the sake of honest mediums themselves.

On the other hand, as long as our mediums conduct themselves with propriety, they should meet with the support and sympathy of all earnest Spiritualists.

I am sorry to say that, in addition to the misconduct of certain mediums, there are frequent instances of individuals attending both public and private circles who imitate the raps and movements of tables, for the express purpose of throwing ridicule upon the proceedings. Such persons, when detected, should be immediately exposed, and be quietly requested to leave the company they have thus ventured to insult.

It is lamentable to consider that some of these persons, who seem to be actuated merely by the childish desire of being thought clever, occasionally belong to what the world calls the class of gentlemen; but they ought to remember that deception, from whatever motive it may arise, is still deception.

Private mediums can generally protect themselves by being very particular as to whom they admit to their circles; public mediums are unfortunately at the mercy of those who, because they have paid their entrance fee, think they are therefore entitled to disturb and waste the time of those who are earnestly engaged in the investigation of truth.

Mediums, I should suppose, require the necessaries of life as other

people do, and when they conduct themselves with propriety, are as much entitled to the fees as are the members of any other profession.

Their calling is, from its very nature, a most arduous and trying one, and when in addition to the strain on their physical strength and nervous energy they are exposed to the scoffs, taunts, and insults of thoughtless or malevolent individuals, their case may indeed be considered as worthy of commiseration. J. JAMES.

Tottenham, November 17th.

## A PROPOSED SPIRITUALIST INSTITUTION IN MANCHESTER.

SIR,—There can be no question about the desirability of establishing in every town working centres to facilitate individual and social effort in the development of Spiritualism.

We wish now especially to direct the attention of friends in the Manchester district to our advertisement on another page of this journal, and we most earnestly appeal for their co-operation to establish a rendezvous on the principles therein mentioned.

There is room for work for all, and surely none will shirk exercise, for it is the highway to development.

The teaching of Spiritualism tends to individualise the human spirit, and individualism without socialism must sink into the result of inactivity, namely, selfishness.

We do not appeal to eighty, or to a section of society, but to every one, hoping that he or she who is likely to be most benefited thereby, will come forward to the pleasant task of unveiling truth, unfolding knowledge, and nurturing love.

We appeal very urgently for the co-operation of our sisters, without whose aid no effort to spiritualise humanity can be successful.

On behalf of the proposal committee, I am, yours truly,

ROWLAND BUXTON.

Manchester, Nov. 22nd, 1875.

## THE VISION OF THE LOTUS FLOWER.

SIR,—Mr. Jencken, speaking of the reliability of spirit communications, said of his wife, "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." May not this fact explain the origin and meaning of the Buddhist prayer, "Om mani padm om—O the jewel in the lotus," which has so puzzled Oriental scholars? We may suppose Sakya-muni, or some early Buddhist seer, during some such interior vision, making the exclamation, which has become a form of devotion to his followers. Moore, in *Lalla Rookh*, a poem professedly founded on Eastern customs and traditions, makes the peri, in contrasting earthly and heavenly flowers, say—

"But what are the fairest that ever was known,  
To the lote-tree springing by Allah's throne,  
Whose flowers have a soul in every leaf?"

And Jacob Böhme frequently speaks of the time and mystery of the lily flower. J. W. F.

127, Arlington-street, New North Road.

## REVIEWING A REVIEWER.

SIR,—Recently a highly-esteemed friend, a near relative of a titled gentleman in England, called upon me, and, in the course of conversation, made the following statement: Some years since, visiting an acquaintance, a clergyman, I think, in a small New England village, I was told that very curious phenomena took place there. "Yes, in my own house," said the man; "and to convince you of it I will call my daughter, and you shall see." The daughter was called, and putting her hands upon a table, it moved about the room. My friend, whose weight is about 200 lbs., asked the privilege of mounting this erratic piece of furniture. The request was granted, but the table moved as readily as before. My friend then asked the force—whatever it might be—addressing it as if it possessed intelligence, to tip him off. Immediately the table rose on one side so as to loosen his hold, then suddenly went up on the opposite side and lauded him squarely on the floor. Time passed away, and these persons met again. The circumstances just narrated were recalled by my friend, but the other party denied point blank that such things had taken place in his house; and this simply because Spiritualism was unpopular.

A scientific gentleman has been known to admit that certain phenomena took place in his presence; yet, after returning home and considering that such an admission might cause his sanity to be called in question, concluded that he had been mistaken.

These two statements are not made in the interest of Spiritualism especially, but rather to show the perversity of the human mind; to show a weakness, a bias, that will resort even to *falsehood* ("the vice of slaves," a delinquency revolting to every true gentleman) where a contrary course might possibly involve the support of a cause which a predetermination had tabooed.

An article on *Spiritualism* in the October number of the *British Quarterly* is from the pen of one somewhat of the class above referred to. While I acknowledge the great ability of the writer,

can see both weakness, malice, and bigotry in his statements. "Spirits called," says he, "do not speak (or write, I suppose allowable) in their native tongues, nor utter their natural sentiments, but express, in feeble English, strange interest in trivial details." Once in my own house, where three persons were receiving independent written communications from spirit friends, there came two, wholly unexpected,—one from Benj. West, in peculiar Quaker phraseology, the other in elegant, appropriate, sympathetic French, from Lamartine. "Gullible credulity" would, probably, be the explanation of our *Quarterly* critic; but you will see the reasonableness of the conclusion that the communication in French was from the celebrated French historian and poet, when I say that my father-in-law, Commander Bartlett, of the U.S. Navy, who from the spirit world had just been writing to us, was, when in Paris, a friend of Mons. Lamartine, and so greatly his admirer that he caused a bust in marble to be made of him.

Quite a worthy person in New York, whom I know, has stated to me that he has, in reply to questions written in Latin and Chinese, received through his own hands satisfactory responses written in Latin and Chinese, and yet is acquainted with neither of these languages. The questions in Latin were written by a priest, who laid his cross upon the document while it, still unwritten by the medium, was being answered from the spirit world; those in Chinese were from a Chinaman in Barton, who, through the reply, was informed of his father's death in his native land.

Again, the statement in the *Quarterly*, regarding the so-called fraud practised upon R. D. Owen, is only partially, if at all true. The writer, if he knew anything about it that would aid him in his assault upon Spiritualism, should have also known (and probably did) the other features of the affair, viz., that when investigation was entered into, the trumped-up *exposé* had every appearance of being the greatest fraud of the two, for diligent search could not at the proper time bring forth the supposititious Katie who had sworn falsely regarding her personating of this spirit, when she (a Mrs. White) was known positively to have been elsewhere. That genuine spirit materialisations took place in the presence of Mr. Owen hardly any one questions who is conversant with the experiments made by Colonel Olcott with the media who were involved in the noted Philadelphia transactions. Was there then no cheating? Probably there was occasionally. But the writer in the *Quarterly*, whilst denouncing as vulgar, profane, or iuane, the "manifestations" of modern times, very gravely speaks of "Divine Revelation," and of "The injunctions of the Decalogue." Now how were these "Divine Revelations" made? And is it not quite probable there were then some would-be-writers in a *Quarterly* (had there been a *Quarterly* in the time of Moses and the prophets) who with equal force and propriety questioned the authority of these enunciations as he, our reviewer, questions those of the present day? If our Jove of the *Quarterly* has any direct assurance from the Almighty, and can give us any positive proof of it, that the Bible closed the record of divine revelations, then I will humbly bow to his dictum; but as his assumptions are founded in a bigotry that is bleareyed, and a faith (without works) that is dead, I prefer to accept what I now get from the active spirit-world (from my mother rather than from Moses), and the daily revelations which the good Father makes to us in fruit and flowers, in the song of the bird and the bee, and in the anthem of revolving worlds.

In conclusion, let me say that if the referred-to writer in the *Quarterly* had consulted *The Apocatastacia* published in this country in 1858, and written, I believe, by a professor of the Greek language in the University of Vermont, he would have produced a much more interesting, a more valuable article, and in keeping with his own sentiments.

What says Iamblicus? (quoting from the above-named work)—"If, also, the power of the gods proceeds in pre-manifestations as far as to things inanimate, such as pebble stones, rods, pieces of wood, etc., this very thing is most admirable—because it imparts soul to things inanimate, motion to things immovable, and makes all things to partake of reason, and to be defined by the measures of intellect, though possessing no portion of reason from themselves. For as the divinity sometimes makes some stupid man to speak wisely, through which it becomes manifest to every one, that this (is) not a certain human, but a divine work; thus, also, he reveals through things deprived of knowledge, conceptions which precede all knowledge. And at the same time he declares to men that the signs which are exhibited are worthy of belief, and that they are superior to nature. Through them, also, he inserts in us wisdom." G. L. DITSON, M.D.

Albany, New York, U.S., Nov. 17th.

#### CALIGRAPHY AS A TEST OF CHARACTER.

SIR,—In the very fair and accurate report which you have afforded of the proceedings during the last meeting of the Psychological Society, you omit to mention the reply which I gave to the strictures on my paper, that it "did not state anything from which a deduction could be formed; that it brought forward no definite principle; and enunciated no general law on the subject." I fully admit the truth of this remark, but, as I stated in my reply, to fulfil those requirements, I ought to be allowed, not twenty minutes—to which the paper was limited—but at least twenty hours. In the paper itself I mentioned that "in a brief paper of this description it is necessarily impossible to lay down any particular direc-

tions for deciding on character by caligraphy, and which would require a volume, and a pretty big one, satisfactorily and safely to effect. The most indeed that I can hope to accomplish by this sort of paper is to demonstrate at least the possibility of caligraphy being applied to serve for this purpose at all."

And this latter, it appears to me, is all that a scientific society, such as the Psychological Society, has to do with. The manifestation of character by handwriting is a very interesting branch of psychology, but to attempt to teach persons how to judge of one another's character by their handwriting, is quite beyond the province of a scientific society, and to pretend to do this in one short paper would be little short of imposture. As I also stated in my paper, great caution should be used in forming an opinion of character by this means; and consequences the most serious may result from the effort being made by persons who have only a smattering of knowledge on the subject, such as a short paper might afford. On this account I did not allude to any autographs of living characters, although I have a large collection of them. Nor am I disposed to do anything to encourage a practice which no one should pursue without thoroughly preparing himself for the undertaking. GEORGE HARRIS.

Iselipps Manor, Northolt, Southall, W.,  
27th Nov., 1875.

## Provincial News.

### LIVERPOOL.

#### A FRACAS AT A SEANCE.

MR. COATES writes:—

"On Wednesday evening, the 24th inst., at one of our usual seances, held for materialisations at the 'Spiritual Centre,' Russell-street, a number of Spiritualists and others assembled to witness the usual 'materialised form' and other so-called phenomena witnessed at these seances. Mr. Egan Egerton was the medium. At a previous seance the sitters observed the form of a 'lovely-looking female'—to use the language of one of our local daily papers. Mr. Lamont secured the medium with tape to the chair, and the chair was fastened with a screw to the floor. The sitters then bleuded their voices in sweet song to increase the harmony. Presently they were favoured with lights, small, but sufficient to attract attention; finally, after a little delay, the sitters were able to descry something more definite—the growing outline of a form of a beautiful spirit-face, with a lovely gauze veil drooping from the head; these were exposed to view by the spirit-light, which soon illuminated one cheek and then the other. The head bowed towards the circle, and the light flitted about; every one seemed perfectly satisfied, even giving vent to audible expressions of pleasure. Mr. J. Lamont did not, however, agree with the rest; he had kept his ears open, and heard the medium operating in the cabinet; at this juncture he sprang forward, seized Mr. Egerton, and called for a light, which, when obtained, revealed Mr. Lamont holding Mr. Egerton fast. The latter stood fairly trapped, with a mask, to which were attached several yards of muslin, in his hand. He was permitted to retire, and Mr. Lamont, I believe, holds the wonderful mask. I have been shown some of the 'spirit-drapery.' Before leaving, Mr. Egerton made some strange statements—namely, that he was urged to take his present course by some 'prominent Spiritualists,'(?) and that certain private mediums in town were adopting the same means to deceive that he had done. I must not forget to state that I have not heard the medium's version, and if the statements in this report are false, I sincerely hope they will be made known by the parties interested as soon as possible."

The *Liverpool Courier*, in its report, makes the following statement:—

The medium, on being taxed with imposture, merely murmured, "Well, well," and finally, overwhelmed and estranged at their own foolishness, the audience dispersed in disgust. Before leaving, the "medium" exonerated the proprietor of the establishment from all knowledge of or complicity in this trick, although he confessed that others, prominent local Spiritualists, were aware of it, and actually induced him to commit the imposture, and also that acts of simulation were invariably practised by professing mediums.

Mr. Lamont has sent us the following account of the seance:—  
199, London-road, Liverpool, Nov. 27, 1875.

To the Editor of "The Spiritualist."

SIR,—As you will no doubt hear something from other sources of the exposure of Egerton, I beg to say that the account furnished by the *Liverpool Courier* is so garbled and coloured that almost the only accurate part of it is the broad fact of the discovery of the fraud. There was no exclamation of delight, nor, indeed, any expression of opinion by the audience, except the simple question asked by one or two individuals, "Do you see that?" The whole of the article in the *Courier* has been supplied—not by an eye-witness—but by parties who are well known to the Spiritualists of Liverpool, and have made the most of an occurrence, bad in itself, no doubt, but furnishing no justification for the insertion of an article, the conclusions of which are quite in keeping with the details of the *exposé*.

Now for the facts. It is well known that Egerton was a medium of considerable power: as to his general characteristics I say nothing here. About eighteen months ago it was rumoured that his mediumship had in a great measure left him, and nothing much was heard of him till a few weeks ago, when he made proposals to give a series of *seances* for a few Spiritualists who have formed a society, limited to thirty members, for the purpose of investigating physical phenomena. The result of this proposal was that three or four of the members of the said society went to one of the ordinary *seances*. These were given by Egerton, at Mr. Wilson's house, at a charge of one shilling each sitter. Friends came with the intention of observing the nature of the manifestations, I was informed that on the previous Wednesday evening the first attempt at materialisation was made; only five persons were present, and I was informed that they were not satisfied. Here permit me to say that I think rope-tying should be discarded, strong thread or fine tape being far superior. In the case at present under consideration I used fine tape, and fastened the medium in such a fashion as to render it possible for him to unfasten, but not to fasten himself again. The policy of this course, I apprehend, will be obvious to every one. Had the fraud not been discovered, the fact of the medium being loose would have of course rendered the character of the manifestations valueless; but in this case I was so satisfied of gross fraud that I had no hesitation in acting as I did, the result being the seizure of Egerton with a mask, to which was attached a quantity of muslin. He was at this time loose, standing at the outer edge of the curtain forming the cabinet, holding the mask in his left hand, evidently preparing to apply the phosphorus with the right.

I do not feel disposed to begin moralising on this—another discovery of fraud; but I feel sure that there is far less imposture in connection with this subject than even Spiritualists think. The frequent exposures prove that in the present day any systematic attempt to deceive will soon be out short.

I would further urge the duty of those who are in the possession of the knowledge which Spiritualists lay claim to, to practice that unbounded charity which all exalted spirits teach in the case of those whose moral sensibilities are so far blunted as to permit them to prostitute mind and body in connection with the most sacred feelings of our nature for the acquisition of filthy lucre. But even these have a claim on us, and if progress is a law of God in nature, let us see to it that we do not at least retard it; but while with unsparring hand exposing crime, let us bear in mind that the victim is a child of our common Father. I must ask pardon for this digression, or conclusion, rather—feeling that I am assuming a position to which I lay no claim, viz., that of a teacher of morals. The foregoing fact serves to teach a practical lesson, viz., that we must keep our eyes and ears open, especially when money is the prime motive in bringing the medium before the public. Another lesson we learn is to value the more those who can say, in the midst of abundant labours—"We covet no man's silver or gold."

JOHN LAMONT.

Recent exposures in America, France, and England, show that among powerful physical mediums, and the spirits who surround them, are some who are neither conspicuous for truth nor for honesty, in accordance, perhaps, with the general law that "the lower the spirit the greater is its control over common matter." Several dissensions in Spiritualism, if traced to their roots, will be found to have originated in untruthful stories invented and circulated by the lowest and not the better class of physical mediums. All who repeat inventions coming from such sources ought to be held as responsible for them as if they had manufactured the untruths themselves. Further, general experience is now convincing Spiritualists that in order to protect the movement from the effects of imposture and false charges by such persons as the Holmeses, Buguet, and Egerton, few manifestations should be publicly recorded in which the reliability of the medium forms any element in proof of their reality; the evidence must be altogether independent of anything the mediums may say or do, and should be attested by two or three honourable witnesses at the same time.

The fact must not be overlooked that there are low spirits who will help mediums in imposture; who have the power of freeing them from bonds, and of carrying masks and all kinds of things into a cabinet in the middle of a *seance*, just as they sometimes bring fruit and flowers to circles. Further, they can keep their mediums under mesmeric influence for days, so that when to casual observers they are in their normal condition, and responsible for their actions, they are as much under the supreme control of an outside power as was Mr. Redman's mesmeric sensitive during the experiments at the recent meeting of the Brixton Psychological Society. A materialisation medium ought always to refuse to sit except under test conditions applied by competent men, so that if they should be freed during the *seance*, or supplied with masks, it shall manifestly have been done by some power not their own.

#### NEWCASTLE-ON-TYNE.

A CONTINUATION of the plan of holding the *seances* at the rooms of the Spiritualist Society, Weir's-court, for physical phenomena in the light, meets with varied success. On the evening of Thursday, last week, with Miss Fairlamb as the medium, no results were obtained; but on Sunday evening last both Misses Wood and Fair-

lamb were present, seated outside, and some distance from the cabinet; they were visible to all in a low light. After sitting and singing for an hour or more the company present were rewarded for their patience by seeing a cardboard tube come flying out of the cabinet, and hitting one of them full in the face. Then a tambourine came out, and finally a chair was thrown over the heads of the mediums into the centre of the circle. All this was done in a minute.

#### SUNDERLAND.

A SOCIETY for the investigation of Spiritual phenomena has just been formed here, and consists of at present about a dozen members. It holds its meetings at the house of Mr. J. Rutherford, in Salem-street South, at which place its first *seance* was held on Tuesday, 23rd, when Mr. Rhodes attended as a developing medium. It proved so far a success that two gentlemen showed medial powers, one very strongly so. Some minor physical phenomena occurred. The members are anxious to obtain the assistance of other local mediums. The inquirers present consisted of some of the most influential gentlemen in the town, including two solicitors, a member of the press, Mr. Morgan, a well-known mesmerist, and other gentlemen of intelligence. They desire to go thoroughly into the investigation, and form a society on a good basis as soon as possible. As their numbers increase they wish to take premises of their own, so as to relieve Mr. Rutherford, to whom they feel much indebted.

#### SOUTHAMPTON.

##### MARVELLOUS MANIFESTATIONS IN THE LIGHT.

THE marvellous manifestations through Dr. Monck's mediumship are creating as great a stir in Southampton as they did in the Isle of Wight, and the local newspapers, including the *Southampton Observer*, the *Southampton Times*, the *Hampshire Advertiser*, and the *Hampshire Independent* contain fair reports of them. One of the *seances* was held at the house of Mr. Charles Cox, the editor of the *Southampton Times*, and among the witnesses were Mr. Alderman Payne, Mr. Councillor Miller, Mr. Cooksey, J.P., Mr. Councillor Cleveland, and Dr. Palk. There was no concealed machinery in one, at least, of the musical instruments, for the town crier lent his great bell to be performed upon by the spirits.

We have received the following letter on the subject:—

To the Editor of "The Spiritualist."

SIR,—Dr. Monck has been holding *seances* in Southampton the last few days. He has been most successful, and staggered, if not convinced, some of the shrewdest men of business in the place, including lawyers, physicians, merchants, editors, and several aldermen, all of them first-class men, holding positions of considerable influence in this town. Everybody seems bewildered, as the tests on which Dr. Monck has taken care to insist have been so strict and complete that there has been left no loophole for the usual inane theories of trickery. Once or twice his *seances* have been comparative failures, but that is only saying that they are genuine, and that he cannot produce or command phenomena at will.

My own experiences with him have been so astounding that I cannot find words to describe them. As soon as he entered my house and sat at the supper table the marvels began. A vase of flowers stood in the middle of the table. One of these flowers perpetually waved to and fro, backwards and forwards, as though an unseen hand were manipulating it, and all the other flowers were perfectly still. A dinner napkin glided off the table before our astonished eyes. We saw it on the floor. Next moment half-a-dozen of us searched for it in vain. The instant we had ceased the search it was put in my little daughter's hand by a hand that felt, she said, "as cold as death." The names of some of our deceased friends were given by the raps. Some of these names being French were difficult for an Englishman to spell or even pronounce, yet were they correctly given. All this and much more occurred while Dr. Monck sat quietly using his knife and fork, on "gastro-nomic feats intent."

Most of my sittings with him have been in the light, when raps have come at request, under all our hands on a table fifteen feet long, and on a bookcase twenty feet distant from him. A letter has been placed under the table, picked up instantly by an unseen hand, and placed in the hand of a non-Spiritualist. The same letter was placed on the floor again, when it rose up, went to its owner, who sat opposite the medium and fully seven feet from him, and fell on her dress. The letter was distinctly seen to be surrounded with a beautiful luminous halo. The name of a lady (a total stranger to Dr. Monck) and that of her deceased husband were rapped out, also a message from the latter, alluding to a great error he had made regarding her in his will, and for which he begged forgiveness, and refused to be content till he obtained it. He also conversed with her on strictly private matters, and gave her most sound and timely counsels thereon. The lady is a non-Spiritualist and had never before attended a *seance*. She declares that the communications were in just her husband's own familiar language. He mentioned a visit he had paid with her to Ryde Pier, and gave the name of a friend who had accompanied them. At our request we were touched by hands. My little daughter, sitting at a side of the table away from Dr. Monck,

exclaimed that she was being grasped and pulled, and we saw her chair, and another lady's, who sat at another side of the table, opposite the medium, pulled back some distance repeatedly. One lady's dress was powerfully pulled both before, at the side, and behind her.

We now sat in a semicircle around the fire. The manifestations followed us. It was a fine test, for the medium was fully in our view, every part of his body. My wife and family had recently been to the seaside. They were correctly told the name of the town where they went on a trip; that their carriage, unlike the others, had an awning above it, that a lady had sustained an injury to her thigh in a certain way, and that two of my wife's friends, on reaching their home, and finding they had mislaid the door-key, had to get in at the window. My son was told that at a certain place he had thrown cudgels at sticks with cocoa-nuts perched on top, and had won one of them, and that on arriving at their destination they had found the door locked, and on retracing their steps up a stoop hill, my daughter had been helped up hill by holding her brother's coat-tails. They were told that on a particular day they had been to an aquarium, and on another occasion had witnessed the feats of the "performing fleas" that were harnessed to a minute coach. A lady was told she had recently been a sea voyage, suffered from the *mal de mer*, visited Jersey, slept in a particular hotel, and that more recently she had declined an invite to take another sea voyage, the private reason being also given for the refusal. The medium gave the name of a person who had had a private interview with her, and the subject of their confidential conversation together. He saw and correctly described her mother's spirit, and that of another relative who had died abroad, and so on, almost *ad infinitum*. It is utterly impossible Dr. Monck could have known any of these facts beforehand. It could not be "thought-reading," for we had forgotten many circumstances named.

The physical phenomena in the light were likewise extraordinary. A pile of heavy books has been lifted several inches off the table at the window; a watch has been similarly raised and carried some distance over the table, while one of our pocket-handkerchiefs has been repeatedly raised in like manner. We all put our hands on it, and felt a living hand underneath it. While one was feeling this, Dr. Monck left the table, and stood away while we lifted the handkerchief and examined it at the table at his request to see if there were any machinery there to account for it. Of course nothing was found.

During the occurrence of all the phenomena recorded in this letter, Dr. Monck sat with his hands in full view, and without movement. Some of us looked under the table several times, but the phenomena continued all the same. From the beginning of the *seance* the three gas jets were burning brilliantly, being turned full on. A more satisfactory test *seance* it was impossible to have. And we have had many such with Dr. Monck, each one presenting various new features of interest. Our newspapers are teeming with reports of Dr. Monck's *seances*. Public attention has been aroused, and great good is, I believe, resulting. A. GRICOURT.

107, High-street, Southampton, Nev. 29th, 1875.

THE Royal Society has this year presented its Royal Medal to Mr. William Crookes for his discoveries in physical science.

MR. MORSE IN THE PROVINCES.—Mr. Morse leaves town on Monday next for a three nights' engagement in Birmingham. The meetings will be held in the Temperance Hall on the evenings of Tuesday, Wednesday, and Thursday, the 6th, 7th, and 8th of December. The proceedings will commence at eight in the evening on Tuesday and Wednesday. On Thursday evening they will begin at 6.30, on which occasion a tea and social meeting will be given, at which Mr. Morse will narrate some of his American experiences. The above meetings have been specially arranged, and are receiving the assistance of the Birmingham Spiritualists' Institute. Towards the end of the present month Mr. Morse will leave London on a lecturing tour in the provinces. Early applications for his services are requested; all letters to be addressed to him at Warwick-cottage, Old Ford-road, Bow, E., London.

CURED BY DR. J. R. NEWTON.—"To the Editor of the *Banner of Light*.—Sir,—For the sake of humanity be pleased to insert in your valuable paper the following wonderful cure made through the means of mesmerised letters, by Dr. J. R. Newton, of California. I had what is called a slow ulcer on my ankle for three years, and had four different doctors to attend it; no cure or relief; varicose veins on my leg for many years, and at times they would be very large; also the gout in both great toes, which I have been subject to for the last sixteen years. The gout I consider the worst of all diseases the human frame is subject to. My father was a martyr to it for some forty-five years. Some months ago I wrote to Dr. J. R. Newton, of California, stating my age and disease. I received a mesmerised letter in about ten days—no medicine. I was cured in a few weeks of the ulcer, varicose veins, and—what the medical faculty of Europe cannot do—of the "gout," so that I can walk two or three miles from home. Sufferers from the gout, lose no time in sending to Dr. J. R. Newton for relief.—THOMAS RUDDEBORTN, Fontana, Miami Co., Kan., Oct. 21st, 1875. P.S.—I am well known as a resident of this place for the last five years: also my long illness is known to the public.—T. R."

#### THE INVESTIGATION OF SPIRITUALISM AT ST. PETERSBURG UNIVERSITY.

M. AKSAKOF informs us that the Scientific Committee of the St. Petersburg University, has begun to get deeply interested in the phenomena of Spiritualism, and he has asked Mr. Charles Blackburn to take steps to induce the Davenport Brothers, who were a few days ago in Italy, to visit St. Petersburg; without delay. Prince Wittgenstein writes that the funds for bringing mediums to St. Petersburg have been recently considerably increased.

If the committee is fair enough to publicly admit the facts so far as it has witnessed them up to the present moment, that would do much to abolish the reluctance on the part of mediums to go to Russia, for the doings and sayings of scientific men and learned bodies in the past in relation to phenomena they have witnessed, have destroyed all respect for a proportion of them among Spiritualists.

Lastly, we would urge American and Russian Spiritualists to exert themselves to induce Dr. Slade, who is about the best test medium in America, to sit for the St. Petersburg committee. It is better to go to much expense in getting one thoroughly good medium, than six weak ones.

#### EXPERIMENTS IN MESMERISM.

NOTHING is more wanted at the present time than the familiarising of experienced Spiritualists with the phenomena of mesmerism, for every one of us ought to know, from personal observation, how helplessly a sensitive may act under the control of a mesmerist, while his eyes are open, while he is walking about, and to all appearance has all his faculties under his own control. The question whether powerful physical mediums are at any time responsible for their acts, cannot be decided without a full and close examination of analogous phenomena in mesmerism. It is to be hoped that the Winter Meetings Committee of the National Association of Spiritualists will arrange for experimental lectures on this subject, at 38, Great Russell-street. Messrs. Redman, Sheldon Chadwick, and other mesmerists, might be engaged to attend and to bring their sensitives and clairvoyants with them.

The Winter Meetings Committee recently passed the following resolutions:—

That Spiritualists who have had large experience of physical mediumship in their own families, be invited to give the results of their observations, especially on the following points:—

1. The conditions favouring manifestations, both as regards the medium and his surroundings.
2. The identity of the spirits or other intelligences manifesting.
3. Are the chief spirits who produce physical manifestations drawn to the mediums by affection, or otherwise?
4. The reliability of the communications given.
5. The responsibility of the medium when not apparently under control.
6. The effect upon the medium of the development of mediumship.
7. Any other facts affecting the question.

THE Royal Institution session begins directly after Christmas. Among the lecturers are Lord Lindsay, Mr. William Crookes, Professor Tyndall, Professor Huxley, and Earl Stanhope. The programme includes a more interesting range of subjects and speakers than was the case last season.

## NATIONAL ASSOCIATION BAZAAR.

**A** SALE of the Articles left from the Association's Bazaar, in May will be commenced at 33, 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.

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

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

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

From the large circulation thus secured, it will be a

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

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

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

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**FOOTFALLS ON THE BOUNDARY OF ANOTHER WORLD**, by Robert Dale Owen. An excellent book of absorbing interest, replete with well authenticated narratives, describing manifestations produced by spirits. 7s. 6d.

**REPORT ON SPIRITUALISM**, by the Committee of the Dialectical Society. This committee consisted of literary, scientific, and other professional men who investigated Spiritualism for two years without engaging the services of any professional medium, after which they published the report. Original edition, 15s.; moderately abridged edition, 6s.

**RESEARCHES IN THE PHENOMENA OF SPIRITUALISM**, by William Crookes, F.R.S. The best work ever published to scientifically demonstrate the reality of some of the physical phenomena of Spiritualism. 6s.

**MIRACLES AND MODERN SPIRITUALISM**, by Alfred Russel Wallace, F.R.G.S. This book contains a masterly argument in reply to Hume's "Essay on Miracles." It also records a large number of interesting spiritual manifestations, and contains some of the personal experiences of Mr. Wallace. 6s.

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

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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

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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.

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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.

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**PARIS.**—Parisian readers of *The Spiritualist* may obtain it of Mme. Ve. Denax, Titulaire du Kiosque, 246, Boulevard des Capucines, Paris.

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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 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 Kislingsbury, 38, Great Russell-street, London, W.C.

LIST OF SUBSCRIPTIONS TO NOVEMBER 15TH,

Table listing names and subscription amounts, including Mr. Martin R. Smith, Mr. Charles Blackburn, Mr. J. N. T. Martheze, etc.

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