

The Spiritualist

AND JOURNAL OF PSYCHOLOGICAL SCIENCE.

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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.

VOLUME SEVEN. NUMBER SIXTEEN.

LONDON, FRIDAY, OCTOBER 15th, 1875.

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

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

PUBLISHED WEEKLY, PRICE TWOPENCE.

ESTABLISHED IN 1869.

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

The Contributors to its pages comprise most of the leading and more experienced Spiritualists, including many eminent in the realms of Literature, Art, Science, and the Penance. 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 Saxe-Wittenstein (Wiesbaden); The Countess of Cathness; the Duke of Leuchtenberg; Mr. H. G. Atkinson, F.G.S.; Lord Lindsay; the Hon. Robert Dale Owen (New York); Mr. E. Sargent (Boston, U.S.); Sir Charles Islam, Bart.; Mrs. Ross-Church (Florence Marryat); Mrs. Maddougall Gregory; the Hon. Alex. Akasoff, Russian Imperial Councillor, and Chevalier of the Order of St. Stanislas (St. Petersburg); the Baroness Adeline Vay (Austria); Mr. H. M. Dunphy, Barrister-at-Law; Mr. Stanhope Templeman Speer, M.D. (Edin.); Mr. J. C. Luxmoore; Mr. John E. Purdon, M.B. (India); Mrs. Honywood; Mr. Benjamin Coleman; Mr. Charles Blackburn; Mr. St. George W. Stoeck, B.A. (Oxon); Mr. James Wason; Mr. N. Fabian Dawe; 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. G. Hall, F.S.A.; Mr. H. D. Jencken, M.R.I., Barrister-at-Law; Mr. Algernon Joy; Mr. D. B. Wilson, M.A., LL.M.; Mr. C. Constant (Smyrna); Mrs. F. A. Nosworthy; Mr. William Oxley; Miss Kinslingbury; Miss A. Blackwell (Paris); Mrs. F. Showers; Mr. J. N. T. Martineau; Mr. J. M. Peebles (United States); Mr. W. Lindesay Richardson, M.D. (Australia); and many other ladies and gentlemen.

SPIRITUALISTS AND PHYSICISTS.

IN number 151 (July 16th, 1875) of *The Spiritualist*, the unfairness with which scientific committees have hitherto dealt with mediums was pointed out in detail, and examples quoted showing how, in perfect ignorance of the nature of the manifestations, they have usually broken the conditions favourable for their occurrence; how they have almost invariably assumed the mediums to be impostors; and how in those cases where they have witnessed inexplicable phenomena, they have been too cowardly to own that which they knew. Further, evidence was adduced to show that their belief or disbelief in the manifestations would be of very little use to Spiritualism, which has a natural growth of its own, and cannot be forced upon the world before its time by any scientific committee. Under these circumstances, with the light of past experience as a guide, it seems to be a duty to call the attention of the committee appointed by the St. Petersburg University to these circumstances, and to make some kind of protest beforehand, which shall stand on record as a matter of history. The advantage of this line of action will be, first of all, to show them that their opinion is not considered an all-important matter; secondly, it will secure fairer treatment to the mediums; and thirdly, it will induce the committee to attend more carefully to the conditions under which the phenomena are known to occur. Without some such strong protest in advance, they are likely to tread, in all simplicity, in the footsteps of their predecessors.

Nearly every individual of any influence who comes into a spirit circle for the first time, says: "If I see such and such a thing, I will put my name to the facts at once," thinking in the simplicity of his heart that friends and the public will believe him, although they abused others who have gone before. Ample experience has been gained insidiously Spiritualism to show that this idea, which is common both to individuals and to committees, is a delusion.

In a letter published in these pages a fortnight ago, Dr. Wyld offered a reward of a hundred pounds to any clairvoyant who should read the contents of sealed envelopes under the conditions which he laid down. Has he any evidence that clairvoyants have ever read anything under those conditions? It may be that clairvoyants, like other mediums, can only exercise their spiritual gifts when they are quite at ease and perfectly happy,—so happy that they can pass into a state of unconscious trance without fear. Possibly the Edinburgh men of science, to whose mercies Dr. Wyld wishes to submit some simple boy or girl, may not form such a circle as to give the conditions most favourable to the evolution of the spiritual powers. We do not say that this is actually the case; the question is merely raised whether men have a right to impose their own conditions upon natural phenomena of which they know nothing. Has a man who

knows nothing of the nature of a mixture of hydrogen and chlorine gases, the right to insist that they shall remain mixed with each other in a glass globe in bright sunlight, without entering into chemical union?

Dr. Wylde's offer in relation to clairvoyance may or may not be a fair one, but it has little or nothing to do with Spiritualism, whichever way it may be decided. If the facts were to be admitted by his witnesses, as they have been *ad nauseam* by men who have gone before them, they would then be very quietly shelved, or some Edinburgh society might pass an evening in palaver upon the interesting question, "Is there a sixth sense?" What would be the use of this to Spiritualism? Dr. Wylde would do better did he offer the reward of £100 to a medium who can obtain raps governed by intelligence, which raps competent witnesses shall certify are not due to trickery. One portion of his letter he ought as a gentleman to regret, namely, that in which he expresses the opinion that so many millions of intelligent men and women all over the world have been deceived by tricks of legerdemain, consequently that the physical phenomena of Spiritualism have no real existence.

"SPIRIT PEOPLE."

The following review is from the *South Wales Daily News* (Cardiff) of last Monday week:—

THE SPIRITUALIST LIBRARY. No. 1.—"SPIRIT PEOPLE."—A scientifically accurate description of manifestations recently produced by spirits, and simultaneously observed 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.

The author of this little, well-written and startling book is widely, and we believe favourably, known along the whole southern seaboard of South Wales, from Cardiff to Milford Haven. Mr. Harrison was the first manager of the Electric Telegraph Company's offices in Haverfordwest, and while there won troops of friends by his gentlemanly behaviour, his suavity of manner, his intelligence and his courtesy to all who required to use the wires. While in Haverfordwest he was a constant contributor to the *Haverfordwest Telegraph*, in whose columns he published many articles on telegraphy and cognate subjects; and several poetic pieces, some of them very amusing, after the fashion of the *Ingoldsby Legends*. He subsequently became attached to the staff of the *Cambrian Daily Leader*, and formed a large circle of friends and acquaintances in Cardiff.* With this oratorium in proof of the material personality of the clever author of *Spirit People*, it might be stated that his book, startling in its revelations and astounding in some of its statements, is written in a calm, quiet, and non-dogmatic style. Indeed, Mr. Harrison says in his preface:—

"The facts set forth in this little work are as coolly and impartially recorded as if I had been observing any other scientific phenomena. I had no theory to uphold, no prejudice to overcome, and no anxiety to make proselytes from among those who have an antipathy to Spiritualism. Nobody has any right to force his opinions upon his neighbours if they have a dislike to the same. If a man is aware of a great truth of which his neighbours are ignorant, it is his duty to state that truth, and to give further information relating to it when requested, but not to attempt to force a new revelation upon those to whom it is unacceptable."

The unprejudiced and dispassionate temper in which Mr. Harrison seems to have approached the question, eminently fitted him to test the authenticity and the value of the phenomena he undertakes to chronicle, and after a careful perusal of his little booklet, we are bound to acknowledge that the statement in his preface is fairly sustained. He neither

theorises, nor dogmatizes, nor attempts to make converts to his views. He states occurrences and events, or what he believes did really happen, in a remarkably clear and narrative style, without any attempt at advocacy or argument. The mode in which Mr. Harrison has discharged his task is praiseworthy; but what of the task itself? To those who are unacquainted with the pretensions of Spiritualism, and those so-called, and to the majority, incredible manifestations of the spirit world, which are the ordinary concomitants of the system, the revelations contained in *Spirit People* will appear startling and antecedently impossible. They will either ascribe them, as a thoughtful and well-read man in Cardiff did ascribe them a day or two ago, to the agency of evil spirits, or to a trick and deception similar to the experiments of Messrs. Maskelyne and Cook, at the Egyptian Hall, Piccadilly. And it must be confessed that when heavy objects move and rise in the air without the application of physical force, and without apparent reason; when knockings for which no cause can be assigned are heard, and so-called spirit-revelations communicated thereby; when the secret thoughts of some of those assembled are revealed by the spirit people; when spirit forms appear and vanish, and mediums float in the air without any visible means or appliances, it is sufficiently startling to amaze and confound all preconceived opinions. Preconceived opinions, however, are not the test of truth, but evidence; and the kind and degree of evidence which the truth or the fact requires must be determined by the character of that truth or fact. For men to assume that they have the truth either in science or in religion, and hence to reject all doctrine which is not in harmony with their truth, has ever been the error and sin of the world. The question then is, has Mr. Harrison proved his truth? We do not think that he has, neither was that his object; but he has supplied such a mass of evidence, and has made such surprising statements, which he sustains by his own affirmation and the affirmation of others, as not only to challenge but to demand investigation. It is the part of cowardice and unwisdom, and, indeed, even of dishonesty, to refuse them that investigation. No man can say, or is entitled to say, that Spiritualism is an imposition, until he has examined its proofs; and one means, and a very important means for that examination, is supplied in this little and well-got-up volume. There is nothing antecedently improbable in supposing that spirit can manifest itself independently of a material organisation, any more than there is that it can manifest itself through such an organisation. We believe that it does the latter, but what valid material or spiritual objection is there against its doing the former? The question deserves attention and honest investigation, and we can recommend Mr. Harrison as fairly attempting to assist that investigation.

The *Haverfordwest Telegraph* of last week says:—

The London correspondent of the *Cardiff Times* and *South Wales Daily News* makes the following reference to a work on Spiritualism, by Mr. W. H. Harrison, the editor of *The Spiritualist*, who was for some time editor of the *Cambria Daily Leader*, and is well known in South Wales:—

"The Spiritualists are about to publish a collection of small volumes, at a low price, called the 'Spiritualist Library.' The first work of the series has just appeared. If it did not bear the name of Mr. William Harrison, editor of *The Spiritualist* newspaper, as author, I should have supposed the book was intended as a satire. Mr. Harrison was originally a disbeliever in Spiritualism. The history of his conversion, as related by himself, serves to show how very slight is the amount of evidence required to induce belief. At the first *seance* which he attended a table was moved; but that, he rightly judged, could not have been done by spirits. At the second *seance* he was determined to ascertain if there was any human intelligence at work, so he asked the name of the sister-in-law of the editor of the *Engineer*. A name was given, but it was a wrong one. He was then advised to try a professional medium, Mrs. Marshall. He did so, 'but nothing remarkable took place,' and he left, thinking the *seance* a decided failure. Five months later he attended a fourth *seance*, 'but there was no developed medium present, and we obtained no manifestations.' This was not an encouraging beginning, but Mr. Harrison persevered. His next experiment was with the professional medium, Mrs. Marshall, again, and on that occasion a table floated in the air. When it had descended to the ground, Mrs. Marshall gave a specimen of spirit-writing. It was to be done under the table, and Mrs. Marshall straightway charged that no one should look to see what was going on, 'which order (says Mr. Harrison naively) seemed to me then to be rather peculiar. . . . At a dark *seance* the same jolly spirit strongly recommended

* The submarine cable, ninety miles long, from Wales to Ireland via Abermawr Bay, had frequently to be tested by Mr. Harrison, and the circumstance that he had to do this delicate scientific work was the means of first making him acquainted with Mr. Cromwell Varley, then chief engineer to the International Telegraph Company; the result of the acquaintance was that Mr. Harrison returned to London as Mr. Varley's private secretary, and afterwards became a convert to Spiritualism.

Guinness's stout—a fact which surely should be turned to account for advertising purposes, like the Rev. Sir Edward Jodrell's recommendation of the Specialité Sherry, or Bishop Wordsworth's denunciation of teetotalism, which the Chester spirit merchant publishes with a list of his goods. At the same *séance* Mr. Harrison was told that he might ask for some tropical fruit, but on taking the spirit at his word was told, "Yes, you may ask, but you won't get it," and Mr. Harrison didn't get it. Mr. Harrison's *sancta simplicitas* knows no bounds. He describes a long conversation which he had with John King, who told him among other things, that the spirit lights which he had seen were "of phosphorus," which was, probably the truest statement ever made by John King. After a long discourse, Mr. Harrison asked if he (John King) could go home to Mr. Harrison's house and say what was taking place. He replied "Yes," and, adds Mr. Harrison, "There was an interval of two seconds, after which John King said 'There are four persons there who have been having something to eat, and two of them have gone for a walk.' I afterwards learnt that this was not true." Mr. Harrison goes on to tell another story about a poor servant girl who saw a spirit, or, at least, something white, said girl having been previously terribly frightened by a tremendous storm, which had made all the family rise from their beds, and afraid to go to rest again. It will be seen that Mr. Harrison is a *bonâ fide* Irishman. He candidly admits all the failures I have described; but the marvel is, that in spite of all, he can retain his belief in Spiritualism. Mr. Crookes, Mr. Varley, Mr. Wallace, and the other *savans* who have adhered to that faith, must look upon the too candid editor of *The Spiritualist* as a veritable *enfant terrible*.

Mr. Benjamin Coleman has written the following letter to Mr. Harrison:—

DEAR MR. HARRISON,—On my library table there are many books which invite me at my leisure to look into them. I have accordingly just spent a leisure hour in reading for the first time your little work entitled *Spirit People*—one of a series which you say are to compose the Spiritualist Library, and I cannot refrain from complimenting you on the unaffected and truthful way in which you have there placed on record your earliest introduction to Spiritualism and its phenomena. It is a most useful little book to put into the hands of all serious inquirers, and contains enough for the present to arrest their attention. Your later experiences, which I know from personal observation transcend in scientific importance your first, will, I presume, form the second of the series, and, to use your own words, the first book is received by me "with such favour as to cause the advent of its successor to be anticipated with pleasure."

—Very truly yours,
BENJ. COLEMAN.
Upper Norwood, Oct. 4th, 1875.

POWERFUL SPIRITUAL PHENOMENA IN ROME.

BY SIGNOR ENRICO MANNUCCI.

THERE are few persons who become believers through simply reading books of Spiritist philosophy; so, to comply with the demands of the many, we seek for physical effects, and we may add that we have already obtained results of a sufficiently satisfactory nature, such as the raising of heavy bodies from the floor, contrary to the known laws of gravity. We have had objects brought to us in great variety, such as flowers, books, sweetmeats, and other delicacies; perfumes, pieces of money—antique and modern—of the value of a pound sterling. Certain of our friends have even been carried from their home to the place where I and four or five of my companions were sitting, and this without having their clothes deranged in the slightest degree, even to a fold, and without change of the attitudes in which they were an instant before. This occurred when we begged the spirits to effect the transport. We have obtained these phenomena not only in the interior of our houses, but also in the most frequented streets of the town. We have heard voices that cannot be imitated (*des voix inimitables*), strange noises and melodious sounds; invisible hands have caressed us; they laid hold of our hair, and even struck us, and daubed us with colouring matter. . . . Our coats have been turned without being unfastened, or drawn off without being unbuttoned, and this in full light, on the public roads. Objects that one of us had in his pockets were found in the pockets of another, and hung behind his back, or placed on his head. We have had our portraits taken (*faits*) by these same spirits; these portraits resemble photographs, but are, nevertheless, not quite the same. We have shown them to artists, to painters as well as to photographers, who have not been able to explain their nature. Lastly, we have obtained the phenomena of spectral apparitions materialised,

and have conversed with these spirits absolutely, as we would have done with living persons. We have obtained these phenomena chiefly through the agency of the good and jovial spirit who calls himself "John King;" we seek to make them known everywhere, and we know that there are several circles being formed, which, like our own, try to obtain the same results.—*Revue Spirite*, Paris.

THE PERSECUTION OF SPIRITUALISTS IN PARIS.

To the Editor of "*The Spiritualist*."

SIR,—I have not written to you for several weeks, having had nothing much to say. (If all people having nothing much to say would only say nothing, what a better world this would be! Speech is not always silver, but the older I grow the higher in carat value do I esteem the gold of silence.) But last week I sent you what was indeed worth printing, a careful translation of Bugnet's retraction and recantation, and in reference thereto wish to add a few comments.

I hope your readers remember—or that they will refer back to—the former letters, in which I gave them some idea of the *modus operandi* of criminal "justice" in France. It begins with the moral torture of the solitary cell; the "*grâce efficace*" of its action on the nerves of a weak man; the private interrogations by a judge-inquisitor (the *juge d'instruction*), whose object and whose professional triumph are to bring him to confess all that it is wanted to get out of him. If the case should involve the hated and dreaded subject of Spiritism (most hated where most dreaded), and if the judge-inquisitor should happen to be a narrow-minded man, who could send back to Madame Leymarie an excellent volume on *The Reason of Spiritism* by a fellow judge, with the message that he would not allow such a book in the house, and who could refuse to admit Firman to bail, though the other two parties accused, being French, had been bailed at the trifling figure of £40, and was furious when a higher authority (influenced by the appeals of the American legation) did at last admit him to bail at six times the figure which had been accepted for Bugnet; if, further, that "judge," in his interrogation of Firman, could demean himself in such a manner as to elicit a rebuke even from the official interpreter, an honest Englishman, whose name I regret not to know—why, it becomes easy to understand, and not difficult to believe, how Bugnet was manipulated and moulded into the swift witness of falsehood he became against Spiritualism in general and against the two others in particular, co-accused as his accomplices. He says he was promised to be let off without imprisonment if he abjured mediumship and Spiritism, and he *has in fact been so let off*. And he has been let off in a way and under circumstances difficult to explain, otherwise than by the presumption that it was in the substantial fulfilment of an engagement more or less distinct or explicit. The Courts, both the Correctional and that of Appeal, could not help condemning him to a year's imprisonment on his confessions, and on his mannikin and box of figure-heads. And how else could Leymarie and Firman have been condemned—they who stood only in the secondary attitude of imputed complicity? Bugnet had foolishly supposed that he was sure of an acquittal on his appeal; so at least he told his friends, from whom it came to the Leymaries. After the necessary disappointment of that expectation, he was very angry, and said that he had been tricked (*berné*) up to the last. But observe that he was then left at liberty for over a fortnight, contrary to all regularity, with his confirmed sentence to a year's imprisonment (not even appealed against to the Court of Cassation), and not a farthing of bail to stand in the way of his taking the train to Brussels! I say, not a farthing, because though his original nominal bail of £40 was still on deposit, yet that was now gone anyhow, being more than covered by his fine and costs. Leymarie, who did appeal further in Cassation, had to deposit a further bail of 2,000 francs. I am reliably assured, also, that an order for Bugnet's being taken to prison had been made out—that being the regular course of things—but some influence intervened to prevent its execution. This shows that of those in authority over the matter some did and others did not know that he was to be allowed to walk off. And walk off he of course did, sixteen days after his condemnation, on appeal; or, rather, he took the train to Brussels, like any other gentleman, and, like any other gentleman, exhibited his card to the police at the French frontier, as he has declared to two of our highly respectable friends who "interviewed" him at Brussels. His charge now made of having been worked up as a witness by the promise of being let off from imprisonment stands, therefore, so supported by the subsequent fact of its fulfilment, with apparent police connivance, as to make it no sin against either logic or

charity when I say that I feel compelled to believe it. By whom the promise was made, whether by the *juge d'instruction* or by other police people, I do not feel called upon to pronounce. Buguet's own language above speaks for itself, and I do not care to comment upon it, further than to say that the more we soo of this French system of private inquisition called the "*instruction*" the more detestable it looks.

Firman, after having undergone nearly half of the term of his sentence at St. Pelagie (besides six weeks of previous solitary confinement) has, by the advice of his friends and of his counsel, M. Carraby, applied to the President of the Republic for a remission of the rest of it. This application has been supported by a strong recommendation from Mr. Washburne, the American Minister. I can scarcely see how it can be refused.

Paris.

J. L. O'SULLIVAN.

A SEANCE WITH MRS. KATE FOX JENCKEN.

MR. H. D. JENCKEN has given M. Aksakof and Professor Butlorof, of St. Petersburg, facilities for witnessing spiritual manifestations through the mediumship of Mrs. Jencken (Kate Fox), during their stay in London. A few days ago a *seance* took place, at which, in addition to Mr. and Mrs. Jencken, the witnesses present were M. Aksakof, Professor Butlorof, Mr. J. N. T. Martheze, M. Bourbon, Mr. Webster Glynes, and Mr. W. H. Harrison. The chief feature of the *seance* was the fine raps through Mrs. Jencken's mediumship. Mrs. Jencken placed her hands upon a door of which Professor Butlorof could see both sides, in a good light, and loud raps immediately came upon its surface. He then asked that the raps should come upon the wood work of the door-posts, and they came upon them at once, close to his ear, and to the place previously indicated by him. Some messages through writing mediumship were also obtained; they were written backwards, and had to be held up to the light, so that the paper could be looked through in order to enable the words to be read.

Another *seance* was subsequently held, at which Messrs. Aksakof and Butlorof witnessed further interesting manifestations.

SERVICES AT THE CAVENDISH ROOMS.

THE DOCTRINE OF A FINAL CAUSE.

LAST Sunday night, Dr. George Sexton lectured at the Cavendish Rooms, Mortimer-street, Regent-street, London, on "The Doctrine of a Final Cause," and took for his text the following verse from the Psalms:—"The glory of the Lord shall endure for ever; the Lord shall rejoice in His works." The speaker said that on the previous Sunday he dealt with the subject of what he called "The Idea of God," or what to the Germans was known as the "God Consciousness." In all ages and in all countries men believed in some kind of God; indeed the belief was so deeply fixed in the human mind that it could not be eradicated; it was as firmly fixed in the minds of many as was their belief in the external world, or in their own existence. That evening he had to deal with another argument relating to the existence of the Deity—he meant the doctrine of a final cause. He said that the ideas of men to-day, both inside and outside the Churches, were deeply tinged with materialism; in Ritualism and Roman Catholicism, for instance, there was much to appeal to sensual feeling; so such services had a materialistic tendency. If the great men of ancient times, such as Aristotle and Plato, were to come back now to this earth, they would be struck by the revelations of science, by the power which man had gained over the material world; but they would see that men had not progressed one step in metaphysical study beyond the times in which they lived. This was singular, because men, however they might wish it, could not escape altogether from metaphysics, and Comte and others were in error in saying that in these days we had gone beyond metaphysics—that the latter had been supplanted by positive methods. But he (Dr. Sexton) thought that the investigation of the spiritual nature of man must necessarily be of a metaphysical character. The problem presented by the doctrine of a final cause was somewhat metaphysical in its nature, and hundreds of books had been written to show that effects have no cause. David Hume, for instance, had taught that there was no such thing as cause and effect; he asserted that all a man can know is that one event follows another, and although observers attributed to the antecedent a power, it was mere assumption, for the human mind had no direct experience of it. If Hume was right in this, no argument could be founded on cause and effect to prove the existence of God, yet the ordinary

experience of man told him that Hume's argument was wrong. Day followed night, and night followed day, yet nobody asserted that the one caused the other, the succession being casual and not causal. Swallows fly low before rain comes, but nobody supposes the rain to be caused by the swallows flying low, consequently there are some things in which there is a succession of events, yet which do not suggest the idea of a cause; but other events did not come under this category, and the fact of the existence of the difference between the two sets of events showed that Hume was wrong. The doctrine of the conservation of energy Dr. Sexton had no doubt was true, consequently he held with all men of science that there had always been the same amount of force in the universe as at present, and that the force only became changed so as to present different appearances. For instance, there were no such things as light, heat, or electricity as actual substances—they were only forms of force. If a leaden ball fell upon a plate of iron the force was not lost when the ball was arrested, for the piece of lead became hot. Thus the force of mechanical motion had been transformed into molecular motion or heat, and heat, as they all knew, could be transformed into mechanical motion, as exemplified in the case of the steam engine. Indeed, if they admitted Hume's statement that we know only of the succession of events, the question would still remain—What caused the change? Thus he held that all effects had some cause prior to themselves, consequently something must have existed through all eternity. Materialists held that in very early times atoms, endowed with the same powers as at present, whirled about in space, came into contact with each other, and feeling ill at ease in their first alliance whirled away again, until at last they settled down into more harmonious relations; first they formed a cabbage, then a dog, then a pig, and nobody could tell what they would form next. In plain English, they meant that this world was formed by "chance," although he was aware that philosophers did not like the word "chance." There must have been a first cause for all phenomena; and as there could not have been an eternal series of causes and effects, until they reached the first cause no real cause at all could be found, otherwise they only saw links in a chain, and the final link remained undiscovered. The phenomena of the universe before their eyes might be compared to a chain hanging down from the sky; several links were before their eyes, and they knew that one link supported the next one below, but the question was, "What supported the whole chain?" High up, somewhere or other, there must be a beam or something capable of supporting it. So it was all very well to say that a man came from his parents; that was only one link in the chain; he wanted to know where mankind came from. It by no means followed from what he had already said, that that first cause was God; still they must remember that a first cause must be adequate to produce everything which followed. If it were a force, it must be the highest of all forces, capable of controlling all other forms of force, otherwise, at each successive stage in the succession something must be specially created—something added. The highest form of force known to man was intelligence; in the steam-engine a multitude of forces and appliances were at work, but, tracing them all back to their origin, it would be found that intelligent men had to devise and make the engine, and intelligent men were employed to work it; in like manner, in tracing out a final cause, they must come to volition—to mind. When he stood with his head uncovered upon the broad earth, and saw stretched above him a universe the very contemplation of which almost awed him into silence by its sublimity, what inference could he draw except that behind the whole thing, somewhere or other, there must be a great and grand intelligence which produced the machine, and kept it in action; therefore he thought it to be as certain that there is a God, as that that jug stood before him on the table. In this line of reasoning he was not following the "design" argument, but the "causation" argument. It might be asked—How did it concern him to know how there was a First Cause? If there were a God there must be a purpose in the universe; whereas if man came there by chance he could do what he liked, and feel that he was not responsible to anybody—neither to the laws of society nor religion, for man's responsibility to God was the strongest inducement to lead a good life. The phenomena of nature gave no evidence that God was good; a man might stand upon the mountain side, might watch the flowers blooming about him, and the fleecy clouds sailing athwart the blue sky above, and come to the conclusion that the God who made all these must indeed be a God of love. But let him wait a bit. The clouds begin to gather, the lightning flashes, and the artillery of heaven begins to peal; the storm tossed ship on the ocean before him, laden with five hundred human souls, with wives and families at home, is struck in the

midst of a peal of thunder, and every man on board goes to the bottom. How was the loving Father seen there? Nature did not teach man of a loving God, but the New Testament did. Reason would take man up to a First Cause and no further; after they arrived at that point they had no alternative but to turn to revelation, and to ask of it the nature, origin, and future of the human race.

BRITISH NATIONAL ASSOCIATION OF SPIRITUALISTS.

MEETING OF THE COUNCIL.

LAST Tuesday night a Council meeting of the British National Association of Spiritualists was held at its rooms, 33, Great Russell-street, Bloomsbury, London, W.C., under the presidency of Mr. Alexander Calder. The members present were Mr. and Mrs. Desmond Fitz-Gerald, Mr. E. T. Bennett, Miss Houghton, Mr. Joseph Froeman, Mr. H. T. Humphreys, Mrs. Maltby, Mr. Morell Theobald, Mr. T. Everitt, Mrs. Everitt, Mr. E. D. Rogers, Mr. H. Withall, Mr. Richard Pearce, Mr. George King, and Mr. Charles Hunt.

The minutes of the last meeting were read and confirmed.

NEW MEMBERS.

Eight new members were elected.

FINANCE COMMITTEE'S REPORT.

Mr. Morell Theobald, Chairman to the Finance Committee, reported the balance in hand to be £109 10s. 3d., and recommended payments, including rent, salaries, and other items, to the amount of £68 2s. It estimated the outstanding liabilities of the Association at £5.

Mr. Morell Theobald next presented an account of the income and expenditure of the British National Association of Spiritualists from June 1874 to June 1875.

The receipts were as follows:—Guarantee fund, £167 3s.; subscriptions, £368 18s. 1d.; proceeds of the bazaar, £91 11s. 8d.; interest, 10s. 4d.; total, £628 3s. 1d.

The expenses were as follows:—Furnishing, £167 19s.; public meetings and soirées, £48 3s. 9d.; stationery, printing, rent, advertising, postage, salaries, and sundry charges, £242 14s. 2d.; house-keeping and library expenses, £7 5s. 4d. Total, £466 2s. 3d.

Balance in the hands of the Association in June, 1875, £162 0s. 10d.

Mr. E. D. Rogers spoke of the great obligation the Association was under to Mr. Morell Theobald for so carefully auditing its accounts, and proposed a vote of thanks to him for what had been done.

This was seconded and passed with acclamation.

The Finance Committee was authorised to spend £7 in the purchasing of additional seats for the accommodation of those who would attend the Conference meetings.

CORRESPONDENCE.

The Secretary read a letter from Professor Butlerof, saying that he could not for the present accept the position of honorary member of the Association while he stood in his present scientific position in relation to the whole question. He returned thanks for the invitation.

A letter from Mr. Harrison was next read, stating that Messrs. Colby and Rich, of Boston, had, in a private note, asked him to return thanks to the British National Association of Spiritualists for the honour of having been elected members thereof.

A letter from Rassim Pacha was read, expressing his pleasure at the honour of having been elected a member. He said that he was now in office at Trebizonde, and wished to know how to invoke spirits, and more particularly how to come into communication with any particular spirit he wished to converse with.

The Secretary next read a letter from Dr. Ditson, of New York, in which he said that Mr. Joy had visited him.

A letter from Mrs. Emma Hardinge was next read, recommending to the notice of Spiritualists a book entitled "The Art of Magic," about to be published in America. She further said that she had retired from the public rostrum, because she did not like the way in which Spiritualism was carried on in America.

A letter from Mdlle. Huguet stated that she was about to send from Paris by a friend some French copies of Allan Kardec's works as a present to the National Association library.

A friendly letter from Mr. Terry, of Melbourne, was next read.

A MUNIFICENT PRESENT TO THE SPIRITUAL MOVEMENT.

A letter from Mr. T. E. Partridge was next read, announcing his intention to present to the National Association of Spiritualists twenty-four first-class musical boxes, not made on the

same pattern, and not playing the same tunes, the total value of the said boxes being about £200. On the motion of the Chairman, a warm vote of thanks for this munificent gift was passed with acclamation.

MR. MORSE'S SUNDAY LECTURES.

A letter from Mr. Morse was read, asking the Association to engage him to give public Sunday evening services in London during the month of November. It was resolved to carry out his wishes by means of a committee, which should raise special subscriptions for the purpose. Mrs. Maltby, Mr. King, Mr. R. Pearce, and Mr. Withall, with power to add to their number, were appointed members of the committee.

THE NATIONAL CONFERENCE.

The Secretary read a letter from Mrs. Tebb offering the use of a special room at her house to any provincial friend, recommended by the secretary, who might intend to visit London during the conference week, and she thought if this offer were made known it might induce other London friends to do the same thing.

Mrs. Tebb was thanked for her kindly offer.

MISCELLANEOUS BUSINESS.

It was resolved that subscriptions paid by friends who joined the National Association after this date should entitle them to membership until the close of the year 1876.

Mr. Dawson Rogers reported on behalf of the Seance Committee that at one of the free seances for inquirers excellent manifestations had been obtained, and at another no manifestations at all.

PUBLIC LECTURES AND DISCUSSIONS.

Mr. George King read the report of the Public Lectures Committee, as has already been published in *The Spiritualist*. The report was adopted with the exception of clause 4. The removal of this clause left the committee at liberty to admit non-members, supposing they found they had sufficient space to accommodate them.

The Lectures Committee was re-appointed to take in hand the management of the coming meetings. Mr. and Mrs. Keningale Cook were appointed members of the committee, and Mr. Harrison retired from it.

NATIONAL ASSOCIATION SOIREE'S.

On the motion of Mr. Everitt, seconded by Mr. R. Pearce, it was resolved that the monthly soirées of the National Association should be carried on for another six months, beginning in December next, and that the charge for admission thereto should be reduced to one shilling.

On the motion of Mr. Rogers it was resolved that stewards should be appointed by the Soirée Committee to direct the proceedings and attend to the comfort of visitors at soirées, there having been some unintentional confusion at the last one.

Mr. C. Hunt suggested that some arrangement should be made by the Association to enable Spiritualists who were not rich to see good physical manifestations at an admission charge of one shilling each. He will probably bring forward a motion at the next Council meeting to effect this object. The proceedings then closed.

The Haverfordwest Telegraph says:—Mr. Carlyle declines with scorn the degree of LL.D., conferred by Harvard University. American universities, he says, are "semblances," their degrees the "silliest sham feathers;" and that he should be "asked to join in heading your long lines of D.D.'s and LL.D.'s—a line of pompous little fellows hobbling down to posterity on the crutches of two or three letters of the alphabet, passing on into the oblivion of all universities and small potatoes"—is more than he can bear.

SPIRITUAL LITERATURE.—All the chief American books on Spiritualism have for some time past been obtainable at the branch office of *The Spiritualist* newspaper, 33, Great Russell-street, W.C., which now contains the largest stock of works of this kind in this country. Some new books of considerable interest and value to the movement will shortly be published at the same office. In consequence of the establishment being well supported by the chief Spiritualists in this country, in addition to its possession of special agents in the provinces, and in consequence of its having likewise entered into close business relationship with the *Banner of Light* office in America, so as to secure large sales of Spiritual books of good quality in that country, means have been provided for the extensive dissemination of Spiritual literature. We shall have some announcements to make in a week or two about forthcoming publications of interest.

TESTIMONIAL TO MR. W. H. HARRISON.

WE have been requested by the Committee to publish the following circular, and we ask our readers to bear with the circumstance that so much of this number of *The Spiritualist* has a personal character, relating to the editor of this journal, but it can scarcely be avoided for once, after many years of comparative silence:—

Committee:

MARTIN R. SMITH, Esq.	PRINCE EMILE, DE SAYN-WITTGEN-STEIN.
CHARLES BLACKBURN, Esq.	MRS. HONYWOOD.
SIR CHAS. ISHAM, Bart.	ALEXANDER CALDER, Esq.
MRS. MAKDOUGALL GREGORY.	ALEXANDER TOD, Esq.
H. D. JENCKEN, Esq., M.R.I.	CROMWELL F. VARLEY, Esq., F.R.S.
D. FITZ-GERALD, Esq., M.S.Tel.E	EUGENE CROWELL, Esq., M.D.
N. F. DAWE, Esq.	JAMES WASON, Esq.
BENJAMIN COLEMAN, Esq.	

Secretary and Treasurer:

MARTIN R. SMITH, Esq., care of Miss Kislisbury, 38, Great Russell-street, London, W.C.

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

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

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

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

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

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

FIRST LIST OF SUBSCRIPTIONS.

	£	s.	d.
Mr. Martin R. Smith ..	50	0	0
Mr. Charles Blackburn...	50	0	0
Mr. J. N. T. Martheze ...	50	0	0
Mr. Alexander Calder ...	20	0	0
A Friend ...	20	0	0
Mr. Alexander Tod ...	20	0	0
Mr. N. F. Dawe...	15	0	0
Sir Chas. Isham, Bart. ...	10	0	0
Prince Emile Sayn-Wittgenstein ...	6	0	0
Mr. R. Hannah ...	5	5	0
Mr. C. F. Varley, F.R.S. ...	5	0	0
Mr. Eugene Crowell, M.D. ...	5	0	0
Mrs. Louisa Lowe ...	5	0	0
Mr. Charles Massey ...	5	0	0
Mrs. Honywood...	2	2	0
Mrs. Makdougall Gregory ...	2	0	0

Mr. Mylne has written from India, saying that he intends to contribute largely towards this object.

The Spiritualist and other of our publications may be had of Mr. R. Buxton, 6, Corporation-street, Ducie-bridge, Manchester.

ORGANISATION AMONG SPIRITUALISTS IN AMERICA.—The *American Spiritual Magazine* (Memphis) strongly advocates united friendly action among Spiritualists, and says that various attempts at organisation are being made among Spiritualists in America. The New Orleans Association has issued a declaration of principles of purposes, and at Philadelphia a society has been formed under the name of "The Spiritual Progressive Union," the treasurer of which is a lady. The *Spiritual Magazine* contains many other matters of interest, and is well worthy the hearty support of English readers.

THE *Examiner* says:—"An enterprising gentleman has given himself the trouble to expose, in a letter to the *Times*, the frauds of dealers in *bogus* degrees. The demand for titles from universities seems to be brisk, chiefly we presume, among the lower sort of clergy and adventure schoolmasters. It is well to know that one source of such honours has been dried up. The University of Philadelphia ceased to exist two or three years ago, although some advertisers seem still to be trading on its name. Henceforth we shall know what to think of graduates claiming Philadelphia as their *Alma Mater*."

MALAPROPISM IN PARIS.—During his visit to London M. Bugnet had occasional fierce battles with the English language, in which the latter usually came off victorious. On his return to Paris he narrated his experiences, which were published in the *Revue Spirite*, to the effect that his photographs had made a deep impression upon that great English philosopher, "Croker Williams"; also upon "Miss Leamington Road Villas." The editor of the *Revue Spirite* complimented one of our middle-aged men of science by describing him as "*ce vénérable chimiste—William Crookes*." After the perpetration of these linguistic achievements, we may, in the words of Mrs. Malaprop, picture M. Leymarie and M. Bugnet as grinning at each other "like allegories on the banks of the Nile."

MRS. HONYWOOD, Mrs. and Miss Schletter, and Mr. Cromwell Varley, F.R.S., have returned to London from the Continent. Mr. Martheze left London a week ago for Brussels.

M. LEYMARIE was present at the late Spiritist Congress at Brussels, and afterwards visited the Spiritist Societies at Liege, Bruges, and Ostend. He has now returned to Paris.

THE NATIONAL ASSOCIATION OF SPIRITUALISTS.

PUBLIC RECEPTION OF M. AKSAKOF AND PROFESSOR BUTLEROF.

On Wednesday, last week, the British National Association of Spiritualists gave a special *soirée* at its rooms, 38, Groat Russell-street, Bloomsbury, London, to M. Alexandre Aksakof and Professor Butlerof, of St. Petersburg. A large number of the members of the National Association of Spiritualists are away from town at this season of the year, nevertheless there was a goodly assemblage last Wednesday of the chief Spiritualists in London to welcome our Russian visitors. Among the ladies and gentlemen present on the occasion were M. Seloviof, of Moscow; Mr. H. D. Joncken, M.R.I., Honorary Secretary to the Association for the Codification of the Law of Nations; Mrs. Joncken, better known as "Kate Fox," the medium through whose manifestations the great movement of modern Spiritualism took its rise in America; Mr. Martin R. Smith; Mr. B. Coleman, one of the earliest pioneers of the movement in Great Britain, and who travelled through the United States several years ago in order to observe the position of Spiritualism in that country; Mr. Frederick Collingwood, Secretary to the Anthropological Institute, an organisation which is doing more than any other in this country to scientifically study the nature of man; Mr. Alexander Calder; Mr. Thomas Everitt; Mrs. Everitt; Mrs. Showers; Miss Showers; Mr. Stanhope Templeman Speer, M.D.; Mrs. Ross-Church (Florence Marryat) editress of *London Society*; Mr. F. Everitt; Miss Everitt; Mr. William Tebb; Mr. T. Herbert Noyes, B.A. (Oxon); Mrs. Earl Bird; Miss Clemés; Mr. E. Dawson Rogers; Mrs. Rogers and family; Mr. Desmond Fitz-Gerald, member of the Society of Telegraph Engineers, and President of the Brixton Psychological Society; Mr. E. Parkinson Ashton; Miss Houghton; Mr. Thomas Blyton (Secretary to the Dalston Association of Inquirers into Spiritualism); Miss Corner; Miss Caroline Corner; Mrs. Rudd; Mrs. Gunyon; Miss Kislbury (Secretary to the National Association of Spiritualists); Miss Withall; Miss Fitz-Gerald; Miss Emily Fitz-Gerald (Assistant-Secretary to the Brixton Psychological Society); Mr. Christian Reimers, of Manchester; the Rev. W. M. Newbould; Miss Fanny J. Theobald; Mrs. Maltby; Miss Maltby; Mr. Charles Hunt (Secretary to the Marylebone Association of Spiritualists); Miss Hunt; Dr. Mack; Mr. J. Selwood; Mr. Biggs; Mr. Edmonds; Mr. William H. Harrison; also several other friends, including the lady medium whose experiences Mr. Dunphy once placed on record in *The Spiritualist* in his article entitled "The Mysterious Man."

The early part of the evening was devoted as usual to social conversation, and refreshments were served in one of the rooms; afterwards, when the proceedings took a more formal character, the friends present assembled in the library, and Mr. Martin Smith, on behalf of the National Association delivered the following address:—

WORDS OF WELCOME TO OUR RUSSIAN VISITORS.

Mr. Martin R. Smith, the president of the meeting, said:—Ladies and gentlemen—We have met here to-night, not only to enjoy the society of our friends, but with a purpose to carry out, and a duty to fulfil. Our *soirée* is honoured to-night with the presence of two most distinguished guests—Monsieur Alexandre Aksakof and Professor Butlerof. The purpose of our meeting is to welcome these gentlemen on their arrival in England; and it is our pleasing duty to express to them, in warm and grateful terms, our sense of the great services they have rendered to Spiritualism.

You are all of you acquainted with these gentlemen, at least by name. As regards Professor Butlerof I will not say much, for he is here to a certain extent *incognito*, and we are bound to respect his desire for privacy. Suffice it to say, that he is a gentleman of high scientific attainments and reputation, and that he has not hesitated to imperil that reputation by boldly testifying to the truth and reality of the phenomena of Spiritualism.

Those among you who have read the article concerning M. Aksakof in *The Spiritualist* of Sept. 24th, will have learnt from its pages what he has done for Spiritualism. I will not recapitulate at the present time the long list of his labours, but I do not think I am exaggerating when I say that M. Aksakof has, by his own individual energy, won for Spiritualism in Russia a recognition which it has not yet received from any other country. For years he has patiently laboured in the face of misrepresentation and ridicule, and by his personal character, also literary ability, has forced the science of Spiritualism into recognition by the *savants* and *litterati* of his own country. The result has been, that the University of St. Petersburg has actually appointed a scientific committee for the investigation of the subject. All honour to the energy and patience which have

thus triumphed; and honour also to the good sense which has laid aside conventionalities and prejudices, and declared itself prepared to examine and sift the evidence that may be offered.

Such a fact cheers and encourages us, but we must not let it make us too sanguine. Granted that evidence is accumulated by the said committee, which shall triumphantly demonstrate the facts for which we contend, will the attitude of scientific men in this country be thereby altered? I fear not one whit! Nor would it be if fifty universities declared their belief in the strange facts that we set before them, for as I have said here before, the phenomena of Spiritualism are to a material mind, more especially when indurated by scientific acquirements, *absolutely* incredible, and such minds can be convinced by nothing but individual personal experience. The good that may be done is that some of our leading scientific men may be thus induced to inquire into the facts which they now so placidly ignore. I shall be more than satisfied if this turns out to be the case. M. Aksakof is now in this country with the object of seeking out mediums for the purposes of this investigation; this is in itself no easy task, for he has but a very small number from whom to select. We may almost count upon our fingers the reliable physical mediums that we possess in England. We can ill spare one of them, nevertheless, I do not grudge them for such a purpose as this. I care not whether the truth is demonstrated in this country or in Russia, and I think the true interests of the cause are more likely to be served by the orderly scientific investigation that will be held there, than by years of desultory *seance* holding among private individuals in this country.

Whatever may be the out-turn of M. Aksakof's mission here, I should wish him to be supported and encouraged by our warm sympathy. (Applause.) I should wish these gentlemen to feel that not *all* in this country are strangers and alien to them, but that we, at any rate, who have met here to-night to do them honour—though few in number and feeble in influence—we are linked to them and to their work by the same hopes and the same aspirations as are cherished by themselves, and that, with them, we look forward to the time when a purer light, a more Divine wisdom, shall be vouchsafed to us, and shall render possible a more widespread feeling of "universal brotherhood" among men. (Applause.) Such, I earnestly believe, is the tendency of Spiritualism, and in this faith and hope we labour. It may not be given to us, not even to our children, to see the fruit of our labour. What matters it, so long as we use our little span of life to the best of our power? Let us work on without looking for our reward, and leave it to our Divine Father to "shape our ends" according to His inscrutable wisdom. M. Aksakof, M. Butlerof, in the name of the British National Association of Spiritualists, I bid you heartily welcome among us. We compliment you on the work you have done, and wish you God-speed in the labours you still have before you. (Applause.)

Mr. Benjamin Coleman said: I have been asked to second the words of welcome tendered to M. Aksakof and Professor Butlerof by Mr. Martin Smith, and I regret that my health is such that I am unable on this occasion to give expression to my thoughts as I am accustomed to do. I have great pleasure in bidding them welcome and in seconding Mr. Martin Smith's speech.

M. AKSAKOF ON SPIRITUALISM IN RUSSIA.

M. Aksakof then rose, amid loud applause, and addressed the meeting in the French language. The following is a translation of his speech:—

Permit me at the outset to thank you for the attention with which you have been so kind as to honour me. I should have been very pleased if upon this occasion I had the power of making known my sentiments in your own language, but unhappily I am not sufficiently acquainted with it to express my meaning clearly, so perhaps you will allow me to say a few words to you in French. It is natural that upon this occasion I should not take up your time by speaking upon the subject of Spiritualism in England, but that I should give you a few ideas about the position of Spiritualism in Russia. I will commence by speaking of the difficulties. The chief difficulties are that we have not in Russia free trade in books, also that we have no freedom of the press or liberty of speech.

The first difficulty is caused by the circumstance that we have in our country the institution known as the "Censorship." All books upon political and theological subjects are submitted to a regular examination, and all those which do not agree with the point of view of the censorship, or are considered subversive of the established order of orthodox doctrines, are placed upon the list of prohibited works. Herein, then, is one great impediment to the circulation of the Anglo-American literature of

Spiritualism in Russia; and this explanation will serve to show why so little is known about it in our country. The works of Davis, Haro, Edmonds, Dale Owen, and others, are prohibited. By some accident, which I am unable to explain, the works of Allan Kardec have not been prohibited. Perhaps the authorities suppose that they come under the category of curiosities of literature, or works of fiction, or they consider them to be of a harmless nature, for they have done them the honour to place them in the *Index*. This will explain to you why Russia knows nothing of the subject except in connection with French Spiritism. The Russians have not the least idea of the progress which Spiritualism has made in England and America.

Now, I come to the second difficulty—that connected with the press. Every book printed in Russia must be passed either by the civil or ecclesiastical censors. The latter suppress all which they consider not to be orthodox, and thus all the efforts by which one may desire to make Spiritualism popular in my country are rendered powerless. M. Boulton has translated all the works of Kardec into the Russian language, but he was not allowed to print them. I had begun to publish the works of Swedenborg, but when I attempted to introduce Haro's book, I was not allowed to print the translation in Russia, so was obliged to bring it out in Leipsic. The only book which the Russian censorship has allowed to be printed in connection with Spiritualism, has been a translation of Crookes's, because of its strictly scientific character.

A third difficulty consists in the circumstance that it is impossible to give a public lecture in my country without the permission of the Government, and that no lecture on Spiritualism has ever been permitted, except the one given in 1871 by Mr. Home; that one was given without any public advertising, and in consequence of special protection on the part of the authorities.

Added to all this, we have to fight against the antagonism of public opinion, nourished by statements against Spiritualism printed in the journals—and you know very well their mode of dealing with this subject. Putting all these things together, you will have, I think, a clear idea of the difficulty of spreading a knowledge of Spiritualism in Russia.

After what I have said it will seem strange to you that I should proceed to speak of facilities in connection with Spiritualism in my country. Nevertheless, there exist a few which I will point out.

The first facility is, that in spite of the outward intellectual restraint to which we are subject, we have a greater inward freedom of opinion than obtains, I think, in Europe or in America. We know nothing of that rigid conservatism in matters of religion and even of science, which is a distinguishing feature of the old European civilization. Our civilization has but just begun, and has no time-honoured traditions to defend. In short, I may say that you are here the slaves of the despotism of tradition, and of the despotism of public opinion—things unknown to us. For this reason new ideas take root amongst us much more quickly than with you.

This will explain the circumstance that two professors of our University publicly testified to the reality of medial phenomena, so soon as they themselves became convinced of the facts, and that in consequence of their testimony, a scientific committee was at once appointed to investigate the phenomena; whereas in England, notwithstanding the report presented by Mr. Crookes to the Royal Society, and notwithstanding the testimony of Wallace, Lord Lindsay, and other eminent savans, the Royal Society has shown no inclination to pay the least attention to the testimony of its own Fellows on this important subject.

The second facility consists in the fact that the circle of educated society is much more limited in Russia than in other parts of the civilized world. Therefore every person belonging to this circle is informed of all that passes in the domain of intellect in Russia. We have but three or four daily newspapers of importance, only two or three monthly journals of any value, which are sufficient to supply intellectual nutriment to every corner of the Russian Empire. Thus it was that M. Wagner's article, which was published in a first-class monthly review, immediately became known all over Russia, and produced so great a sensation. It is true that the newspapers set to work at once to throw ridicule upon it, but the public had good sense enough to distinguish between the testimony of a man of science and the revilings of anonymous newspaper critics. I had a proof of this in my recent journey across Russia, where in remote country places I was met by inquiries on the subject of Professor Wagner's famous article.

The third facility consists in the fact that, in face of the difficulties which I have just recounted, Spiritualism in Russia can

only be developed and studied from a scientific point of view. To consider it as a religious or social question is for the present, at least, impossible. There remains, therefore, nothing but the scientific standpoint; and this is of great importance, because if the facts are once admitted they will become a branch of science, and the study of Spiritualism will be in the hands of competent persons, with little danger of the introduction of doctrines and theories founded on premature conclusions, and leading to disastrous consequences. When the facts are well established by such means, then science, religion, and morality will be led to true and natural deductions.

But the question remains—Will our committee be successful in the studies it is about to undertake? We are aware of the ill-success which has attended such investigations in the past; we know full well the delicate nature of the experiments; and the difficulty is increased for us by the necessity of studying on foreign ground, for we have no mediums at home, and up to the present time we have not found any willing to follow our call. I must hope, however, that all these difficulties may be overcome, and that the first step towards the scientific investigation of Spiritualism in Russia may not be altogether barren of good and lasting results. (Applause).

PROFESSOR BUTLEROFF ON SPIRITUALISM.

Professor Butleroff said—I should like to be allowed to add a few words to the comprehensive statement of my friend M. Aksakof. First, I would thank you sincerely for the kind and cordial manner in which we have been received by you this evening; and, secondly, I should like to define my position towards the subject of Spiritualism. I look upon Spiritualism as a branch of natural science, as much so as chemistry or physiology. Spiritualism, like these, has its facts. All the facts of nature belong to the domain of science, and must be studied with the application of exact scientific methods. In England you have already laid a firm foundation of experiment by means of such methods; the most that we can do in Russia is to add a few stones to the structure. We may fail in our first attempts; should we do so, however, let us hope that there will be other men of science who may pursue the investigation with success, and who will not flinch from publicly making known the results of their researches. Be that as it may, we know—myself and my friend Professor Wagner—that we are dealing with real facts, with actual phenomena.

Mr. H. D. Jencken, barrister-at-law, said that he had been called upon to reply to the very interesting statement made by M. Aksakof. M. Aksakof had worked faithfully in the cause of Spiritualism for years, and Professor Butleroff's article certifying the reality of its phenomena was known everywhere throughout Russia, because in that country they had only four or five journals of any practical importance, consequently an article printed in any one of them was read throughout the length and breadth of the land. He was sure that all English Spiritualists heartily thanked M. Aksakof for establishing two Spiritualistic journals on the Continent, one in Leipsic and the other in Paris. Not only had he done this, but M. Aksakof had devoted his life to the spreading of a knowledge of Spiritualism in Europe. In England Spiritualists could do as they liked, and they encountered nothing worse than a little sneering from the ignorant; but in Russia not only was there more serious opposition, but the Aksakof family, like the Buccleuch family in England, stood at the head of the tree; consequently M. Aksakof, in working for this unpopular subject, ran the risk of incurring severe censure; he was, therefore, entitled to their warmest thanks for his line of action. (Applause.) He (Mr. Jencken) hoped that during his visit to England M. Aksakof would obtain the mediums and witnesses he required to prove his case. The phenomena were somewhat fugitive, and the mediums were difficult to handle even in those cases where all the results obtained through them were genuine. He hoped the company would join with him in thanks and hearty good wishes to their visitors for what they had done. (Applause).

Mr. Coloman: Before we part, ladies and gentlemen, I hope you will join with me in a vote of thanks to the chairman. (Applause).

Mr. Martin Smith: I thank you very much. (Applause).

Thus the formal proceedings of the *soiree* were brought to a close; afterwards the members of the company amused themselves in various ways.

Mr. Christian Reimers gave a great deal of amusement by the clever manner in which he threw upon the wall, shadows made by his fingers; he thus represented a quarrel between Prince Metternich and Louis Philippe, and actually succeeded in showing the passions which animated them during their talk.

The company separated at about half-past ten o'clock.

Poetry.

COR INQUIETUM.

I.

I KNOW not what I know,
Or what believe—
Things alter with the light in which they show,
They pass away and leave
The mind with mutable convictions,
And time with its restrictions
Dwarfs the rich seed that fain would heavenward grow.

II.

Grant God, where is Thy truth,
Alone enduring?
Or dost Thou scan our errors without ruth,
And, still alluring
Our moth-like souls with a destructive light,
Thyself retreateth to the white
Radiance our eager eyes in vain pursu'th?

III.

Hast Thou declared Thy will
Beyond mistaking?
Was that Thy light which shone on Zion's hill,
Or meteor breaking?
In a long trail of many-coloured splendour,
Now vanishing, alas, with tender
Regret of eyes that seek it, vainly, still.

IV.

Reveal Thyself once more!
The world is old:
Thy language, warm and eloquent of yore,
Seems harsh and cold—
Our ears are harkening for the sweeter speech,
The wisdom that shall surely teach
The Gospel of a Truth as yet untold.

V.

O heart, so falsely sad,
Impatient beat!
Once more in old celestial glories glad,
With voices sweet
Of choral gladness o'er the happier time,
Earth shall renew her prime,
And break in flowers beneath the new Christ's feet.

S.

Correspondence.

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

SPIRITUAL PHENOMENA AND CONJURORS.

SIR,—Your correspondent Mr. W. A. Dixon, with whom I am not personally acquainted, is the first Spiritualist who seems inclined to endorse the statements I have more than once made in your columns, that the so-called conjurors are not only adepts in the art of legerdemain, but they are also very powerful mediums, who find it much more profitable to pander to the prejudices of the multitude by pretending to expose Spiritualism than by honestly taking their proper place in our ranks as spiritual media.

If Mr. Dixon will refer to my last statement on this subject—see *Spiritualist* of Dec. 18th, 1874—he will see that, approving of the policy advocated by you, sir, in reference to public circles in connection with the British National Association of Spiritualists, I said, “that unless mediums can come well recommended . . . they had better be avoided; and all inquirers who desire to study the psychological character of spirit-manifestations should be recommended to visit Messrs. Maskelyne and Cooko, who have gone on practising them with a perseverance worthy of a better aim, and who are now, in my opinion, the best of living mediums.” I should have said, for the production of *strong physical manifestations*. This statement, often repeated by me, has been met with the remark, “but they themselves say they are not mediums;” as if what *they say* should influence the minds of any intelligent Spiritualist who sees *what they do*.

Why the question of conjuring imitators of Spiritual phenomena has not excited more attention in this country, and the imitators exposed, as they have been in America, arises no doubt from the erroneous views which the editors of the Spiritual journals in England have all taken upon this subject—a unanimity which I believe does not exist on any other point in connection with Spiritualism.

I hope, however, that Mr. Dixon's letter will now open up the whole question in your columns, and I trust it may take a prominent place in the forthcoming conference of Spiritualists in London.

BENJ. COLEMAN.

Upper Norwood, Oct. 9th, 1875.

THE DOCTRINE OF REINCARNATION.

SIR,—I have just been reading the Rev. Fred. W. Robertson's translation of G. E. Lessing's *Education of the Human Race* (Henry S. King and Co.). It closes with these words:—

“Why should I not come back as often as I am capable of acquiring fresh knowledge—fresh expertness? Do I bring away so much from one that there is nothing to repay the trouble of coming back?”

“Is this a reason against it, or because I forget that I have been here already? Happy is it for me that I do forget. The recollection of my former condition would permit me to make only a bad use of the present. And that which even I must forget now, is that necessarily forgotten for ever?”

“Or is it a reason against the hypothesis that so much time would have been lost to me? Lost? And how much then should I miss?—Is not a whole Eternity mine? A. VACHER.

20, Great Marlborough-street, Oct. 7.

MEDIUMSHIP.

SIR,—Expecting to find in the same number as this letter a much better report of the last most agreeable *soiree* at 38, Great Russell-street than I could furnish, these lines are intended only to express my pleasure at the spirit of earnest and pure devotion to our cause represented by all the members of the National Association so harmoniously drawn together. In the meantime I perceived outside the Association such marked signs of dissent and antagonism, more or less tinged with individual temper, especially among mediums, that I think whether it is not a duty on the part of the Association to form a wall against such disturbing influences. This should be taken into consideration, not so much to guard against absolute danger, but against annoyances which may grow into such if not checked in time. Undoubtedly the Buguet affair has in one case positively proved that mediums can and will adulterate the genuine with shams, and has caused to some extent a reaction, which in its present shape may be termed only a little confusion, and, closely studied, might rather dissolve into mere amusement rather than alarm. Without touching upon any single points which have produced this impression on my mind, I try to express the effect by a simple practical illustration. Suppose a total stranger to Spiritualism visits London to investigate for himself. Having gone from one astonishing *seance* to the other, and witnessed a complete round of all the marvels, he calls, before leaving, in enthusiastic gratitude upon all the mediums. Here he has, in too many cases, to answer the perplexing question from each, “Are you quite sure that this medium (each time the one just mentioned by him) is positively reliable?” Consequently, when the hunted investigator finds himself out of the maze, he plunges back with renewed vigour into former prejudices, until he is perhaps inclined to listen to evidence given by a circle at his own home. The mystery of the phenomena is quite enough to digest in itself, but the mystery of mediums and their capricious oddities offer difficulties of another kind. The former can be tested against physical laws, which are fixed, the latter have to do battle with human nature, which seems unfathomable, and the study of which may form one of the answers to “What is the good of Spiritualism?”

C. REIMERS.

Manchester, Oct. 9th, 1875.

MODERN NECROMANCY.

SIR,—This is the title of a somewhat lengthy article in the *British Quarterly Review* for October, which commences by a review of the published works on Spiritualism of Mr. Crookes, Dr. Asa Mahan, Mr. Wallace, and others, and then proceeds to draw a parallel between ancient necromancy, as classified and condemned in the Book of Deuteronomy and elsewhere in the Hebrew Scriptures, and the practices of those now called mediums. While admitting that “all patient, candid, and impartial investigators will accompany Mr. Crookes to the point that certain phenomena are genuine,” the writer shelters himself from any obligation to pursue the subject behind the wall of his own theory—after warning others against “the discussion of hypotheses as a method of attaining truth”—that the “identification of modern necromancy and the invocation of the familiar Spirit in old times,” are “calculated to set the mind at rest” on the “positive impropriety and possible danger of such pursuits.”

The various species of sorcery in vogue among the ancients are detailed in an interesting manner, and awaken the desire that the writer would bring the same lucidity and power of classification to bear on the “objective” facts of modern necromancy which he has lavished on the study of second-hand reports of

seances held two or three thousand years ago. Should he then favour you with accounts of his personal experiences, resulting from a spirit of inquiry as bold and yet as chaste as his rhetoric, the author of *Modern Necromancy* would perhaps no longer "blush to name Spiritualist journals in the pages of the *British Quarterly*."

Wittingly or unwittingly, the writer has touched a chord which thrills to the very heart of the modern movement. He excuses the rites of the augur, the herbalist, and the sorcerer, on the plea that they "were inquirers into nature, and, commencing with a vague reliance on the aid of invisible power, were unconsciously laying the basis of the education of the naturalist, the anatomist, and the physician. . . . From the furnace of the alchemist has been drawn forth the retort of the chemist. . . . In a word, in the pursuit of natural magic the human mind has unawares advanced into the clearer light of natural philosophy." Exactly so does the student of modern spiritual phenomena look forward to the time when his facts, won by hard toil and patient study, furnished, it may be, also "unconsciously" by ignorant media, shall be collated and arranged in scientific order. They will then, in the "clearer light" of further scientific research and religious freedom of thought, form the basis of a more complete system of philosophy—diviner, *because* more natural, than any single thinker, building on partial truths alone, has yet been able to present to the world.

X.

CO-OPERATION OF SPIRITUALISTS IN REFORMS.

SIR,—Might it not be useful if Spiritualists lent their sympathy and aid to the cause of funeral reform, at this time advocated by Christian churches? Again, would it not be well if Spiritualists were to sign a paper expressing approval of the Church of England temperance movement, at the head of which is our gracious Majesty the Queen? The education of women is a subject about which much is said, but surely the practical education of women in scientific cooking, and in other domestic occupations is not yet insisted upon sufficiently. Reform in female costume, too, is needful, the fluctuating ideas being grotesque, ruinous, and indicative of deficiency in modest self-respect. Spiritualists should set a good example in the matter of female costume, for what is more absurd than that women should simply follow the lead of tradespeople, who have no trained perception of beauty, and are interested in getting them to change their dresses as often as possible. On this head English ladies show great weakness and ignorance, and set a very bad example to their servants.

HOPEFUL.

DR. WYLDE'S OFFER OF £100.

SIR,—Allow me a few words anent Dr. Wyld's offer of £100 to the clairvoyant who may be successful in reading his sealed letters, or the one through whose mediumship the pencil may be made to write under a glass cover. The tests are certainly clever, but phenomena equal to these have been witnessed by not a few investigators. To ascribe to legerdemain the occurrence of the various physical manifestations, and the reiteration of voice, habits, manners, and peculiarities of deceased persons utterly unknown to the medium, is certainly not to be wondered at in one not accustomed to witness these things. But those who have witnessed these occurrences, and held the mediums, and arranged the rooms and articles therein, know, as certainly as it is possible to know from the senses, that the occurrence of these phenomena is not ascribable to legerdemain, or any other trickery on the part of the medium. Then supposing Dr. Wyld's particular tests are not accepted and complied with, are men who have seen and tested in other ways for themselves, to throw up all previous belief in the genuineness of the phenomena, and say their eyes have been "the fools of the other senses?" Surely not.

About a fortnight ago a gentleman of my acquaintance visited a clairvoyant, and among other questions asked: "Will you go back some fifty years into Virginia, and tell me of a person who was living there at that time, and who was a relative of mine?"

The answer was, "I see a house (minutely described) and three men there; one is writing out a will."

This was quite correct both as to the number of the men and the will, and other particulars given.

Q. "Will you now go to a house in — street, in Rotherham, Yorkshire, and tell me what you see there?"

A. "I see an old lady in the sitting-room."

Both the lady and the sitting-room were described correctly.

Q. "Will you go to — street, Manchester?"

A. "I see a lady coming down the stairs. Three children are playing in the kitchen."

Q. "Describe those children. Are they boys or girls?"

A. Two girls and one boy. The boy is very light complexioned and has light hair; the two girls are darker."

All this was just as described.

Q. "As you have told me of the mother and the children, will you tell me now of the father?"

A. "The father is not at home, he is at — ?"

This was known also to be the case. It will be seen that "leading questions" were not put for the purpose of eliciting the correct answers. Besides the questions were put by the gentleman inquiring, and not by another person acquainted with the medium or clairvoyant. Perhaps Mr. H. G. Atkinson may consider this case worthy of being added to his list, as, the more numerous the facts, the stronger the argument. I am not here urging the belief in spirits, but am pleading for the genuineness of the phenomena, whatever may be the nature of the force employed, apart from the legerdemain or trickery of the medium.

CLERICUS.

Leicester.

[Was anything told the inquirer which had never been in his own mind?—ED.]

THE "BANNER OF LIGHT."—Hitherto the *Banner of Light* (Boston, U.S.) has not been easily obtainable in this country, except by regular readers, the amount of whose subscription is 15s. a year. But, for the convenience of the public, arrangements have been made at the *Spiritualist* newspaper branch office, 38, Great Russell-street, W.C., whereby single copies of current numbers of the *Banner of Light* may be obtained at any time, price sixpence each.

MR. JOY IN AMERICA.—Mr. Joy has favoured us with some more of his experiences in America, and has discovered an attempt to impose upon him and others with sham spirit-photographs. This attempt was made on the part of a new medium, whose antecedents proved, upon inquiry, to be of the same character as the proceedings which Mr. Joy detected. He has also furnished us with valuable information as to the reliability of certain transatlantic writers on Spiritualism, for there are some who can write specious tales, but who are known to their acquaintances as thoroughly credulous and unreliable.

MR. MORSE'S RETURN TO ENGLAND.—Mr. J. J. Morse, the celebrated English trance-medium, who has recently made a long and prosperous lecturing tour in the United States, is expected to reach Liverpool in the s.s. *Baltic* on Tuesday or Wednesday next. His friend, Mr. John Selwood, of *The Spiritualist* newspaper office, will be at Liverpool to meet him, so also will Mrs. Morse and some Liverpool friends. Mr. Morse is open to receive engagements to lecture in any part of this country, so friends who desire to hear his familiar voice once more should write to him at once, addressing their letters to his private residence, Warwick-cottage, Old Ford-road, Bow, London, E.

ENTERTAINMENT AT THE CAVENDISH ROOMS.—Owing to the pressure of news in our last number there has been delay in the publication of a notice of an entertainment given last Wednesday week at the Cavendish Rooms in aid of Dr. Sexton's Sunday services. An excellent evening's amusement was provided, and the whole passed off with credit to the performers and pleasure to the listeners. The following are the pieces which were given:—A pianoforte duet, "The Grand March," from *Le Prophète*, by the Misses Clarke; a glee, "Hark the Lark," by the choir, in connection with the Sunday services; "The Island of the Scots," a recitation, by Mr. Thomas Menzies; duet, "Home to our mountains," by Mrs. Russell and Miss Sexton; song, "Weary," by Miss Malvina Claxton; song, "Mary O'Moore," by Mr. Williams; recitation, "Cœur de Lion at the Bier of his Father," by Miss Sexton; "The Spirit's Song," by Mrs. Russell (pupil of Madame Sainton Dolby); recitation, "Over the Hills from the Poor House," Mr. Albert G. Ogan; song, "A Leaf from the Spray," by Miss Florence Lovell; Chinese plate dancing, by Mr. G. Sexton; a pianoforte duet, "The Great Globe Quadrilles," by the Misses Clarke; a glee, "Awake Æolian Lyre," by the choir; recitation, "The Last Man," by Dr. Sexton; song, "Will he come?" by Mrs. Russell; song, "Birdie," by Miss Lovell; recitation, "The Railway Chase," by Mr. T. Menzies; song, "The Blind Girl to her Harp," by Miss Sexton; solo violin, "Auld Robin Gray," by Mr. R. Mott; song, "In Shadow Land," by Miss M. Claxton; recitation, "The Battle of Sempach," by Mr. F. M. Sexton; burlesque skotch, "Ten minutes at Richardson's," by Mr. A. G. Ogan; and a glee, "Now Pray we for our Country," by the choir. Accompanist, Miss Florence Lovell.

Provincial News.

PORTSMOUTH.

THE Rev. Thomas Colley, curate of Portsmouth, sends us the following: "Dr. Monck has been down here. I have had several sittings with him, and can report unanimous satisfaction on the part of all who have participated with me in the pleasure of seeing the wonderful and convincing manifestations that attend his spiritual ministrations.

"On Thursday last we sat at Ventnor. An editor was present, and a favourable report of the *seance* appeared in the *Isle of Wight Express* next day. The power was very strong. The medium was levitated, and placed on the literary gentleman's shoulders. A dining-room chair was threaded on his arm while he held the hands of the medium, whose "control" particularly requested the gentleman in question to verify with the hand disengaged, that nothing was there before the power came that made the editor's arm pass through the substance of the chair, or the chair through that gentleman's arm. A length of board was placed on the table with some blunt nails, and a hammer. I held the medium's left hand, and pushed it toward the medium's right hand, which was held by the lady in whose house we were sitting. Thus I had both Dr. Monck's hands in my keeping, and can answer personally for the genuineness of the test conditions. While in this position the nails were very loudly hammered into the board by some process of spirit carpentry. The board also was split into two pieces, and the larger half hurled across the room, the smaller part being found with two nails driven right through it, and yet the cloth of the table was not punctured or torn, or the table itself in the least scratched.

"During the first part of this *seance* and in full gaslight, Dr. Monck threw his handkerchief down upon the table. In a short space this was seen to rise and fall as though some animate object were underneath it. I placed my hand upon it, and felt what seemed to be a human hand there. After some few minutes this seemed to melt away, the respiratory movement ceased, and the pulse-like fluttering of the handkerchief was still. Dr. Monck then placed his hand upon it again for a moment, and the instant he withdrew it, I placed mine on the spot where the medium had placed his, and once more felt the same throbbing life-like object there as at first. This occurred repeatedly, and each member of the circle placed a hand upon the handkerchief and experienced themselves what I have endeavoured to describe. Various spirit-lights and luminous hands appeared, and the names of departed friends were given in letters of fire visible to all. Samuel, Dr. Monck's control, gave us striking proof of the presence of invisible friends, telling us their names, all of which proved correct, and in several cases very strangely and unexpectedly correct. In my own case it was simply marvellous. Two of our spirit friends, Peter and John King, who manifest at our Portsmouth circle, came and spoke with the direct voice, addressing me the same as they do through our own medium here, whom, by the way, Dr. Monck had never seen. But I cannot tell one half of what took place—all under the most stringent test conditions. We began to sit about ten o'clock, and could not get our various spirit companions to leave us till half-past one.

"On Friday we had a sitting with Dr. Monck at our harmonic Portsmouth circle. He called on me hurriedly on his way thither, and, waiting for five minutes for the tram-car, sat with me in the twilight, in company with two ladies and a gentleman whom he had never seen before, and indeed could but dimly see then in the gathering gloom. Raps came freely at once, and the fender, several yards off, made a clatter as though it were going to get on the table, which another succeeded in doing the same evening. Dr. Monck was not in my house on this occasion five minutes. He had the previous day simply called at my house for a moment on his way to the pier. Yet on this occasion he had not been in the house three minutes ere he gave us three splendid tests. The two ladies and the gentleman referred to sat as they were sitting in the dusk before Dr. Monck called—the gentleman and one of the ladies at the dining-room table, the other lady in the deeper shade of a recess near the window. Dr. Monck and I took our seats at the table just as we happened to stand, and, instantly with the raps, Dr. Monck said that some spirit was present of the name of Bellamy. This had been the maiden name of one of the ladies whom Dr. Monck had never seen before, and in whose company he had not been three minutes. A moment after he said that another spirit was present who gave the name of Gibbs. This was the name of a married daughter, deceased, of the elderly gentleman (his name is Collins), whom Dr. Monck

had never seen before, and whose acquaintance was of the ripe growth of three minutes and some odd seconds. The third name given was E. Copson, and Elizabeth was the name of one of the ladies (a widow) and also the name of her late husband's mother. Considering that this was the most *impromptu*, and unexpected, and hurried sitting possible, I think it a perfect proof of the great powers of Dr. Monck in clair-audience. Another name was given, but the noise of the tram-car caused us hastily to jump up, and hurry out of the house to catch it.

"We then met our friends at the private residence of a friend. The manifestations were of a most startling and powerful character. I again can personally answer for the integrity of the medium and the genuineness of the test conditions. While I held Dr. Monck's hands, I felt a bodily presence in the corner of the room, behind my chair, as solid and substantial as that of any mortal in the flesh. This purported to be the materialised form of an old and dear friend of mine, who passed away some two years ago; and I had several proofs that it was so on the part of this mysterious power, which I am positive was extra from the medium, who by no possible means could have done while I held him what this abnormal presence did. This force took my chair from me and placed it on the table, and tried to lift me with it also. Then it placed the fender on the table, and the chair on which the medium was sitting, with other things. It must be remembered that I was holding both Dr. Monck's hands when these powerful manifestations were in process. About this time our own medium was entranced, and her controls and Dr. Monck's conversed together for some minutes, while every now and again direct spirit voices from the sphere of each medium greeted us, and joined in the general conversation of the circle. Dr. Monck's guides then left him, and, coming out of trance, he greatly enjoyed the wit and humour of our spirit friends through our own medium. They were with us in full force; Edward, Peter, John, and others, and the sweet voice of our dear sister Alice. At our next sitting with Dr. Monck other marvels transpired. Tests of a most convincing character were afforded, and several of the circle were specially favoured in this respect. A luminous hand and other lights were seen by all to float about far from the medium when the most exacting conditions were imposed. I held a finger of the medium's right hand between my teeth, and an officer of Her Majesty's ship *Monarch* held a finger of the medium's left hand between his teeth, but it mattered not, the musical instruments still played and floated about the room without let or hindrance, touching in turn each member of the circle. The musical box was wound up, set going, and stopped by our spirit friends just as we made requests, showing their power over the delicate mechanism of the instrument, to set it off and stop it at half a note.

"Towards the close of the sitting the medium's control called for a light, so that we might see Dr. Monck in a state of trance, fill his mouth with water, the empty tumbler being given into the keeping of one of the circle. In an instant the direct voice of Peter was heard in full power; and Samuel and Edward, and many of our old friends came and talked to us under the operation of this severe test. A boatswain's whistle was piped long and loud; 'Ship Ahoy!' was shouted in a stentorian manner, and much sailor talk transpired with this voice, which was manifestly not the medium's, for after some ten or fifteen minutes intercourse with these various spirit powers, a light was called for, and Dr. Monck, who had now come out of trance, ejected from his mouth the half-glass of water his guide had controlled him in his unconscious state to drink; and this terminated the *seance*. It is to be noted that the medium's hands were held the whole time, so that there was no possibility of Dr. Monck swallowing the water, and then at the end filling his mouth again from a private bottle carried in the pocket. 'Cuto cavillers may think this, but I have anticipated them, and confidently affirm that with the conditions imposed, this was an utter impossibility.'

THE NATURE OF SPIRIT HANDS—MANIFESTATIONS IN A CHURCH.

In the course of a circular letter sent us by Mr. William S. Watson, Assistant-Paymaster to H.M.S. *Monarch*, dated Portsmouth, 5th October, 1875, the writer says of one of Dr. Monck's *seances* in Portsmouth:—"My friend and shipmate, Mr. Davis, who held both of Dr. Monck's hands, informs me that the musical box came swiftly from the other end of the room (judging from the music, which was playing nearly all the time) and settled on his head. It left again, and, after whirling about, came and rested (on nothing?) in front of his mouth. He raised his hand, still holding the medium's, and with his arms felt all round the box. He encountered no resistance. Again, an arm clasped him round the neck. He disengaged his hand from the medium's, and passed it along the arm to where he expected to

find the shoulder. The result was this:—"The arm was not attached to anything," and he experienced very much what the ancients thought they would experience if they walked to the end of the world. He tumbled over, or at least his hand did. He tried again, but the result was the same; the arm was apparently growing out of the surrounding atmosphere, and ended in matter that was impalpable to mortal touch.

"A test of the most convincing nature was proposed and adopted on Sunday evening last. The invisible intelligences present in the room having told us that they would speak to us without using the vocal organs of the medium, were asked to allow the medium's mouth to be filled with water, so that it would be a matter of certainty that the voices would be direct. This they agreed to, and it was consequently done. A short time elapsed; a gurgling was heard in the medium's throat, and I thought the experiment was about to prove a failure, when suddenly voices were heard, and a shout proceeded apparently from the very centre of the table of "Ship Ahoy!" This was followed by a shrill and startling blast from what seemed to be a boatswain's whistle. Apparently the invisibles did a great deal to awaken what little belief we were born with, and which has not been knocked out of us by contact with the sneering and sceptical atoms we meet in our flight with the world. They imitated the barking of dogs, crowing of cocks, and buzzing of a bee.

"Of course, as we were in the dark, everybody's eyes might have been shut, but it would take a great deal to make me believe they were. After this the lamp was lighted, and the medium was permitted to empty his mouth of the water.

"I will wind up by relating a rather curious occurrence which took place at St. Mary's Church on Sunday evening last, before we proceeded to hold the seance. Dr. Monck was present. The Rev. T. Colley was preaching a sermon on the natural and spiritual bodies. I was listening intently to the speaker, when suddenly I heard three distinct knocks, as if some one was applauding what was being said. The knocks continued at intervals for quite half-an-hour, sometimes three, sometimes one. They first appeared to come from a far corner of the church, then from the gallery and the middle of the building, and afterwards behind me, close to where Dr. Monck was sitting. They grow fainter and fainter, and then ceased. Mr. Colley tells me that he was so wrapped up in his sermon that he did not notice them; but the poor old pew-opener had a lively time of it. She went to the doors several times to try to find out who was producing the knocks, but gave up at last, and declared, when asked after the service was over, that they appeared to follow her in the most incomprehensible manner."

SOUTHPORT.

PHYSICAL MANIFESTATIONS IN SOUTHPORT.

The short labours of Mrs. Cora L. V. Tappan, assisted by Mr. Martheze and Mr. Lamont, have already produced marked results in Southport. Three spirit circles at least have since been formed in this town for the investigation of Spiritualism. Further, the local press is assuming a more friendly tone. Recently a circle was held at the house of Mr. Graham, 100, William-street. About eighteen sitters were present; amongst them Mr. Martheze, Mr. Dufort, Mr. J. S. Griffiths, Mr. and Mrs. R. Dodgson, a local trance medium; also a gentleman from Macclesfield and his two sons, who were the mediums, lads from ten to twelve years of age. Mr. J. Coates, of Liverpool, was also present. The circle was arranged by instructions given through the writing mediumship of one of the boys. An ordinary kitchen table stood in the centre of the room; upon it were placed a large musical box, four small bells, some writing paper, and a pencil. The mediums were secured firmly in chairs with handkerchiefs, and at a given signal the light was put out. Some fair manifestations took place, such as the moving of light objects from place to place, the ringing of bells, and so on. The mediums were then tied back to back with rope. The passage was called into requisition as a cabinet, and the two boys were placed therein. They were in the cabinet four minutes when the door was opened and the rope thrown into the circle. The time taken in tying them by two persons had been eight minutes. This concluded the physical seances. Mr. Coates was asked to give a few mesmeric experiments and found nearly all in the room more or less susceptible to influence.

THAT earnest worker, Mr. James Coates, of Liverpool, has been lecturing on Spiritualism and Mesmerism several times this week at the Peel Institute, Acerington.

M. AKSAKOF has been to Newcastle to see the manifestations through the local mediums.

PROFESSOR A. BUTLEROF, who has been staying in London during the last fortnight, left on Saturday for St. Petersburg.

PASSED TO SPIRIT LIFE.—On the 9th October, at 18, Queen Margaret's-grove, Mildmay-park, London, George Tapp, in the sixty-ninth year of his age.

THE illuminated address to Mrs. Cora L. V. Tappan is now on view at the offices of the National Association of Spiritualists, 38, Great Russell-street, where subscriptions to the testimonial will also be received. The ornamentation of the address is a work of high artistic merit, and quite unique of its kind.

PRESENTS TO THE NATIONAL ASSOCIATION.—The Rev. W. Whitcar has presented the Library of the National Association of Spiritualists with a copy of the famous so-called *Ninth Bridge-water Treatise*, by Charles Babbage, inventor of the calculating engine, in which the author combats the idea that the pursuits of science are unfavourable to religion. Several German pamphlets have also been received from Dr. Grünhut, Vice-President of the Spiritual Society at Buda-Pesth.

SPIRITUALISTIC ORGANISATION IN GREAT BRITAIN.—Since the British National Association of Spiritualists raised the standard of friendly union among Spiritualists, and advocated properly elected representatives, also accounts kept and published in ordinary business fashion, the progress has been most satisfactory. During the nine months of the present year which have just elapsed, no less than 138 new members have been elected, and the majority of those have been persons of influence and intelligence. The utmost harmony prevails among the whole of the members of the National Association; indeed, since the time when it was resolved to ignore theological controversy altogether, there has been no symptom of anything in the shape of a quarrel.

ALLAN KARDEC'S SPECULATIONS.—Signor Damiani writes to us from Naples, Oct. 10th, as follows:—"I shall not fail to send you occasionally notes on Spiritualism in Italy. Some new and startling mediums have lately turned up here, and through them we have been having novel and very extraordinary physical manifestations. Let me congratulate you on the attitude you maintain in the controversy on reincarnation. You have given your opinion candidly against that doctrine, but you have allowed others to express theirs in its favour, showing both true liberal principles and understanding of the duties of those who assume the guidance of public opinion. If the advice of a Spiritualist who has had long, assiduous, and most varied experience in Spiritualism may be of any service to you, continue in your impartial attitude on the subject of reincarnation, which will occupy the Spiritual press of England for a long time, and to a great extent; for the reincarnationists will stick to their doctrine with as much tenacity as to Spiritualism itself, looking upon it as to the head of the apparently ruffled skoin of God's justice."

DALSTON SPIRITUAL SOCIETY.—At the ordinary monthly session of the Council of the Dalston Association of Inquirers into Spiritualism, held at its Rooms, 74, Navarino-road, Dalston, London, on Tuesday evening last, Mr. R. Pomeroy Tredwen in the chair, Mrs. M. Theresa Wood, Mrs. Corner, Mr. J. Tozeland, Mr. Alfred E. Lovell, and Mr. Thomas Blyton were present. Lotteries were read from the Rev. F. R. Young, of Swindon, Miss Fowler, and Mr. Frank Herne. The cash accounts were submitted and passed. The report of the alleged appearance of a ghost at Hackney Wick having been brought up from the previous meeting, and no fresh evidence having been obtained, the matter dropped. A notice of resignation from Mr. R. P. Matthews was "accepted with regret." Mr. Charles Leo was elected an ordinary member. An offer by Mr. Christian Reimers to prepare a paper upon "Absurdities of Opponents to Spiritualism" was accepted, to be read by him on his presence in London at some meeting to be arranged. A committee was appointed, consisting of Mr. T. Wilks, Mr. J. Tozeland, and Mr. Thos. Blyton to arrange for the customary anniversary meeting. A subscription circular for sale of the forthcoming work, *Angelic Revelations on the Origin, Ultimatum, and Destiny of the Human Spirit*, now in course of being edited by a life member of the Association, was approved. The attention of the Council having been directed to the 1875 Conference of Spiritualists, Mr. Thos. Blyton was appointed to represent the Association at such Conference. The hon. secretary reported that Mr. Tozeland had placed in his custody some photographic apparatus; a "Spiritual Photographic Committee" was accordingly appointed, comprising Mrs. Wood, Messrs. R. P. Tredwen, A. E. Lovell, J. Tozeland, and T. Blyton, with power to invite the co-operation of other suitable members.

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