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GENERAL PROGRAMME.

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Thursday, November 4.—First Session of Conference, 3 p.m. Second Session, 7.30.

Friday, November 5.—Third and Fourth Sessions at same hours.

SUBJECTS FOR PAPERS.

1. The Moral Responsibility of Physical Mediums.
2. The Importance of the dissemination of Spiritualism as a Religious Influence.
3. Healing Mediumship.
4. Reincarnation; the theories it involves, and the evidence in support of it.
5. The unreliability of Spirit-communications, and how far this arises from ignorance, carelessness, or deception.
6. The British National Association of Spiritualists—its objects and interests.
7. Popular errors with regard to Spiritualism.

Other papers on kindred topics are also invited.

All essays to be sent in to the Secretary, 38, Great Russell-street, W.C., not later than Saturday, October 30.

Admission to Conference, Free, by Tickets, to be had on application to the Secretary.
All Spiritualists and inquirers are invited to take part in the conference. Further particulars in future advertisements.

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

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"THE SPIRITUALIST" NEWSPAPER:

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

PUBLISHED WEEKLY, PRICE TWOPENCE.

ESTABLISHED IN 1869.

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

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

FORBIDDEN SUBJECTS.

COMPLAINTS from correspondents about any of the contents of this journal are of extremely rare occurrence, but now and then an isolated note from one or other of its readers contains the remark that the subject of such and such an article is not connected with Spiritualism; such criticisms invariably are to the effect that the range taken in these pages is too broad, and never that it is too narrow.

A little while ago it was said that the subject of the origin of the human spirit and of the creation and development of this earth, were not matters in any way connected with Spiritualism. In the belief that the first part of this objection stands self-refuted, it may be remarked about the remainder that all the great sacred books connected with the chief religions of the earth contain accounts of the origin of man and of the creation of the world, as if such subjects were inseparably connected with religion. Further, the accounts thus handed down in ancient traditions are all irreconcilable with the established truths of modern science, and could never have obtained any hold upon the minds of men had they been first mooted in more intellectual times. Therefore it may be considered to be good for our movement to show that at least one religious body, such as we Spiritualists claim to be, not only admits the immortality of man, and undertakes to prove it in a rational manner, but at the same time, instead of opposing or looking coldly upon science—for science is but exact knowledge as distinguished from unreliable opinion—is able and willing to consider, with just as much freedom as any of the philosophers of the day, any problems connected with the realms of nature. In short, Spiritualists are in no way afraid of free discussion or of truth.

The occasional attention given in these pages to the subject of woman's rights has also been cited as having nothing to do with Spiritualism. If the human spirit passes through its first stages of development in this material world, and if that development may be accelerated or retarded by surrounding conditions, surely anything which affects the welfare of women, who are engaged in training such large numbers of young embodied spirits, at the outset and most susceptible portion of their career, must be intimately connected with Spiritualism. If the young plant is not well cared for, how can it grow roses in perfection? If the laws or the customs of society impose disabilities upon a large section of the human race, not only will suffering be thereby caused in this world, but the consequences will be felt in the world hereafter. Some savages, after going through the marriage ceremony, take their wives home and give them a good beating about their heads with clubs, thereby letting them know that they possess lords and masters indeed. Although this state of things does not prevail at present in England, such trifling operations as

kicking a woman about the head with a pair of hob-nailed boots are of tolerably frequent occurrence, and in the eye of the law are of a somewhat less serious nature than the stealing a raw turnip by a starving charity boy. Until the Married Women's Property Act was passed, the laws on this subject amounted to nothing more nor less than sheer endorsement of dishonesty, and even at the present time it is only among the more honourable sections of society that the property of married women is secured to the rightful owners. Uneducated and narrow-minded parents exercise a powerful influence in crushing down the free-thought and healthy aspirations of their children, and when children have been forcibly trained for sixteen or seventeen years in narrow grooves of thought, they can scarcely ever recover mental freedom or average intelligence afterwards, and are thus even more injured by the ignorance of their parents than certain savages injure their offspring by flattening their infant heads between boards. The latter operation produces merely a physical deformity, but the former is one which, for a time at least, will endure also in the spirit-world. Vital questions such as those relating to the "distribution of wealth"—or in other words, "the means of subsistence"—questions which occupied most of the attention during life of Mr. John Stuart Mill, are also intimately connected with Spiritualism, for if those laws which by means of legal delays, impediments, and expenses, prevent land from being bought and sold like other property, bring the great bulk of the means of subsistence away from those who labour into the possession of those who labour not, how can many spirits be properly developed on the material plane? If the roots of a large number of plants be starved, how can beautiful flowers be the result? A healthy Spiritualism can exist only in harmony with a healthy materialism, the higher plane of existence resting symmetrically and harmoniously on the lower. If a child be deprived of proper food, and air, and other necessities, so that it lives continually in an atmosphere of pain, how can the mind, worried by all these sufferings, be ready to receive those ideas which good teachers of heaven or earth would impress upon it? During the pain of the physical body the mind is not in the best condition to receive or carry out new ideas. Theologians may speak of the human body as "vile," because they comprehend but little of its marvellous mechanism, and would be all the better for six months' education under intelligent instructors at Guy's Hospital; some fanatical devotees more ignorantly still lacerate their bodies, thinking they are doing service to God by treating in that manner the wondrous mechanism He has placed in their charge. The fundamental ideas of the inherent wickedness of matter, are probably dark legacies handed down to the present generation by ignorant forefathers; very likely matter and spirit are inseparable in all stages of existence, and probably man has no more right to condemn one at the expense of the other, than he would have did he condemn and abuse his right arm at the expense of his left.

If those benefactors of the race who by self-sacrifice are advancing the happiness of mankind, by promoting education, scientific research, and the freedom of women, find they get a little kindly recognition among Spiritualists all the time that they are condemned by the more orthodox, such a line of action tends to benefit our movement and to bring into it supporters worth having.

SPIRIT PEOPLE.

From last Saturday's "Figaro."

Most persons possessed of any intellectual grip are familiar with the phraseology of Spiritualism, and have some notion of the kind of phenomena vouched for by spirit cultivators. Seances, light and dark, are as common almost as prayer-meetings, and of so-called mediumistic manifestations there is no end. Spirit lights, spirit faces, and spirit hands are constantly seen, on paper at all events; but, curiously enough, spirit feet seem conspicuous by their absence, and there is no evidence to prove that spirits are in some respects better off than cherubs, or that they can adopt the position which mortals ordinarily assume when they happen to be tired of standing.

It is not our intention, in the present article, either to plead for or to fulminate against the claims of Spiritualism; we merely wish to place before our readers some of the very remarkable statements made by Mr. W. H. Harrison,* in a little volume entitled *Spirit People*, and purporting to give a scientifically accurate description of manifestations recently produced by spirits, and simultaneously witnessed by the author and other observers in London.

At the outset of his booklet Mr. Harrison disclaims any intention of proselyting, or forcing his opinions down non-spiritualistic throats, and it is only fair to admit that the succeeding pages are remarkably free from argument and deduction, albeit bristling with assertions of the most dumfounding nature.

Most of the manifestations recorded in *Spirit People* took place either at the house of Mrs. Mary Marshall, the younger, or at Fleetwood House, Bockingham, Kent, the residence of Mr. Cromwell Varley, the Atlantic cable electrician. The *dramatis persone* varied somewhat, but included Mesdames Marshall, Varley, C. Anderson, Houghton, and other mediumistic ladies; Messrs. Home, Varley, Marshall, Tapp, Herne, and Cook; the spirits of John King and Katie King, and Rogor Bacon, and a particularly objectionable spirit who, on one occasion, after amusing himself at his cultivators' expense, was unkind enough to tell them that they were fools and asses for their pains.

To the well-ordered mind it is distressing to find that spirits are capable of making execrable puns and singing bad rhymes to worse tunes; while the statement that John King once recommended an ailing mortal to take a small bottle of Guinness's stout every day at dinner, cannot but create distrust in the total-abstainer's breast, however valuable it may be as a trade advertisement. But the uncomfortable feeling excited in each of these cases will be changed into pity when the full force of John King's explanation is realised. "Look here, Harrison! I have been put to do this work of convincing mortals for a certain number of years to work out my own salvation, and, as I have to do it, I think it as well to make myself jolly over it."

Spirits appear to exhibit journalistic preferences which are reasonable enough, and very creditable to spiritualistic discrimination. Thus a spirit of Mr. Harrison's acquaintance deliberately refused to give the name of the sister-in-law of the editor of the *Engineer*, a newspaper much too inflexibly mechanical for spirit patronage; while another spirit kept on the best of terms with Mr. Harrison while that gentleman was engaged on the literary staff of the congenial *Daily Telegraph*. It is, indeed, an open question whether the supernatural gush, observable in some journals, is not due to the guiding influence of ardent spirits—we mean, of course, spirits who throw their whole energy into the work they undertake.

Mr. Harrison's disclosures anent spirit lights are very disappointing. He describes some, which he saw, as being eighteen inches long, as large as a shilling at one end, and tapering off to a fine tail at the other. He further tells us that some were straight and some were curved, and that all of them were in rapid motion. But he gives us no information as to their colour, their brilliancy, or their adaptability for purposes of household illumination and street lighting. He makes some amends, however, by telling us that John King has beautifully scented breath, due possibly to the absence of teeth, and of the stomacic and pulmonary arrangements whose decay often makes non-spiritualised breath unheavenly.

In the course of his mediumistic experiences Mr. Harrison fell in with a Mr. Herne, whom he describes as a promising medium of nineteen or twenty years of age, who says that he sees spirits dressed in flowing robes, and engaged for the most part in the not very hard labour of showering down flowers

* The Spiritualistic Library. No. 1. *Spirit People*: a scientifically accurate description of manifestations recently produced by spirits, and simultaneously witnessed by the author and other observers in London. By William H. Harrison. London: W. H. Harrison, *Spiritualist Newspaper*. Branch Office, 38, Great Russell-street. 1875.

upon favoured mediums. Mr. Herno's chief advantage, however, in going through life lies in his alleged power of seeing "coloured auras" round all the people he meets, and is thus able to discriminate into good, bad, and indifferent. Groeu he does not like, for it implies something bad in the person; but ladies of strong mental enterprise will be delighted to hear that blue is symbolical of wisdom; while it is only right that erotic beings should be told that red means love.

By far the most exacting statement made by Mr. Harrison has to do with Mr. Home, who is described as having, when in the trance state, walked up to one of the fireplaces in Fleetwood House, plunged his bare hand into the burning coals, and, after feeling about for some time, brought out a lump about the size of a cricket ball, and returned to his seat at the table holding the coal in the middle of his bare hand, palm uppermost, over the centre of the table, and within a few inches of Mr. Harrison's eyes. The coal, it is stated, was so hot down to the level where it touched Mr. Home's hand, that the light reflected from the surface of the skin made the skin itself appear to be incandescent in places. In a few minutes the coal grew black, and, upon Mr. Home's remarking, "You may touch it if you like," a gentleman present put his hand on it, but drew back with the exclamation, "By Jove, it is hot!" All this is passing strange, and demands more faith than many persons will be inclined to give it, in spite of Mr. Home's explanation that all the time the coal was in his hand the spirits were sending a stream of some force down his hand and arm to counteract the influence of the heat, and that if the flow of this stream had stopped for an instant, the coal would have been in a position to do its duty.

Raps form the Spiritualist's alphabet, and it is therefore interesting, though perhaps a little puzzling, to be assured by John King that spirits have two ways of producing raps, and that they manufacture them ordinarily by gathering some of the aura surrounding the medium, moulding it in their hands as if it were clay, and throwing it down like a ball upon the table, where it makes an explosive noise. The excellent authority above-mentioned does not divulge the other method of causing raps, but he is good enough to mention that when tables are lifted it is generally by the agency of spirits outside and above the house, and that when a table tilts more from one side than another it shows that there is an excess of power on that side—a statement which we are not disposed to question.

On one occasion Mr. Harrison tried to inveigle the spirits into manifesting themselves by the light of an ingeniously constructed lantern, which he had prepared for their special benefit, and which gave out blue religious rays "incapable of producing a tithe of the molecular disturbance" white light is guilty of. This lamp was duly lit, and soon great shadows were seen moving over the walls of the blue illuminated room. This was regarded as a favourable omen, and success seemed imminent, when Mr. Harrison, chancing to look round, saw an inquisitive cat investigating his lantern with the most unreserved devotion, and rapturously rubbing herself against its illuminative side. She misrepresented the spirits.

The other aspects of Spiritualism set forth in *Spirit People* are, most of them, equally remarkable with those we have touched upon, but for their exposition we must refer our readers to the little volume itself.

THE LATE CAPTAIN HUDSON.

In our last issue we announced the death of this well-known and respected inhabitant. At the request of a number of his friends and admirers, we append the following respecting him:—

Captain Hudson was born April 11, 1807, at Sunderland, in the county of Durham. His father, who commenced life as a waterman on the river Wear, was successful in his early speculations, and soon became possessed of a competency. When Henry, afterwards Captain Hudson, was only three years old, his father having become a partner with Messrs. Bonner and Grimshaw, in their collieries, near Chesterfield, removed to that place. The colliery speculations turned out most unfortunate—one pit took fire; in another there was an explosion of fire-damp, which killed 32 persons. In three months Mr. Hudson lost £15,000. The family again retired to Sunderland, where its head set up in business as a ship-chandler. At eleven years of age, Henry Hudson was sent to sea in one of his father's ships, which at that time was commanded by Henry's eldest brother. Having spent two years at sea, he returned to his parents, who had now gone to reside at Blyth. Here the Captain remained twelve months, going to school and indulging in pranks as a sailor boy of a brave and daring spirit might be

supposed to do; playing on a justice clerk who had taken up the work of education rather from compulsion than choice. This probation ended, we find young Hudson for the next two years at Crosser Colliery, having the management and control of a steam engine. At the expiration of this term he was indentured to a ship-builder, in whose establishment he served an apprenticeship of four years. As soon as his indentures were served he went again to sea, and in a short time he became master of one of his father's vessels. Subsequently he commanded several large ships in the North American trade. He was the first master mariner who sailed his ship on total abstinence principles. In the spring of 1837 he left Hartlepool in the *Hartlepool*, having on board a whole crew of pledged abstainers. On his arrival at Montreal, the place of his destination, the friends of temperance in that city presented him with a silver medal in commemoration of this event.

The Captain has left behind him a very voluminous narrative of his life during the time he was at sea. This narrative, said the Rev. Dr. Moore (when preaching the Captain's funeral sermon on Sunday evening last) forcibly impressed him with three things: 1. The readiness with which the Captain availed himself of every opportunity for usefulness; 2. The effectual way in which he seemed to stir up Christian people at the various ports he visited; 3. The persistency with which he advocated the cause of total abstinence. In 1839 Mr. Hudson was appointed sailors' missionary at Liverpool. The inadequacy of his stipend to meet the demands of a large family was the cause of his retirement at the end of three years from this post, which he filled with credit to himself and advantage to the society under whose auspices he laboured.

From 1845 to a comparatively short period before his death, he espoused the vocation of public lecturer on Mesmerism, Electricity, and Spiritualism. Although the rev. gentleman who preached his funeral sermon passed over this part of Mr. Hudson's career with a silence which would lay him open to the charge of being a rationalistic sadducee, who believed in neither angel nor spirit; it nevertheless appears that the brave Captain's achievements in the domain of spirits are by no means to be despised.—*The Ferret* (Swansea).

DR. BUTLEROF'S SPIRITUALISTIC EXPERIMENTS AT ST. PETERSBURG.

A TEST SEANCE WITH M. BRÉDIF.

DR. A. BUTLEROF, who is now in England, has published a long and circumstantial account in *Psychic Studies* of his latest experiences in the examination of mediumship. We quote some portions of his article, as tending to show the thorough manner in which the researches in St. Petersburg have been conducted. Dr. Butlerof gives the following reasons for their publication:—

Soon after my friend Professor Nicholas Wagner had published his treatise "On Psycho-dynamic Phenomena" in *Psychic Studies* (March, 1875), another much more detailed one appeared in one of the most influential and widely circulated Russian journals. He there records the observations which he has been enabled to make within the last few months, and which were not described in the paper in *Psychic Studies*. As I was present at all the observations made by Dr. Wagner, I will supply the missing link, by giving a record of our latest experiences. . . .

Professor Wagner mentions the sittings with the Parisian medium, Camille Brédif, which took place at the table; he also speaks of a gentleman who had formerly made experiments of another kind with Brédif, and having informed us of these, we resolved to attempt some of the same kind. . . .

Some of these *seances*, of which we had a considerable number, were very remarkable; I will describe one of them. The sitting took place at the house of M. Alexander Aksakof; the company consisted, besides myself and the medium, of M. A. Aksakof, Madame Sophie Aksakof, Professor N. Wagner, Dr. D. and Friulein Pribytkof. We began by sitting round the table, when only the ordinary phenomena took place. After these preliminaries we proceeded to the second and more interesting part of the experiment. One of the doors was closed and fastened with the key, and as the wall is of stone, and of great thickness, a sort of cabinet was formed by the recess, which was provided with a double curtain of a dark grey material. The two halves of the curtain were arranged with an aperture between; in the space between the curtain and the door stood a small table, near which there was just room for the medium's chair. The medium was seen only by the sight of all present. I used

for the purpose a strip of white linen about half an inch wide. This was wound firmly round each wrist. Especial pains were taken to leave no possibility of slipping the hands out of the bands, still less of putting them in again. Four or five knots were made to each bandage, and the ends were then cut off. The linen strip was next passed under the bandage on each wrist, the two hands were drawn together within an inch of each other, and after the strip was firmly knotted, one end of it was passed between the medium's knees under his chair to the brass caster of the right back leg of the chair. By slipping the band through the staple of the caster, it remained so securely and tightly fixed that there was very little play for the medium's hands. From the caster the band went back to the right elbow of the medium, and after it had been wound round the elbow-joint, was passed across his breast to the left arm, again wound round the arm and knotted, and then drawn through the caster of the left back leg of the chair and firmly tied—thence to the feet of the medium, where it was fastened round the ankles, and, lastly, the band was carried back to the hands and tied again in several knots. Thus securely bound, the medium was conveyed in his chair to his place behind the curtain. On the little table were a hand-bell, a few sheets of clean writing paper, and a pencil. Before the curtain, and close to it, a small square table was placed, around which the company was seated in a half-circle. . . . The light stood in a corner of the room on a table, and was shaded by a piece of paper, so that the room was dimly lighted, but sufficiently to show all objects plainly."

The usual phenomena followed. Raps, as of knuckles, on the door at the back of the cabinet, a small white hand at the opening, the hand-bell rung in time with the musical box which had been set going, movement of the paper, sound of writing; then the paper was given out through the opening, mere was asked for by means of raps with the pencil; when the papers were examined the name *Jeke* was found written; on some only a part of the name. This word often occurs at Brédif's *seances*. The hand touched or grasped the hands thrust inside the curtain. Once it seized Dr. Wagner's hand, and attempted to withdraw a ring from his finger. During this time the writer satisfied himself that it was not Brédif's hand by feeling the hands of the medium through the cloth of the curtain. Dr. Wagner also saw the medium's hands through a little opening in the curtain, tightly bound as at first. Afterwards the curtain was raised from within, and the medium and the white bandages were distinctly seen. The hands, however, were not visible on this occasion. When the signal was given to break up the circle, a light was taken into the cabinet, and the medium was found tied as at the beginning. At other *seances* various modes of tying were invented. The medium's hands were put into muslin bags, which were sewn together and to the medium's coat-sleeve. The linen band was wound three times round the root of the little finger of each hand, then round the wrists and throat, then knotted and passed in and out of the legs of the chair as before, being marked, for additional security, at various points with a lead pencil. On one occasion the bell and paper and pencil were placed on a stool behind the medium's back. All went on as before. A second bell was presented by the sitters outside, was grasped by the hand on the other side of the curtain, and rung in the sight of all present. The position of the hand was that of a foot and half above the medium's head, and behind his back. The electrical tests used by Mr. Crookes with Mrs. Fay was also applied with equal success. On this occasion the medium was searched, and every article of his clothing examined, for the satisfaction of a sceptic, who was forced to admit that the manifestations did take place.

Dr. Butler sums up in these words: "This is an unvarnished account of that which we have witnessed. The phenomena were of that fugitive character, which often—though by no means always—accompanies medial operations. But be the character of these appearances what it may, their reality is beyond all doubt. Their recognition of their reality will very soon be the inevitable duty of every honourable observer, and finally, of all humanity. This recognition will destroy many of the present prevailing views; life and science will have to come to terms with it. Our old notions about the essential nature of matter dissolve in the light of the actuality of these facts, and new ideas present themselves of the endless variety of degrees and forms of existence."

Mr. ALGERNON JOY, honorary secretary to the National Association of Spiritualists, recently spent a few days in Boston, U.S., and visited Messrs. Colby and Rich, of *The Banner of Light*.

SPIRITUALISM IN EAST LONDON.

Last Sunday night Mr. Cogman's quarterly tea-meeting was held at 15, St. Peter's-road, Mile-end, in support of the Sunday services which he carries on at that place. There was a large attendance; indeed, more were present than the small room could comfortably accommodate. After tea, Mr. Burns presided, and Mr. Robsen officiated at the harmonium.

The hymn "Catch the Sunshine," which is a favourite one at Mr. Cogman's meetings, was sung, after which Miss Eager, in the trance state, uttered an inspirational prayer.

Miss Baker then sang an appropriate hymn, Mr. Robsen playing an accompaniment upon the harmonium.

Miss Keeses next gave an address in the trance state, the substance of which was that Spiritualists should not trifle with Spiritualism, or look upon it as a means of amusement, for they were dealing with the all-important subject of the immortality of the soul; and while thus gaining a knowledge of the future, they were not wasting their time, but cultivating their talents of to-day and learning to lead a glorious life.

A MEDIAL INDIAN CHIEF.

Mr. Jennison said that he thought that the theological notions of death were perfectly horrible; the experience he had gained of late years in Spiritualism, induced him to believe that there was no such thing as death either for matter or spirit—nothing but transmigration and life eternal. He added that once, when he was travelling in America, he heard an old Indian chief tum-tumming every night in his tent, and at last it occurred to him to try to find out the meaning of this noise; he found the old man with a tambourine, a bit of bone, and a string, lying on his back in the tent, singing and tum-tumming away. He asked him what he was doing. "Talking to the Great Spirit," was the reply. "Do you see him?" "Yes, I see him, and I see all my friends." At the time the old chief told him (Mr. Jennison) this, he knew nothing about Spiritualism, and at the present time he felt ashamed to think that that old Indian should have had more sensible ideas of a future state than himself. Even Australian savages believe in an immediate resurrection, their idea of death being, to use their own words, "Tumble down black fellow, tumble up white fellow." Once he thought the change called death to be a dreadful gap in human experience, but since then he had grown wiser; he now looked forward to that great change with an amount of pleasure which he could not have conceived to have been possible a few years ago.

Mrs. Moss, a trance medium residing at Notting-hill, then uttered a few words in the trance state, which professed to come from a materialist who in earth life had taught that there was no future and no God, and at the present time was suffering bitter pangs of remorse for having circulated such doctrines.

Mr. and Miss Allen then sang the anthem, "How beautiful upon the mountains," accompanied by Mr. Robsen upon the harmonium, after which Mr. Levy Giles uttered a few words in the trance state.

LOCAL SPIRITUALISTIC MEETINGS.

Mr. Cogman said that he wished to return thanks to those who had shown their sympathy towards him and his work by attending that evening in such large numbers, for he thought that co-operation among Spiritualists was much to be desired. He had had a great deal of experience in the development of mediumship, and thought that it was a great duty on the part of mediums to separate good teachings from bad ones, and not to encourage the latter. Spirit teachings were like a draught of fishes in a net, and it was the duty of the recipients to separate the good from the bad. This was a serious matter, for there were many things in mediumship calculated to embarrass inquirers and to cause misapprehension. He had not been so well supported during the past quarter as during the previous one in the matter of the collections. During the previous quarter they amounted to £3 15s., while those of the present quarter amounted only to £3 8s. He had had contributions from outsiders, which had been advertised, and which he need not allude to further. The attendance on Sundays was growing larger, and a larger place of meeting was desirable, if it could be obtained; he thought that if fresh speakers came to that place sometimes, and he went somewhere else, everybody would be pleased with the change. He did not suggest this because he wished to shift the sphere of his labours, but because he thought variety would be more pleasant to the listeners.

Mr. Blunderfield said that he had commenced free meetings in connection with Spiritualism in a small room at Notting-hill about three years ago, and had carried them on ever since.

Mr. Charles White said that a few friends at Marylebone were carrying on public lectures there, and he was satisfied with the success. They had met with opposition, but that increased the

attendance at the meetings, which were not carried on under the auspices of the Marylebone Association of Spiritualists. He thought that it was not desirable to try to spread Spiritualism much at the present time, but rather to strengthen it within, and to surround mediums with good conditions.

Mr. Rundle said that organisations had commenced in South London, where an association had been formed a few days ago, and twenty-three members had entered their names.

The Chairman then asked Mr. Sadlor, a physical medium from Cardiff, to say a few words.

Miss Sadlor said that her brother would probably address the meeting in a few minutes in the trance state.

A TEST SEANCE.

Mr. Croucher said that he had been working at Notting-hill in connection with the cause of Spiritualism. Once he said to a Stamford-hill medical gentleman with whom he was well acquainted, "As you go into a great many private families, do you ever see or hear anything of Spiritualism?" The doctor replied, "Look here, Croucher! In some families I have heard about it, but in those families there has always been one person that was cracked." (Laughter.) It was evident from this that the doctor did not understand the subject. He had a remarkable test last Wednesday; he was going to the Alexandra Palace, and went into an eating-house near King's-cross to get some dinner; some beans were presented to him; he did not like the look of them, so sent them away, saying that he could not eat them, and soon afterwards he forgot all about the incident, as it was not a thing likely to remain in his memory. He never mentioned this circumstance to anybody, but the next night a spirit entranced Mrs. Moss, and said, "Where are the beans?" He replied, "What do you mean?" The spirit said, "You had to pay for them if you did not eat them. I told you I would guard you, and prevent you from doing yourself harm; I impressed you not to eat them." He thought this was a fair proof of the presence of an intelligence not that of the medium. He hoped that everything like class feeling would be kept out of Spiritualism, and that there would be no bending to people who thought they were superior to others not so rich as themselves. Let all do the same work.

Mr. Robson was controlled, and in the trance state said that Spiritualism ought to spread more in Wales than it does at present. There was a fine field there for its diffusion.

The Chairman asked Mr. Emms to speak, and mentioned that a subscription had recently been got up to aid him in his distress.

Mr. Emms said that it was a great trial to him to have to ask anybody to help him, as had recently been the case, and as the subject was painful to him he would say no more on that head. He was sorry to hear Mr. Cogman's statement how very badly he had been financially supported during the past quarter. He therefore should give more assistance to him himself than he had ever done previously.

Mr. Charles White said that from his experience in Marylebone, he would advise Spiritualists not to have any respectable people in their societies. Rich and respectable people were mere hangers-on, and Spiritualism flourished better without them.

HEALING MEDIUMSHIP.

Mr. Ashman, a healing medium, said a few words about his experience in healing the sick by the laying on of hands. His experience in life had taught him that people who lived good lives were protected to a very large extent from many of the evils which afflicted others who did not so live.

Mr. Cogman, in reference to the subject of healing mediumship, said that some years before he became acquainted with Spiritualism he had the power of healing persons suffering from various diseases; he did this by the laying on of hands; indeed, he had cured cases of insanity by that means. By this mode of treatment he had also been the means of restoring to health a man who had had epilepsy for fifty years. In cases of this kind he had never failed to effect a cure, but he thought that the power was fast leaving him; all he could do now was to devote as much of his time as possible to teaching others to do the same thing.

Miss Alford, a trance medium from Notting Hill, next gave a short address under influence, and some closing remarks from the chairman closed the proceedings.

MANY letters and some reports of meetings are kept over till next week, for want of room in this number of *The Spiritualist*.

THE TESTIMONIAL TO MRS. TAPPAN.

WE have been favoured with the following particulars in relation to the testimonial presented to Mrs. Tappan last week:—

To the Editor of "The Spiritualist."

SIR,—When I wrote on the spur of the moment, to announce that my suggestion to present Mrs. Tappan with a testimonial had met with a warm response from Mr. Martheze, Mr. Lamont, and others, I gave the idea that a moderate subscription, to meet the emergency of the moment, was all that would be required, and it is known that since then a copy of the address was presented and the gifts were made to Mrs. Tappan the day before she left for America; all this has given the natural impression to those who were not able to make a contribution in time that they are now too late to do so.

I therefore trouble you to make the announcement that as the illuminated address could not be got ready to present, it will be on exhibition in London for the next fourteen days from this date. The subscription list will remain open during that time, and the committee hope that by the liberality of the Spiritualists of the United Kingdom they may be able to accompany the address itself with a substantial proof of their appreciation of the great services Mrs. Tappan has rendered to the cause of Spiritualism during her sojourn in this country.

I append at foot the names and amounts subscribed up to Monday last.

BENJAMIN COLEMAN.

1, Bernard-villas, Upper Norwood, Sept. 29th, 1875.

	£	s.	d.		£	s.	d.
Mr. Alex. Calder	10	0	0	Mrs. T. S. Houghton	1	0	0
The Countess of Calhoun	5	5	0	M. A. (Oxon)	0	10	0
Mr. J. N. T. Martheze	5	0	0	Mr. Charles Parsons	0	5	0
Charles Blackburn	5	0	0	Mr. Jos. and Mrs. Ivey	0	5	0
John Lamont	2	0	0	Mrs. M. E. Nicholson	0	5	0
James Wason	1	1	0	Mr. John Weightman	0	5	0
Henry and Ellen Cullen	0	10	0	Anonymous	0	5	0
Mr. and Mrs. John C. Ward	1	1	0				

The following is one of the letters received by Mr. Coleman on the subject, but the writer does not wish his name to be published:—

Sept. 23.

MY DEAR SIR,—I see with great pleasure that you have set on foot a project for presenting to Mrs. Tappan some acknowledgment of the work of which she has been the instrument among us. I mean no disparagement to the labours of others when I express my opinion that that work is unique and pre-eminently deserving of our recognition. I regret very much that it should be interrupted, even for a time. Still more do I deplore the cause which carries Mrs. Tappan from us. Since it must be so, I trust that she may return when more genial weather permits with a reserve of strength for renewed work.

In asking you to add my name to your subscription list, I take the opportunity of wishing you every success in your attempt to give expression to what is the general feeling of gratitude to Mrs. Tappan for her labours, and of hope for her renewed health. If you communicate with her please convey my good wishes to her. Absence from town prevented me from bidding her good-bye personally.

M. A. (Oxon.)

B. COLEMAN, ESQ.

Mr. Coleman also received the following letter:—

DEAR MR. COLEMAN,—By the newspapers I see you are doing something on vellum for Mrs. Tappan. Enclosed is £5 for that purpose. She has done great service in this country, and become highly esteemed for her great qualities and amiability of manners.

CHARLES BLACKBURN.

Parkfield, Didsbury, near Manchester.
21st September, 1875.

A copy of the address which was composed by Mr. Coleman and presented to Mrs. Tappan is appended:—

TO MRS. CORA L. V. TAPPAN, OF BOSTON, U.S.A.

On the eve of your departure for your native home, we, the undersigned members of a committee representing the feelings of the majority of the Spiritualists of the United Kingdom, desire to convey their high admiration of your gentle, amiable, and highly intellectual qualities; qualities which we are assured have endeared you to all who have had the privilege of meeting you in close social relationship.

We beg to express to you and to that spirit-band who, under God's providence, have guided and directed your movements in this country, and to that happy, faithful spirit Quina who inspires the beautiful poetry which flows so gracefully from

your lips—our best thanks for the services you have rendered to the cause we have so much at heart.

Recognising the fact that in the absence of all educational advantages from childhood up to the present time, you have been able for many years past to deliver an impromptu discourse in an eloquent and strictly logical manner on any subject presented to you by a promiscuous audience, we think that no greater proof could be given to a sceptical world than that your thoughts are inspired from a higher source—and so we believe them to be.

At a time when Spiritualism has been placed under a passing cloud by some of its advocates, your mission and the gifts which you command and wield so wisely stand out in bright relief, and satisfy us that our creed—freed from all charlatanry and fanaticism—teaches a grand and ennobling truth.

We beg, dear madam, on behalf of those we represent, to hand with this illuminated address a few articles of usefulness which we hope you will do us the honour to accept, as a slight testimonial of our love and respect.

In bidding you farewell we sincerely trust that your health may be thoroughly re-established, and that you may be impelled ere long to revisit our shores, and in that hope we venture to assure you that you leave behind you for a time a multitude of friends who will gladly welcome your return to renew your most useful labours amongst them.

We sign our names on behalf of the general body of Spiritualists of the United Kingdom.

Charles Blackburn,
James Bowman,
James Buras,
Anna C. Burke,
Alexander Calder,
Henry Collen,
Ellen Collen,
Benjamin Coleman,
Emily Combes,
Sophia J. Creighton,
Andrew Cross,
Elizabeth Dickson,
Euphemia Diekson,
Mark Fooks,
Webster Glynnes,
John Hare,
William Hitchman, M.D.,
John Mackay,
George R. Hinde,

Thomas P. Hinde,
Algernon Joy,
Emily Kislingbury,
John Lamont,
J. N. T. Martheze,
Hay Nisbet,
E. Louisa S. Nosworthy,
Mary Pearson,
Sarah Pearson,
John Preist,
Thomas Slater,
Adelaide M. Slater,
George N. Strawbridge,
Ann Strawbridge,
William Tebb,
Mary E. Tebb,
George Thompson,
James Wason.

The above address to Mrs. Tappan was beautifully engrossed upon vellum, and is a fine work of art; roses and lilies are represented in profusion—the lily more especially, being a favourite flower both with Mrs. Tappan and her spirit guides. Some spirits also are introduced into the ornamental work, but the artist has furnished them with conventional wings; although the latter do not harmonise with the ideas of Spiritualists, the pictorial effect is not deteriorated. At the foot of the address is a monogram containing Mrs. Tappan's initials, surmounted by a crown, and at the upper portion of the address is a group of cherubs. There is more elaborate work in this specimen of illumination than in those which Mr. Coleman caused to be prepared on previous occasions for Judge Edmonds and other respected Spiritualists. Mr. Coleman has given much time and work during the past fortnight to his kindly task, although his health is not strong, and the getting up of testimonials involves a considerable amount of letter-writing and personal responsibility. It is pleasing to see that such a veteran in the cause of Spiritualism, has completed in so thorough a manner this work of getting up a testimonial to one of the most useful trance speakers who has worked for the good of the cause in England for many years.

TENNYSON ON SPIRITUAL PROGRESS.—Some startled Protestant—not Mr. Whalley—has discovered that Mr. Tennyson has displayed Romish proclivities by writing the following stanza for the monument of Sir John Franklin:—

Not here; the White North has thy bones, and thou,
Heroic sailor soul,
Art passing on thine happier voyage now,
Towards no earthly pole.

This, says the startled Protestant, looks like a belief in purgatory. He should have said Spiritualism.

SPIRITUALISTIC MEETINGS DURING THE COMING WINTER.

At a meeting of the Public Lectures and Discussions Committee of the National Association of Spiritualists, held last Friday at 38, Great Russell-street, London, it was unanimously resolved to recommend to the Council, at its next meeting, the adoption of the following programme:—

1. That meetings be held once a fortnight till Christmas, and afterwards as found convenient, for the reading and discussion of papers, commencing on Monday, Nov. 22, at eight o'clock.
2. That friends be requested to send in papers upon the facts of Spiritualism, which papers, as a general rule, shall be of such a length as not to occupy more than half-an-hour in the reading. If any are longer an abstract shall accompany them. Authors shall be requested to write their essays with copying ink and on one side of the paper only, also to keep a copy for their private use.
3. That the Council shall appoint a committee to manage the meetings, such committee to have power to appoint referees to examine the papers, in order to report to the committee whether they consider them suitable to be read at the meetings, either in full or in part.
4. That members of the National Association only shall be admitted to the meetings.
5. That due notice shall be given to the members by circulars, by advertisements, and by notices in the reading-room, of the papers which are to be read.
6. That a black board be provided for diagrams and illustrations.
7. That the MS. of all papers accepted by the Association be the property of the Association, and that the Association be at liberty to publish at any time any paper either in whole or in part, but that the copyright subject to these conditions remain with the author.

The practical benefit to the cause of Spiritualism of the adoption of some such programme as the above is clear at a glance, because all investigators into the nature of man will have the option of attending the National Association meetings to learn about the spirit and governing powers of the human being, the Psychological Society to consider physiological and mental problems, and the Anthropological Institute to learn all about the body and bones. In fact, for ignoring the spirit, the Anthropological Institute has been sarcastically charged with degenerating into a kind of burial board. All three institutions will be doing most useful and most honest and conscientious work, with all the ability which each can bring to bear, and the ability in each case is above that of the average level of English society.

One matter of detail requires to be introduced into the above programme. As it stands, members only will be admitted to the meetings, because of the limited accommodation in the matter of space. But sometimes a friend possessing very exceptional and deep knowledge of the subject to be discussed may desire to attend and to give information, hence the secretary should have a limited discretionary power of admitting non-members.

THE COMING OF AGE OF COUNT POMAR.—The Earl and Countess of Caithness gave a ball last week at Barrogill Castle, Caithness, to celebrate the coming of age of the Count de Medina Pomar, the only son of her ladyship. Count Pomar on this auspicious occasion assumed the old family title of Duke de Medina. The young duke will not attain his majority in Spain (his native country) until the age of twenty-five. A salute from the battery and a *feu de joie* in front of the Castle were fired by the Caithness volunteers, who, with the tenantry, the servants, and about fifty bluejackets from Her Majesty's ship *Tackal*, had a large gathering the next day, concluding the amusements with a gay ball, which was kept up till early morning. Both the sailors and the volunteers gave hearty cheers on retiring, to the Lord Lieutenant of the County, and to the lady of the castle, whose hospitality they had so much enjoyed.

THE PERSECUTION OF SPIRITUALISTS IN PARIS.

ANOTHER CONFESSION BY M. BUGUET.

MISS ANNA BLACKWELL has written the following letter to Mr. W. H. Harrison:—

DEAR MR. HARRISON,—I've just received from Mme. Leymarie a letter, dated yesterday, from which I send you the following, to use if you will, with or without my name, as you please.

"M. Leymarie has just gone to Brussels, to attend the Spiritist Congress which opens in that city on the 25th; he will be back by the 30th inst. In order to obtain leave for him to remain at liberty until the new trial in the Court of Cassation, we have had to furnish this morning a new bail of £80! We live in perpetual anxiety and worry; our enemies are constantly inventing some new difficulty that we have to meet as we can. The hatred they manifest is something incredible.

"Buguet has completely withdrawn the whole of the false statements to which he formerly swore. He says he was urged on to make those statements with the threat that unless he inculpated M. Leymarie he should be sentenced to five years' imprisonment in Mazas, and that 'rather than undergo that he would have sworn to anything.' They promised to let him off free if he inculpated M. Leymarie; but, as they broke their word and condemned him after all, he gave them the slip. He declares that he only tricked 'on a very few occasions, when he was tired and ill.' He has tried to obtain spirit-photographs in Brussels, at the house of a friend; has succeeded; and finds that his mediumistic faculty is not impaired by what has passed.

"However this may be, he has proved himself to be a thorough scoundrel; and will certainly find that he has earned the contempt of all honest people."

ANNA BLACKWELL.

Wimille (Pas de Calais), Sept. 44, 1875.

From the above letter it will be seen that M. Buguet, after doing his best to ruin Messrs. Leymarie and Firman by false testimony, is now prepared to give evidence on the other side! On the evidence of such a man as this Messrs. Leymarie and Firman have been unjustly condemned; and the chief value to our cause of the new position which he has taken up is that the persecutors who relied so much upon his previous testimony, cannot well venture to question its value now that it has turned against themselves. Before this they were not disposed to admit that M. Buguet would swear anything which suited his convenience.

BIRTH.—On the 29th September, at 72, Navarino-road, Dalston, the wife of Mr. Thomas Blyton, of a son.

NATIONAL ASSOCIATION SOIREE.—The next *soirée* of the National Association of Spiritualists will be held on Wednesday, at 38, Great Russell-street, London, at seven o'clock, as advertised upon another page. The object of it is to give a public reception to M. Aksakof and Professor Butlerof, of St. Petersburg.

BRIXTON PSYCHOLOGICAL SOCIETY.—On Wednesday evening last week a meeting of the members of the Brixton Psychological Society was held at the house of Mr. Desmond Fitz-Gerald, member of the Society of Telegraph Engineers, 6, Loughborough-road North, Brixton. There was a large attendance. Mr. Fitz-Gerald had fitted up a powerful electro-magnet. The spectators first amused themselves by trying a few of the usual experiments with it, such, for instance, as to cause a mass of iron nails to adhere by magnetic force, so as to form a short length of a kind of pliable metallic rope between the poles. The members then separated into two parties. One detachment remained down stairs with the electro-magnet; the room was made absolutely dark, and they all sat there for about an hour to see if any of them were sensitive enough to discern the odic flames from magnets which Reichenbach says were seen by his sensitives. The experiment was, however, unsuccessful. Experiments in mesmerism were tried by the other section of the members, and one lady—a medium—was found to be sensitive to the influence; one of her spirits came and complained bitterly about her being mesmerised, saying that the mesmerist passes drove away some of the spirits who ordinarily protected her. Another lady, a good clairvoyant medium, saw and described spirits. Altogether, the experimental results were small, but, from the social nature of the meeting, an exceedingly pleasant evening was spent.

ARRIVAL IN ENGLAND OF M. AKSAKOF AND PROFESSOR BUTLEROF.

M. ALEXANDRE AKSAKOF, of St. Petersburg, reached London last Friday, and Professor Butlerof, of St. Petersburg University, at the beginning of last week. These good workers, who have done so much to spread a knowledge of Spiritualism in Europe, will receive a public reception at a *soirée* of the British National Association of Spiritualists, next Wednesday at seven o'clock, at 38, Great Russell-street. Mr. D. D. Home has also been in London for about a week; we regret to state that he is suffering severely from neuralgia, and has been more or less confined to his bed. He will probably return to Paris to-day. Last Tuesday evening Miss Douglas, who some years ago investigated Spiritualism with the late Dr. Robert Chambers, of Edinburgh, and who has done much to advance the cause ever since, entertained at dinner at her residence in South Audley-street, M. Aksakof, Professor Butler of, Mr. Serjeant Cox, Mr. W. H. Harrison, and other friends.

THERE is a large demand for the little book, *Spirit People*.

SEVERAL essays on Spiritualism have been sent in, in competition for the gold medals of the British National Association of Spiritualists.

A GIFT FROM "THE BANNER OF LIGHT."—The *Banner of Light* newspaper has generously made a gift of one hundred dollars to M. Leymarie, to assist him in meeting the legal expenses to which he has been subjected in consequence of the persecutions in Paris.

MR. SPURGEON ON SPIRITS.—In a sermon delivered September 12th, Mr. Spurgeon said: "It is a sad sign of man's depraved nature and of his gross carnality that the presence of a spirit is the source of alarm to him. If we were more spiritual than we are we should not fear to meet beings of our own order, but should delight to think of the presence of disembodied spirits and should be glad enough to commune with them.

A SEANCE WITH MR. WILLIAMS.—On Saturday evening last week, at the ordinary weekly public *seance* "for Spiritualists only," held at 61, Lamb's Conduit-street, Holborn, W.C., there was a good attendance, notwithstanding that it is the middle of the dead season in London. Indeed, Mr. Williams, after doing much hard fighting with the world in the early days of Spiritualism, is now well established as a first rate physical medium, the result being that he has a good connection and is full of engagements from one year's end to the other, although, perhaps, there may be a little slackness during the autumn season when many Spiritualists are out of town. Among the spectators present last Saturday was M. Aksakof, of St. Petersburg, who thus had the opportunity of seeing a good *seance* with Mr. Williams, and the way that such meetings are conducted in London, when a number of experienced Spiritualists are present, and comply with all those conditions which are known to favour good manifestations. The *seance* was of an average character, so as to give a fair idea of the general nature of the manifestations. Those manifestations have been so often described in these pages that it is unnecessary to detail them again; suffice it to say the musical instruments floated about the darkened room while the hands of all the sitters were clasped in those of their neighbours, and both the hands of the medium held. In one instance the spirits put a light upon a hand-bell, then carried it about the room and up to the ceiling with great velocity, in such a manner as to show that it was carried by an intelligent power which could see what it was doing, and the range it took in its flight was larger than that which would have been the case had the bell been carried by any single human hand. During the last part of the *seance*, when the cabinet was called into requisition, John King came out and floated about the room, once or twice going up until his head touched the ceiling; the upper part of his form was illuminated by means of a phosphorescent-looking light which he carried in his hands. Towards the close of the *seance*, the spirit calling himself "Peter" also showed himself, but not with so bright a light as to enable his features to be recognised.

Correspondence.

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

SPIRITUALISM IN AUSTRALIA.

SIR,—Spiritualists in Melbourne have not been idle during the past twelve months. A report of the annual meeting of the Victorian Association found its way into the columns of the *Argus*, and was the subject of a scurrilous sub-leader in this style: "The spiritualistic craze once attained such proportions in the colony, that an Association of the faithful was formed for the purpose of propagating this particular form of lunacy. For some time the members succeeded in making a little stir, and attracting attention to their grotesque absurdities, but recently they have subsided into oblivion, and their antics are only occasionally remembered with a pity which is too languid to have anything in common with contempt."

The only reply the Association made to this anonymous scribbler was that they immediately engaged one of the best halls in Melbourne, and secured the services of Mr. Charles Bright, who gave a series of thirteen Sunday evening lectures on free-thought subjects. The hall, accommodating 1,200, was crammed to the doors, and the maligner was glad enough to get Mr. Bright's notes to report at full length. Mr. Tyerman, after challenging all his opponents in Melbourne, and after a successful advocacy of Spiritualism for four years, has gone by invitation to Sydney. Here he opened the campaign in the theatre to crowded audiences, and then went north to Newcastle, Brisbane, and other places. He writes me: "Judge Paul is an avowed believer, and he informs me that the Chief Justice is reading on the subject, and is much interested."

A successful spirit photograph has been taken at Sandhurst. In that town there are always half-a-dozen circles in session, and they have good trance speakers and materialisation manifestations. They support their own paper, *Lycoun*, and Sunday services. John King is a regular visitor, and they have a Miss Phillips, a trance medium, formerly a Roman Catholic, who promises to be developed into a second Mrs. Tappan.

Mr. B. S. Naylor passed on to spirit life last month, aged eighty. He had been an ardent worker in the cause of truth for many years, and our first lecturer on Spiritualism in 1869. About 200 friends attended his funeral, attired in ordinary dresses, no mourning, and nearly all carrying flowers. He literally died as he desired, in harness.

W. L. R.

Melbourne, July 30th, 1875.

AN EXTRACT FROM THE MEXICAN SPIRITUAL NEWSPAPER.

SIR,—The lines, of which the following are an attempt at a translation, and which I hope may illustrate the idea of the original, were composed by a Mexican child named Manuel Perez Bibbins, aged only ten years. They are published in *La Ilustracion Esprita*, of Mexico, No. 38:—

PRAISE TO GOD.

Voice of my soul arise, arise,
Mount with the morning, hail the night!
Make thyself heard in thunder's guise,
Flash forth like lambent flames of light!
Float upon wings of flying cloud,
Mingle with tempests blustering loud.
Midst roaring seas mayst thou be found;
And man will never vainly dare,
To slight the eternal hymn of prayer,
Whose echoes through the world resound!

Such is my translation.

A. B. C.

MRS. TAPPAN'S FAREWELL MEETING.

SIR,—There is a general feeling of disappointment at the sudden departure of Mrs. Tappan for America; but the condition of her health renders it desirable that she should spend the winter in a milder climate than ours, milder even than that of Cornwall, and possibly California will be the best suited for the purpose. At all events, her spirit guides have intimated their wishes, and Mrs. Tappan, without questioning, obeys what is to her imperative. When this decision was made known, a fortnight since, it was expected that she would not go till the end of the month, so that her friends might have at least a week or two to think what had best be done under the circumstances. But on Tuesday, the 14th, it was decided that she would sail on the 22nd, the day following her engagement in Southport. At this time Mr. Benjamin Coleman, with his usual promptitude, resolved to act at once, and as Mrs. Tappan was in the neighbourhood, he wrote to Mr. Martineau, who is at present residing in Southport, and to myself, to call a committee to act with

him in the matter. He further intimated that an illuminated address should be prepared, and, with a few other articles, be presented to Mrs. Tappan before her departure. On our learning that Mrs. Tappan would sail on the 22nd, he determined to have a copy of the address sent to Southport to be read at a meeting of a few friends who could be hurriedly called together at a day's notice, the address itself, when finished, to be sent after her.

Accordingly, on Tuesday, the 21st, at 3.30 p.m., a few hours before her last oration was to be delivered, about forty ladies and gentlemen met for the purpose of presenting to Mrs. Tappan the testimonial—viz., a copy of the illuminated address, a gold locket, a carriage clock, a silver sandwich case, an album, and an address from the Spiritualists of Oldham, presented by Mr. Thomas Korshaw. Dr. Hitchman, having been called to the chair, in fervid language paid a high compliment to Mrs. Tappan as a woman and a medium. Mr. Glynes, who was invited to speak, made a few observations on the moral tendency of the teachings of Mrs. Tappan's spirit-guides, and, as a London Spiritualist, bore high testimony to the deserved esteem in which she was so justly held.

Mr. George Thompson, the well-known anti-slavery advocate, then made a speech which to be appreciated must have been heard. It was truly refreshing to hear the eloquence of the aged gentleman who once made our legislative halls ring when, side by side with Wilberforce and other honoured men, he advocated the cause of universal human freedom; he now once again lifted his voice in favour of freedom of thought from the thrall of spiritual ignorance.

The address and gifts having been presented in the name of the Spiritualists of Great Britain, Mrs. Tappan, under the control of her guides, rose and delivered a short address, which was followed by an inspirational poem appropriate to the occasion. Of that address and poem I can only say that they were worthy of the medium and her guides, and the effect produced on the minds of those present was of a character never to be forgotten.

At eight o'clock the same evening—Dr. Hitchman again presiding—the Assembly-hall was crowded, and Mrs. Tappan delivered her last oration in England, an excellent, but condensed report of which appeared in the *Southport Visitor*, which I enclose, hoping you may be able to spare space for it in your journal. Indeed, the Southport local press deserves credit for the manner in which it has dealt with Mrs. Tappan and Spiritualism.

JOHN LAMONT.

Fairfield, Liverpool.

PHYSICAL MANIFESTATIONS IN NEWCASTLE.

SIR,—I have been investigating Spiritualism for some three years, and I have seen some wonderful physical and materialisation phenomena, and have listened to many intellectual inspirational addresses. I have seen, I think, Spiritualism in all its phases, having had the honour of attending some of the best *seances* in the North, more especially those at the house of Mr. Petty, 6, Norfolk-street, Newcastle. While young Joseph, the medium, is controlled by "Black Jack" and "White Jack," he has been lifted up to the ceiling and carried right round above our heads. While we have been sitting in a circle, the table (a heavy one) has been lifted over our heads to the outside of the circle, and carried back again without any human agency. Materialised hands have patted and stroked the heads of the sitters. One man, a sceptic, tried to keep a materialised spirit-hand in his own, but it seemed to melt away; he now fully believes in the phenomena not being done by trick.

The materialised forms have been good, so good that the sitters at different times have identified their friends, who spoke to them, telling them things that no one but themselves knew. One gentleman from London recognised his wife and spoke to her. She told him of a letter he had received, and of some business he had in hand in London, which he said no one knew of but himself. She went into the cabinet and returned with a child in her arms, and held it close to him. None of us knew that he had lost either wife or child, he being a complete stranger. She sat down upon a chair with the child for about ten minutes. He told us that they had departed this life some seven years ago. This is only one case out of many.

We have some good intellectual trance addresses through Mrs. Petty. We had one of the best *seances* on Wednesday, the 22nd inst., that we ever witnessed. There were present eight gentlemen from Shields and two boys. Mr. Petty is very desirous that everybody shall see that there is no trickery connected with it, and, if possible, he gets the strangers to sit the cabinet up. The cabinet consists of a small rod of iron stretched across

the corner of the room for the curtain rings to slide on, but be it understood that the mediums seldom or never now go into the cabinet; they sit outside. The cabinet is only used to contain a table, which is placed inside with a tambourine, a banjo, and two bells—a large one and a small one. The mediums, at the seance just mentioned, sat in front of the cabinet outside, where the spectators (about seventeen altogether) were looking at them. Very soon after taking our seats we were astonished to hear both the bells ring with violence, the other instruments being beaten and thumped; some very heavy blows were struck on the table when any questions were asked. The mediums were William and Joseph Petty. We had three forms materialised. One of them said she was the departed wife of one of the sitters, and the mother of the two boys; she went and patted the heads and cheeks of the boys, and gave one of them one of the bells; afterwards she was requested to take the bell from the boy; a luminous hand with delicate fingers then took the bell from him and rung it before our eyes. A spirit, calling herself "Emma," then controlled the medium, and gave us an address, warning us to prepare for the spirit-land; then she materialised herself, and stood before us. She had a fine figure and beautiful features; we shall know her, she says, by her white lights which she shows before she materialises herself; her light is white because she is in a higher sphere than the other spirits. The third figure which appeared was little Johnny, Mrs. Petty's son.

WILLIAM LEE.

42, Pine-street, Newcastle, Sept. 24th, 1875.

MR. D. D. HOME ON REINCARNATION.

SIR,—I am quite at a loss to understand why my good friend Frank L. Burr, editor of the *Hartford Times*, Hartford, Conn., in "A Strange and Startling Story" (from the *New York Sun*), and copied by you in *The Spiritualist* of August 20th, should not give his name and place of residence. An outline of the story is given in vol. 1st, *Incidents in My Life*. I am just about to bring out a third edition of that volume, and every name—without a single exception—will be given in full, with the address, so that there can be no sort of doubt as to the identity. No one need be ashamed of acknowledging the simple truth; no one will be burnt at the stake; and no very great sacrifice is required in our day. Twenty-one or more years ago, when Mr. Burr's "Startling Story" took place, the position was different, and even when my book was printed, I felt a hesitancy about giving names. I was reproached for this by some good friends whose names are only in initials, "For," said they, "it may be thought we shrink from the avowal of our belief." I am now fully determined to make every investigator share the responsibility of the claim.

It is highly reprehensible to allow the *oues* to rest with the few noble minds—Mr. Varley, Mr. Crookes, Mr. Wallace, and others—who place themselves as volunteers in the foremost ranks. In future every one, of position or of no position, will just have to do their duty. Our stronghold is invulnerable: it is "Faet v. Fancy," "Knowledge v. Belief." In 1857 the Duke de Morny said to His Majesty Napoleon III., "Do you mean to say, Sir, that you really believe in what you have seen with Mr. Home?" The Emperor replied, "Believe in what I have seen! Oh dear, no; I do not believe in the manifestations." The duke was greatly delighted with the reply, and said, "I have always maintained that your Majesty did not believe, and now it will give me great pleasure to be able to assure those who mention the subject to me that I was right in my surmises." "Not so fast, not so fast," said the Emperor; "you may well assure them that I do not believe, for you may add that I *know* it to be true, and there is a vast difference between *belief* and *certitude*."

As regards the articles my cousin's, M. Aksakof's, article on "Reincarnation" has called out, I have only to wonder how the deep debt of gratitude I owe to M. Kardec can ever be shown, inasmuch that during my long stay in France, where hundreds were convinced, he should once have merely mentioned my name in his books, and it is to be found in *The Medium's Book*, 12th French edition, page 88. How charming to be able to give the book and page.

In Miss Anna Blackwell's letter of Aug. 27th, I fear she has quite overlooked the very important fact that in my case, when she says I gave her proof of her previous existence ("as once, by Mr. Home in *trance*"), I was not then a physical medium, but in *trance*. I would feel greatly obliged if Miss Blackwell would give us, through your columns, the proof that "M. Aksakof's assertion is contradicted by facts." I would like the *facts* occurring in my own case. Words uttered in a *trance*, as in a waking state, may easily be construed in different ways. In Miss Blackwell's letter she put all controversy on this point

out of the question by stating I was not at the time a *physical* medium.

It is an astounding bit of news as stated in the same letter, that Camille Brédif was not a medium, and "only developed last year." This must be a truly wonderful reincarnation, for I can take oath that Camille was a medium for physical manifestations, and hands were felt and seen in 1862; how much earlier I know not, but certainly some years. Miss Blackwell speaks of "materialisation" as "a direct consequence of Mr. Williams' visit to Paris; previous to that visit the influence which renders 'materialisation' possible does not seem to have crossed the channel." If the *facts* of reincarnation are like this assertion, I fear they are flimsy. In 1857 the hand of Napoleon I. was seen to take up a pencil and write; this was through my mediumship at the Tuileries. Assertions are not facts, and facts ought to be ascertained before assertions are made.

I meet many who are reincarnationists, and I have had the pleasure of meeting at least twelve who were "Mario Antoinettes," six or seven "Mary Queen of Scots," a whole host of "Louis" and other kings, about twenty "Alexander the Greats;" but it remains for me yet to meet a plain "John Smith," and I beg of you, if you meet one, to ease him as a curiosity.

I think it my duty to say here that in my dressing-room one morning, in the presence of the present Earl of Dunraven, Allan Kardec came and said, "*Je regret d'avoir enseigné la doctrine spirite*." ("I regret to have taught the *spirite* doctrine.") The fact is that this was the day following his departure from earth, and I was not then aware that he had passed away. I need not explain the difference between "Spirito" and "Spiritualism;" of course the former are reincarnationists.

D. D. HOME.

Paris, Sept. 22nd, 1875.

THE CULTIVATION OF HEALING MEDIUMSHIP.

SIR,—If I wish to derive the greatest aid from intercourse with disembodied spirits, it is clear that we should strive to act so as to invite the co-operation of the most noble spirits, and we may be sure that the best of them (embodied or disembodied) will joyfully help in the development of healing by spiritual aid. Doubtless great caution will be requisite, both in trying experiments and also in describing the results, and no effort should be spared to surround healing mediums with the purest influences, and make them happy and honoured, whilst impostors should be exposed without mercy. I would ask leave to suggest that a Spiritualist paper will have to exercise great caution in admitting advertisements which direct attention to individual healing mediums, for the public will and ought to hold the proprietor of a Spiritualist paper responsible for the truthfulness of any so advertised claim.

A clergyman who distinguished himself at his university, a sound scholar and a true gentleman, has very kindly given me particulars relative to remarkable cures effected by himself in his poor country parish, guided only by communications through trance mediums, in themselves quite ignorant of medical terms or facts. This he has done for years: he has never felt himself at liberty to evoke a spirit, but he expresses no opinion on this head with respect to what others do. Nothing can be more unselfish or more modest than the spirit in which this clergyman has beneficently laboured.

Permit me here to suggest that a wealthy Spiritualist might advance the cause by presenting to the Bishop of Natal a copy each of the following works:—*Miracles and Modern Spiritualism*, by Wallace; *The Phenomena of Spiritualism*, by Crookes; orations of Mrs. Tappan, and any volume by the late Judge Edmonds. If *only these* were sent, it would be a kindness to the Bishop, whose time is, of course, much occupied. HOPFUL.

[Newspaper editors cannot inquire into the credentials of advertisers; in a daily paper such a course would require a permanent staff of some hundreds of detectives, and smaller journals in proportion. The public must look out for themselves, or appoint and pay representatives to do the work for them.—ED.]

SIR,—Will you kindly permit these few lines to appear in *The Spiritualist*. On behalf of our afflicted brethren, a disciple of the Great Master is in our midst, taking upon himself the sufferings of others. Ye that are sick go and testify as I have done, and be healed. Dr. Mack has the finest transitive power and control I have ever witnessed. I would recommend sufferers to enter the doctor's presence in a passive state of mind, or a receptive one at least, for their own benefit.

Though I have private reasons for withholding my name, I may state that I am well-known to Miss Kislisbury, who is at liberty to give further particulars of my case to any one desiring information.

C.

Crescent Wood-road, Upper Sydenham Hill,

REPORTS OF SEANCES.

SIR,—Mr. Atkinson's letter impressed me with surprise and delight, for after having taken to heart his severe rebuke, I rejoiced in discovering that it came from the same source which, to the best of my knowledge, guided me in my actions, namely, unmasked truth-seeking, regardless of material consequences. I turned at once to my own letter in question to ascertain where uncertainty of expression might have caused his censure, and must admit that some points demand further explanation. It was far from my intention to recommend curtailing or selection of facts to suit taste, but simply to avoid mixing them more or less with the individual emotions of the reporter. A calm unvarnished description of all the facts (my own ideal of a report) brought to light in a *seance*, certainly generally enough in itself to counteract a hasty rush to belief in a new inquirer; therefore, any additional reflection from the mind of the writer may interfere with the final effect. The strictly scientific spirit, which characterises the *Spiritualist*, and Mr. Atkinson's admirable letters in particular, trained me in my course of observation, and I should be a bad pupil indeed if I found meddling with the proper development of truth. When I alluded to that unfortunate spirit-deg which marred the otherwise exceptionally attractive number of the *Spiritualist*, it was only an expression of regret, not of censure, that, after many curious visitors might have flocked to the temple, this unexpected animal should bark them out again. When a special number of the *Spiritualist* was issued to widen the field of inquirers, care was taken (and justly so) not to irritate the new reader with perplexing antagonistic testimony. An editor must bear in mind that the world is neither a vast field for amusement nor a schoolroom only. Would it be wise to show through a telescope to a young man just cured from blindness, the dark, sometimes terrible-looking, spots upon the glorious sun? I heartily agree with Mr. A. that truth-seeking is not smooth work. Alas! it is my own experience. First, we were insulted for believing or knowing the facts; now we must be prepared for another assault, for they have to be admitted.

C. REIMERS.

Manchester, Sept. 25th.

SPIRITUAL MANIFESTATIONS IN CARDIFF.

DEAR SIR AND BROTHER IN BELIEF,—I cannot conceive anything likely to be more profitable to the propagation of Spiritualism in South Wales than the visit with which we were last week favoured in this town by Dr. Monck. Under the most rigorous conditions of investigation this extraordinary man proved to us not only the existence of "psychic force," but also the reality of the same independently of his personality and that of the sitters; or, in other words, the communication of invisible agents—of spirits—with humanity. The pen is powerless to describe one by one the phenomena produced here by Dr. Monck in six *seances* which he held in different places and under the conditions imposed both by the Spiritualists of the town and by sceptical investigators. Raps, the suspension of inert bodies without contact, spirit lights, spirit hands, communications of a philosophical character and very elevated morality, and even on two occasions the materialisation of spirits: all these phenomena have been, I repeat, demonstrated through the mediumship of Dr. Monck, with whose rare faculties as a medium, are combined the attainments of a profound and scientific scholar, and the traits which distinguish a perfect gentleman.

I venture to believe that Dr. Monck had reason to be also satisfied with the fraternal reception given him here, not only by the Spiritualist Society in Cardiff and its worthy president, Mr. Lewis, but also by all those who during his short stay had the pleasure of making his acquaintance.

Apologising for trespassing on your valuable space at such length,—I am, Sir, yours truly,
Cardiff, 25th September, 1875. J. VALET Y VILLARA.

ALLAN KARDEC AND PROGRESS IN THE SPIRIT WORLD.

SIR,—If Miss Kislingbury have access to Kardec's *Qu'est-ce que le Spiritisme?* she will find at p. 175, q. 156, what she requires. A. K. allows that "the spirit progresses, more or less, according to its desire (more or less) to progress, but that it requires to put in practice, during the corporeal life, what it has acquired in science and morality." Spirit existence seems to be analogous to the mesmeric state, i.e., one eminently adapted for the formation of good resolutions; but to try those, contact with matter seems necessary. Our temptations, the trials of our good resolutions, come to us chiefly through our material wants.

As regards another moot point, the preservation of one's

individuality through various incarnations, it must be remembered that the body is but the outward expression of the state of development, for the time being, of the spirit within. A low-crowned savage, whose head and the expression of whose face show the predominance of the passions within, may, after death, progress much in knowledge and morality, and, if reincarnated, would necessarily appear with a head and face and body also of a far more advanced type than he possessed in his former earth-life. To the bodily eye he would be a different being—he would have lost his identity—while to the eye of the spirit he would still be the same person, but spiritually grown and altered, just as the man is the former child physically grown and altered—"grown out of recollection," as the saying is.

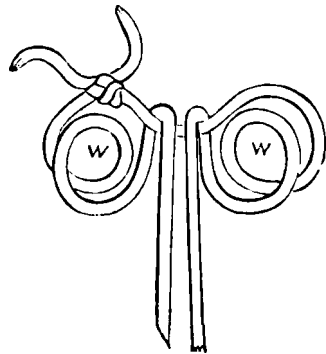
Qu'est-ce que le Spiritisme may be procured for one shilling through any foreign bookseller, and is a far more handy compendium to put into an inquirer's hands than the *Spirit's Book*. Reincarnation can only as yet be looked upon as a theory—not as a proved fact.

H. M.

Bath, 1875.

CONJURORS' ROPE-TYING TRICKS.

SIR,—Your correspondent "K" has described so accurately the dark *seances* of the two (apparently English) performers who call themselves Herr Döbler and Professor Wernulf, that it is perfectly evident that they are the persons whom he means.



If so, there is this slight difference between their performance and that of Mrs. Fay, for instance, that while the latter has passed through the ordeal of most satisfactory scientific tests, as described in *The Spiritualist*, the *modus operandi* of the former was to me glaringly manifest. I enclose a sketch of the way in which "Professor" Wernulf tied himself. His wrists were at WW, behind his back. As long as he kept a strain on the ropes, which passed down beneath the lower back rung of his chair, to his feet, his wrists were tightly confined by the ropes; but, as you will see at once, when he relaxed the strain he could draw his hands through the loops without the slightest difficulty. It was very ludicrous to see the committee chosen by the audience innocently and gravely scaling the knot, which was situated as I have drawn it. Except that I do not wish to be discourteous, I should say they were *muffs*.

M.

AN OFFER TO CLAIRVOYANTS BY DR. WYLDE.

SIR,—I have to thank you for giving admittance to my letter in your issue of the 3rd of this month, and I feel equally flattered by the remarks made on me by my friend Mr. Atkinson in *The Spiritualist* of the 17th.

My object is an honest one. While nearly all the leading men of our country are inclined to throw discredit on the reality of the wonderful phenomena said to be witnessed nearly every day by Spiritualists, several men of undoubted sagacity and scientific repute have come boldly forward to avouch the truth of what they have seen.

It seems to me that in this position of affairs it is the duty of philosophers, theologians, and, in fact, of all lovers of truth, to endeavour to devise means of testing the nature and verity of phenomena so marvellous, and, if true, so important at once to science and religion. It was with this object that I proposed two simple experiments—viz., first to test the Spiritualist's power of reading, say, four sentences folded and placed within four separate sealed envelopes corresponding in external appearance, and second to test his power to move a pencil and make it write on a piece of paper placed along with it under a glass cover.

Some five or six years ago a friend and I wrote to an enthusiastic believer in Spiritualism resident in London, offering £100

if he could find any proficient able to execute the first of these experiments; but at that time our correspondent could find no person in London to compete for this prize. I am still ready to risk a similar sum on the successful Spiritualistic performance of the simple experiments named.

I would require that the experiments should be made in Edinburgh, because I could there get four persons whose known honesty, reputation, and general competence would give weight and authority to the results, whether these should prove favourable to Spiritualism or the reverse.

The experiments might be made, say, any time in November or December, to suit parties. They would require to be performed in sufficient light to enable us to use our eyes and perceive the objects; and I propose to allow, if necessary, three *seances*, say of two hours each, to afford sufficient time for the Spiritualist testing his powers.

Mr. Atkinson, who has long had an opportunity of joining in spiritualistic circles in London, assumes the undoubted truth of the phenomena, and considers the question of real importance to be, "What is the nature of the unseen influence which produces the phenomena?" Now although I have every confidence in Mr. Atkinson's sagacity, I nevertheless venture to impugn the genuineness of the phenomena. I ascribe them to legordomain, and I am willing, in the cause of truth, to risk the sum named, which shall be paid over to the party who is successful.

ROBERT S. WYLDE.

Craggan, Grantown, Strathspey,
22nd September, 1875.

[We do not see what connection the successful or unsuccessful result of a trial of the experiment suggested by Dr. Wyld would have with Spiritualism. It might be a proof of the reality of clairvoyance, but although the mesmerists of the past generation were versed in clairvoyance, it did not lead them to believe in spirits; and when test results were obtained they had no influence on the outside world, except that of bringing down a shower of abuse upon the observers. Those in the inner circles of Spiritualism are quite apathetic about the opinions of disbelievers, having learnt by experience that it is not worth while to try to convert any but those who are giving time and work to find out truth for themselves—even these have to wait their turn to get access to *seances* with noted mediums, and some are unable to obtain the privilege, since the demand for admission is so great. The best plan for those who wish to learn about the reality of spiritual phenomena is to form circles in their own homes, with none but members of their own families present.—Ed.]

THE MATERIALISATION OF SPIRITS IN CARDIFF.

SIR,—Will you kindly allow the following report to appear in the columns of your invaluable *Spiritualist*, trusting that those facts may induce other localities in the Principality to avail themselves of the extraordinary mediumship of our friend Dr. Monck, feeling assured that such engagements would greatly benefit the Spiritual cause? Dr. Monck having been invited by the Cardiff circle to give a series of *seances* under test conditions, both in private and in public, so varied and astounding were the phenomena that many of our sceptical friends were thoroughly confounded, if not actually convinced. To be as brief as possible, I shall enumerate a few of the most prominent features of what we saw.

We witnessed moving of inert matter without contact; the extending and contracting of the accordion when held with one hand with the keys downward; the sounding of musical instruments: all this was done in the light. When the light was extinguished spirit-hands began floating about the room, and individual names were uttered, conclusively accounting for the historical fact of "the writing on the wall." So satisfactory were these results that the interest became overwhelming, inasmuch as they bore intimate relation to individuals in the circle. The violent shaking of the house was truly awful, and I trust the means of dislodging many muddled notions. The lifting of a large six-legged dining-table, and rocking it to and fro as a child would a cradle; the levitation of the medium on to the shoulders of a lady; the direct voice of the spirit, whilst the medium's mouth was filled with water, were equally striking.

I now desire to call your attention to a private *seance* which took place at my own house. There were three ladies and eight gentlemen present, without the medium, forming a very harmonious circle. After sitting a short time, Dr. Monck's spirit-guide, Samuel, promised a materialisation in the light. A cabinet was hastily formed in a corner of the room, by fastening a couple of shawls to a line. In a few minutes a misty cloud was seen forming on the outside of the screen; presently it assumed the form of a female with flowing dress, and beckoning to Dr. Monck while he was sitting on the opposite side of the room, the doctor went across into the cabinet, and while he was standing with his hands on the top of the screen, the guide announced the presence of another spirit named George, whose head and shoulders were distinctly seen by all in the room. It appeared to be an elderly person of dark

complexion, wearing a white head-dress; he was recognised by the Spanish Vice-consul, who spoke to the spirit in Spanish; he bowed his head repeatedly and retired. The next spirit was a lady, whom Samuel promised to show at the same time as the medium, outside the cabinet; they soon came out together, the spirit holding out her hand and bowing. Samuel said she had blue eyes. When asked to show her feet, she raised her drapery, and the toes were distinctly seen. She then was requested to put her foot on the table; she instantly did so. At last she bade us farewell, while Samuel was talking to others. So terminated our first essay in materialisation.

Our *seance* was prolonged far beyond the usual time by the deliverance of a most impressive and eloquent sermon, clothed in refined language, on "Spiritual light." The medium was controlled by the immortal Christmas Evans, so well known and remembered when he ministered in Cardiff; the utterances and composition were truly beautiful, and every listener seemed transfixed in breathless attention for the space of twenty minutes. The controlling spirit finally announced that this would be his last visit to earth; he then retired to his heavenly abode.

The next control was the Rev. Mr. So-and-So, a minister of the Church of England, who delivered a most laughable burlesque on the mannerisms, slang, and set phrases of the present fashionable mode of preaching, thoroughly ignoring that deformity known as the letter R. Notwithstanding its facetiousness, it was full of sound sense and argument! he then retired amidst laughter. Thus terminated the best *seance* I have ever attended.

I wish it to be understood that Dr. Monck was a perfect stranger at Cardiff, and that at all the public *seances* his hands were held by sceptics.

T. WILLIAMS.

32, Great Frederick-street, Cardiff.

THE SUFFERINGS OF THE DYING.

SIR,—In cases of dangerous illness, where the suffering is great and recovery hopeless, medical men often abstain from administering opiates to relieve pain. Can some of your professional readers inform me why they act in this way, thus apparently causing needless agony; and can any mediums or others give me information as to the influence of opiates upon the natural process of the severance of the spirit from the body?

X.

THE "EXAMINER" ON KARDEC'S SPECULATIONS.

The *Examiner* has published a review of the *Spirits' Book*, which is more in the spirit of ill-natured satire than of impartial criticism. This is what the writer calls giving "an outline of the theory of immortality":—

Every spirit, after many incarnations in this world and others, becoming purer after each progressive incarnation, will at last attain perfection; and like the hero and heroine of three-volume novels, live happily ever afterwards. It is to be feared that this beneficent programme may prove attractive to weak and ignorant people who have a horror of annihilation or eternal punishment.

Again:—

They were impolite enough to inform Mr. Rivail that he had been more than once a cannibal. The possibility of having to believe that in a previous state of existence one digested one's grandmother, and further back still figured as a skunk or a slug, may counteract the more fascinating tenets of the *Spirits' Book*.

The reviewer concludes in the following manner:—

It is fair to say that there is a great deal in the book which, on Mr. Mill's theory, one might believe, if one liked, to be possible or probable, though we think the effort would be sad waste of time. We find, moreover, a goodly leaven of truisms. M. Rivail ignores the tricks with which professional mediums have made us familiar, and though he maintains that "spirits" are visible and tangible, only mentions the modest miracles of table-turning and the *planchette*. He seems to have been an earnest man, and shews no traces of immorality or vulgarity. In conclusion, we ought to mention that "the spirits" are not absolute apostates, but look upon their former faiths as partially true or allegorical. M. Rivail seems therefore very tolerant towards all persuasions save that of Materialism.

MRS. ROSS-CHURCH has been giving highly popular public readings in Leeds and the provinces this week.

Provincial News.

BIRMINGHAM.

HERE Spiritualism is just now at a standstill, if such can be said of that which is progressive. Mrs. Groom's ill-health prevents her sitting regularly; the recent departure from this life of her daughter being the cause of her illness. Miss Bessie Williams's trance-mediumship requires much training with harmonious sitters, as at present it is only in an incipient stage of development. There are besides several private circles, but they wisely close their doors to strangers. There is one held in Hagley-road, Edgbaston, one in Varna-road, one in Ostler-street, Edgbaston, and another in Newhall-street, Birmingham; there are besides others consisting of members of the families only.

NEWCASTLE-ON-TYNE.

MR. AND MRS. PETTY have been having good phenomena lately at their *seances*.

The *North of England Advertiser*, a local weekly paper, has a "Lokil Letter," written in the Tyneside dialect every week, and for the past two or three weeks it has been holding Spiritualism and Mrs. Tappan up to ridicule; but last week the editor, to make amends, treated the readers to a "true ghost story," by giving the narrative recorded by Lord Brougham in his autobiography.

NEWCASTLE SPIRITUAL SOCIETY.—The *seances* at Weir-court are on the whole satisfactory, as far as phenomena are concerned. On the evening of Sept. 19th about five-and-twenty members assembled for a dark *seance*. Misses Wood and Fairlamb were the mediums; the manifestations were more powerful than usual, and there was an uninterrupted flow of physical phenomena for about an hour and a half. But on Thursday evening, the 23rd, a *seance* for materialisation was not so successful. There were about thirty persons present; the singing was good, also the accompaniment on the harmonium, but whether the circle was too large, or whether some of the members were too sceptical, and others too importunate in their requests to the spirit form to do, this or that, it certainly did not remain outside the cabinet more than five minutes, nor did it come more than a few feet into the circle. Some difference of opinion exists among the members as to the figure being a materialised form, or the medium dressed up in drapery by the spirits.

SOUTH SHIELDS.

A NEW MEDIUM.—This town is, as most persons are aware, a seaport situated at the mouth of the Tyne, and is not an inviting place to come to, unless business calls one here. It has been brought into notice a little lately on account of the underground fires and the excavations carried on in search of Roman remains. Whether it will be brought into more prominent notice eventually through modern Spiritualism making a foothold there remains to be seen. Extremes meet, and the inhabitants may turn their attention upwards, and find something at least equal to their resources and results from below. There are a number of Spiritualists here, and a circle meets regularly at 43, Palmeston-street, High Shields, at the house of Mr. Lambell, who is a trance medium. He is about five-and-twenty years of age, and has been an investigator of Spiritualism for about twelve months only. He and one or two others first sat for table-tilting in the way of fun, but soon obtained more than they bargained for in the way of strong physical manifestation's and entrancement. Fortunately the uncle of the medium, being a practical intelligent man, and a mesmerist, saw at once that there was more in it than at first appeared, and, following the directions of the entranced medium, they formed a regular circle. They now meet three times a week—viz., Sundays for trance-speaking, Tuesdays for materialisations, and Thursdays for general phenomena and what they can get. One of the members of the circle is an experienced photographer; the medium has sat several times to see if they could get spirit photographs, and the results are said to have been to some extent successful. One of the spirits who occasionally controls the medium announces himself as a barrister, and for a long time refused to tell his name, but eventually gave it as William Noy, Attorney-General to Charles I., 1631, of which they knew nothing, but eventually found the statement to be correct. On Sunday evening last, the 26th inst., the circle numbered about a dozen persons, one or two of whom were also mediums under development; the medium was controlled, gave good spiritual teachings, and answered several questions, one of which was: "Do you intend

in the future to bring your medium before the public?" The answer being: "We do not intend hiding our light under a bushel; nor do we intend thrusting it into the cold blast of dark materialism; but when our light is sufficiently strong, and we see our way clear to use it to advantage, we will not fail to do so."

The medium is controlled without much difficulty, and his manner, voice, and gesture change with each spirit. He speaks fluently, philosophically, and without dogmatism; he has been to no other circles, is totally unconscious when under control, is rather modest, and does not seem to realise his own powers of mediumship. The circle on Sunday-night was a select one, one or two members being Quakers, and the religious element predominated. Recently about half a dozen friends, along with the medium, had an outdoor *seance* on the sea shore on the rocks, when the medium was controlled and gave an address.

RETURN OF MR. J. J. MORSE.—A *soiree* will be held at the Cavendish Rooms on Wednesday evening, the 3rd November, to welcome the well-known trance medium, Mr. J. J. Morse, on his return from the United States. Mr. Morse will give an account of his experiences in America, therefore a full gathering of friends from all parts of London may be expected on this interesting occasion.

BUGNET'S MEDIUMSHIP.—The *Procès des Spirites* contains a letter from the Comte de Bullet to Leymarie, certifying to the likeness of the "double" of the Comte's sister. It contains the following: "In consequence of the bad use he (Bugnet) made of his mediumship, he sought for means of supplementing it, for he knew very well he was losing it. He often said to me, 'I am losing my faculty, and am often a long time without obtaining anything.'" Evidence of this kind runs all through the correspondence collected in the *Procès*, Bugnet's own letter, being the most self-condemnatory of any.

MR. C. F. VARLEY, F.R.S., is still in Switzerland. The Countess of Caithness is at Barrigill Castle, Caithness-shire, and expects to return to Stagenhoe in a few days from this time. M. Gustavo de Voh is at Interlaken. Mrs. Makdougall Gregory is at Hurstpierpoint, Sussex. Mrs. Schletter, who is now at Marionbad, Austria, is about to return to London. Mr. Wiese, the gentleman who publicly expressed to Messrs. Maskelyne and Cook at the Egyptian Hall his opinion of them, is at Wiesbaden, and will stay there for some months. Signor Damiani is in Naples. Mr. Charles Blackburn and Miss Blackburn intend to visit Italy during a part of the coming winter.

A SEANCE WITH MRS. KATE FOX JENCKEN.—Last Friday night a *seance* was held at the residence of Mr. H. D. Jencken, barrister-at-law, through the mediumship of Mrs. Jencken (Kate Fox). The other members of the circle were Mr. Jencken, Mr. Webster Glynes, and Mr. W. H. Harrison. Not much took place at the *seance*, but the little that occurred was good. Mrs. Jencken sat in one corner of the dark room away from the other sitters, and asked Mr. Harrison to hold both her hands. He was then strongly fingered by spirit-hands, which grasped his ankles, and in one instance were seen by one of the other sitters, as they passed between his eyes and the partly open folding doors, through which opening a little light was streaming in from the next room. The spirits made an appointment for another meeting in relation to which they said they would make special preparations.

SUNDAY SERVICES AT THE CAVENDISH ROOMS.—On Sunday last Dr. Sexton delivered two discourses at the Cavendish Rooms, Mortimer-street, Regent-street; that in the morning on the "Influence of Christ's Teaching on the World," and that in the evening on "Primeval Man. Was he a Savage or a Civilised Being?" These discourses were the last of four on the "Origin of Man." There was a good attendance at the morning discourse, and in the evening the place was crowded. The evening discourse consisted of an elaborate discussion of the condition of primeval man, as far as could be judged from the knowledge afforded by palaeontology, archaeology, language, and the present condition of savages. The conclusion arrived at by the speaker was that the primitive condition of man was certainly not that of a savage, the speaker thereby placing himself at variance on this point with nearly all scientific men who of late years have given attention to the question. The series of four lectures on the "Origin of Man," now concluded, Dr. Sexton says will be shortly published in a small volume. On Sunday next he will deliver two discourses; that in the morning on "Christianity and Reason," and that in the evening on the "Idea of God." Service in the morning at eleven; in the evening at seven.

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