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6. The British National Association of Spiritualists—its objects and interests.
7. Popular errors with regard to Spiritualism.

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All Spiritualists and inquirers are invited to take part in the conference. Further particulars in future advertisements.

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BRITISH NATIONAL ASSOCIATION OF SPIRITUALISTS.

THE BRITISH NATIONAL ASSOCIATION OF SPIRITUALISTS is formed to unite Spiritualists of every variety of opinion for their mutual aid and benefit; to aid students and inquirers in their researches, by placing at their disposal the means of systematic investigation into the facts and phenomena, called Spiritual or Psychic; to make known the positive results arrived at by careful research; and to direct attention to the beneficial influence which those results are calculated to exercise upon social relationships and individual conduct. It is intended to include Spiritualists of every class, whether members of Local and Provincial Societies or not, and all inquirers into psychological and kindred phenomena.

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.

Persons wishing to join the Association, and Local Societies wishing to become allied, are requested to communicate with Miss Kinslingbury, Resident Secretary, at the offices of the Association, 38, Great Russell-street, Bloomsbury, W.C., of whom copies of the Constitution and Rules may be had upon application. The entrance to the offices is in Woburn-street.

MR. CHARLES E. WILLIAMS, Medium, is at home daily, to give Private Seances, from 12 to 5 p.m. Private Seances attended at the houses of investigators. Public Seances at 61, Lamb's Conduit-street, on Monday and Thursday evenings; and Saturday evenings, for Spiritualists only; at 8 o'clock each evening. Address as above.

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MR. J. J. MORSE, INSPIRATIONAL TRANCE SPEAKER, is at present in the United States, on a lecturing tour. He will return to England by the 20th October next, when he will be prepared to receive calls as usual, to lecture in London or the provinces. Letters sent to annexed address will be forwarded to him in due course. Warwick Cottage, Old Ford-road, Bow, London, E.

NOTICE.—MONSIEUR ADOLPHE DIDIER, Professor of Curative Mesmerism (30 Years Established), attends patients daily from 2 till 6, at his own residence, 10, Berkeley Gardens, Camden Hill, Kensington. Somnambule consultations for diagnosis of diseases, indication of their causes, and remedies. Persons at a distance can consult by letter.

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The Spiritualist Newspaper.

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

VOLUME SEVEN. NUMBER EIGHTEEN.

LONDON, FRIDAY, OCTOBER 29th, 1875.

THE SELECTION OF MEDIUMS FOR THE ST. PETERSBURG INVESTIGATION.

BY THE HON. ALEXANDRE AKSAKOF, RUSSIAN IMPERIAL COUNCILLOR.

WHEN I resolved to search after mediums to visit St. Petersburg, in order that their manifestations might be observed by the scientific committee appointed by the University for the purpose, I decided upon a line of action which I communicated to Colonel Olcott, whom I deputed to select suitable mediums in America. I told him that I wanted our committee to have the means of proving the abnormal movement of solid objects in the light without contact with any living person. I further wished to find mediums who could get the movement of solid objects in the dark behind curtains, while they were seated in front thereof in full view of the sitters, as it seemed to me that this class of phenomena would give plain, absolute evidence, and that the fact would be thereby tested in the easiest way, without the mediums being subjected either to suspicion or to painful treatment by tying or otherwise. As I learned from the newspapers that sittings of the latter class were held at Newcastle with the Petty's, I was curious to see whether the facts had been accurately recorded, so I went to Newcastle last week, and found there just the kind of phenomena I wanted to have.

At one of the *seances* at Newcastle, at which I was present, a corner of the room was screened off by two curtains suspended from an iron rod; the mediums, Mrs. Petty, her daughter Sarah, aged nine, and her son Joseph, aged fourteen, were seated at a distance of three feet in front of the curtains, to which no one in the room was nearer. A banjo, handbells, pencil, paper, and other things had been placed inside the recess on the top of a small table. Under these conditions the musical instruments were played inside the recess in a good light; distinct knockings inside the curtains were also heard. Some direct writing was done upon the paper on the other side of the curtains, the words written being, "My dear friend, believe in us. God bless you." Some other remarks were also written. Several forms clothed in white presented themselves at the opening of the curtains. After the *seance* nothing was found in the simply constructed cabinet, but the table, the musical instruments, and other articles previously placed there.

I invited the mother and mediums to come to St. Petersburg, and was informed that the mother could not go because of the state of her health. Then I resolved to try the powers of her two boys alone, without the presence of Mrs. Petty, so I had two sittings with them during which objects were moved behind the curtain, while the boys were seated with their backs to it, and all their four hands tied by myself. I also held them by means of a piece of common tape tied to them, which I kept in my left hand, while I took notes with my right. There was sufficient light to see the hands of the mediums, and that they did not move. Under these conditions the manifestations occurred. Nevertheless, as they took place in a house which was permeated by

the influence of the mother, I resolved to try a sitting with the two boys alone in another house. Under these conditions I likewise had the movement of objects behind the curtains.

One of the tests which I tried at a sitting with the boys was this. I took two bells to the house, one of them larger than the other; one of them was put by me upon the floor behind the curtains, with a piece of tape tied to its handle; I then passed the tape over the curtain rod, and brought it down outside, where I fastened the end of it to another bell placed upon a table in our midst. The test I then required of the spirits was that the tape behind the curtain should be pulled, and made to move the bell upon the table, so that the evidence of eyesight should be obtained in addition to that of hearing. The tape outside was altogether beyond the reach of the mediums, and was clearly visible; we could have seen the act had it been touched. Under these conditions the tape was pulled inside, and the bell moved a foot along the top of the table towards the curtain; I then pulled it back to its former place, and it was drawn a second time along the table, after which the bell behind the curtain was rung frequently. This I considered a sufficient test.

At one of the sittings with the boys, whose names are William and Joseph, the mother was not in the room with us, although she was in the house; the sitters and the mediums were three feet from the curtains, and we had plenty of light; a figure clothed in white appeared between the curtains and put forth her hand which I was allowed to examine closely, and to touch for about two minutes. It seemed to be a perfectly materialised female naked hand, visible to the elbow; it was cold and moist. This occurred in the Petty's house. The mother was asked afterwards if she felt anything during the *seance*, and answered that she felt a great deal of power had been taken from her. She was washing the other children at the time and was hardly able to finish the work.

I had occasion to attend the meetings of the Newcastle Spiritualistic Society, and once, while Miss Wood was tied with strings to a chair in a very secure manner, a materialised figure calling himself Benny came out and remained in the circle for three-quarters of an hour. At another sitting this same figure came out in company with the medium, Miss Wood, and walked round the circle, which consisted of thirty-five or forty persons, with all of whom it shook hands. The medium and the veiled figure were both walking together, and were both unmistakably living.

THE forthcoming number of the *Fortnightly Review* will contain a reply to his controversial adversaries by Professor Tyndall.

THE water-colour drawings of the late Mr. John Varley (father of Mr. Cromwell Varley, F.R.S.), painted from nature in Egypt and Nubia, are now on view at the Alexandra Palace. Among them are three views of the Great Pyramids, from different points and under different effects of light and shade; a view of the ruins of the Great Temple at Karnac; and views of the beautiful ruins of the Island of Philæ, under the effects of early morning and sunset.

REMARKS ON THE SPIRITUAL PHENOMENA.

As before a dense mist here and there breaking over some strange new region, of which the features and the flora are unknown, so stand we before the veil through which flash phenomena the source of all the superstitions which have enthralled mankind—the phenomena of Spiritualism now for the first time in the history of the world intelligently observed.

Far from any light having dawned on these amazing mysteries through the study of which they have for some time been the object, the more deeply they are looked into the more incomprehensible and bewildering they undeniably are found to be, the sole positive knowledge as yet in fact derived from them, being that of the existence of an extra-mundane realm, closely connected by hidden links with that of earth, and, therefore, not impenetrably closed, we may presume, against inductive investigation. This indeed alone is a gain as opportune as immense at this hour, when physicists either deny or gravely doubt the existence of aught beyond that matter with which they deal; when the spirit of the age not essentially antagonistic to the spiritual, but earnest in the pursuit of truth is unable to accept as such doctrines not resting on proof from facts; when many minds are sinking sadly into materialism, after having vainly, perhaps, sought satisfaction in elevated but vague theistic views, such as those to which utterance has now been given even within the walls of Westminster Abbey. In his lecture delivered there the year before last, Professor Max-Müller expressed the belief or hope that the religion of the future will be the result of the competition now going on between Christianity, and the two best of the heathen religions, Buddhism and Mahomedanism, that from the consciousness of each being watched by the other with a critical eye, all that is good in each will be more fully called out, and all that is evil expelled; creeds and formulas disappearing in the process, and leaving only the essence of Christianity, "Love to God and love to man, founded on the love of God." But however desirable such a result might be as far as it would go, it never could suffice, for all mere reasoning having failed to prove the immortality of the soul, a system in which that doctrine should rest on no basis of fact, would be wanting in the most essential element of a spiritual philosophy. This element is, doubtless, precisely what we may hope the phenomena of Spiritualism will supply, but though there are many who have already obtained from that source what to them is proof of a future state, still time, much labour yet, and patience in the observation of facts, the appearance perhaps of some mind pre-eminently endowed with the faculties fitted for the discernment of new truth, may be requisite before the character of these deepest of nature's mysteries can be clearly apprehended and demonstrated to all mankind.

As to attempt at this stage of inquiry, to build up a religion grounded on the phenomena of Spiritualism, it appears to a not inconsiderable class of those who accept them, to the last degree premature; the sole immediate object they conceive to be pursued by observation of these phenomena, is ascertainment of their nature, and of the conditions under which they appear, with the hope of ultimately bringing within the pale of positive science, as matter to it pertaining, questions which have hitherto been confined to the theological or the metaphysical domain—questions as to the nature of the soul and its existence after the

death of the body, so as to effect, in fact, in regard to the spiritual, a revolution of thought as great as, and similar in kind to that revolution which in a former age overthrew the authority of the schools. Signs abound in the higher region of religious thought, recalling those which in the intellectual world heralded the great reformation in philosophy, which marked the period of transition from blind subjection to the sway of some great minds of early times, and barren disputation on subtle points to free and fruitful study of nature in all her forms.

The prospect of application to man's highest quest of those methods which have guided him to truth in other paths of inquiry, is a more animating one than that held out by an eminent physicist, who in an eloquent presidential address at Belfast last year, consigned speculations concerning the spiritual to the end of time to cloudland; there by the exercise of what "in contrast to the knowing faculties," he describes as "the creative faculties," mankind must, Professor Tyndall conceives, be content to build for ever new theories in the air varying with the spiritual needs of each age; to invent, that is to say, for ever new fashions in religion.

There is surely a strange want of courage on the part of those men of influence who, convinced by experience of the reality of the spiritual phenomena, yet shrink from publicly avowing their belief. No doubt, as Professor de Morgan has remarked, "there is something to many, unpleasant in the alternative of knave or fool, when invited (as Spiritualists usually are) to select a character for themselves out of the pair," and such shrinking might be pardonable were the world serene and satisfied on the score of things spiritual, but at the present crisis ought they not to feel that it behoves them to speak out, if they can bear testimony to facts indicating a realm beyond that blank wall before which physicists lead and leave us, if they can aid in clearing away the choking sands of prejudice, so that the waters of spiritual truth may flow into the Sahara of scepticism. If deterred by the apparently anomalous character and irreconcilableness to known law of the phenomena, by the idea that they can never be made conducive to useful ends, should they not remember that other phenomena now traced to principle at one time appeared equally anomalous and isolated? should they not feel animated by something of the spirit of Bacon, when, after dwelling on the great results to be anticipated from study of nature, and urging others thereunto, he exclaims, "Though a much more faint and uncertain breeze of hope were to spring up from our New Continent, yet we consider it necessary to make the experiment if we would not show a dastard spirit." J. H. D.

ANENT MRS. CARPENTER, OF BOSTON.

THERE is a medium in Boston, U.S., named Mrs. Carpenter, who, according to information given to us by Mr. Martheze, is well known as a trance medium, and to whom it appears to be necessary that all sections of the spiritual movement should direct attention. According to the *Banner of Light* of September 25th, 1875, Mrs. Carpenter informed the *Boston Herald* that the manifestations produced through the mediumship of Mrs. Annie E. Fay were all imposture; furthermore, that she could make them herself. She accordingly brought together a body of witnesses, including non-Spiritualists, and after being secured in what the

Boston Herald describes as "almost precisely" the same manner as Mrs. Fay, performed what she asserted to be tricks, the deduction therefrom being that Mrs. Fay was an impostor. Now, it so happens that although in England scarcely anything is known of Mrs. Fay or her antecedents, some of the manifestations produced through her mediumship were well tested here, and a proportion was abundantly proved to be beyond her own power of production by any normal means, without giving her the benefit of any doubt regarding any one of the results which might be possibly produced artificially. In witness to the accuracy of what is here stated, reference may be made to the records of her *seances* in the absence of Mr. Fay, at the houses of Miss Douglas and Mr. Crookes. It follows, therefore, that if this Mrs. Carpenter played any conjuring tricks with sham knots tied by a confederate, or by the use of cunningly manufactured ironwork, by means of which imitations of these manifestations are sometimes made, Mrs. Fay's are *not* done in the same way, as experiment will readily show. In such case Mrs. Carpenter is a medium who is bringing a false charge against another medium, probably out of jealousy, and at the same time inducing the public and the press to throw discredit on the Spiritual movement. If, on the other hand, Mrs. Carpenter's manifestations are the same as those of the best of Mrs. Fay's, she is not only a medium committing the heinous offence of showing real mediumship as imposture, but is attempting at the same time to establish a false charge, and to injure the movement.

As people of good standing and character, at much self-sacrifice, are publicly testifying to the genuineness of certain spiritual manifestations, it is highly necessary at the present time to make a severe example, wherever possible, of mediums like Mrs. Carpenter, who commit atrocious acts like these, and do so very probably out of that furious jealousy sometimes markedly evinced by the lowest but not the highest class of mediums, the latter of whom will be very pleased to see an example made of one who thus wantonly brings discredit upon their calling.

Fortunately Mrs. Fay obtains the phenomena with great certainty at any time, so we, who have so often defended and befriended mediums unjustly attacked, now recommend that a committee of known men such as Mr. Epes Sargent, Dr. Crowell, Mr. Colby, Mr. Rich, and one or more of the heads of the staff of the *Boston Herald*, shall insist upon Mrs. Carpenter giving one of her sham *seances* before them, and showing how the tricks are done. If she shows some mechanical tricks, then let the committee try Mrs. Fay, and it will be seen that the charge is a false one. If Mrs. Carpenter should be "absent through illness," or refuses to show how they are done, she is bringing a false charge without proof. If, furthermore, she is showing genuine mediumship as imposture, she cannot explain to the committee how she produces the results, and is animated with a malevolent intention to knowingly crush another person, by means of a false charge. In either case she ought to be drummed out of the spiritual movement.

We do not speak in favour of any manifestations which have taken place in Mrs. Fay's presence, except those which were produced in the presence of competent witnesses, and were physically demonstrated not to be due to conjuring or other than abnormal powers, so are in no sense one of her advocates. Thus the whole question is put upon the foundation of fair play to both mediums, and no favour.

BRIXTON PSYCHOLOGICAL SOCIETY.

INTERESTING MESMERIC EXPERIMENTS.

ON Wednesday evening, last week, a meeting of the Brixton Psychological Society was held at the house of Mr. Desmond Fitz-Gerald, member of the Institution of Telegraph Engineers, 6, Loughborough-road North, Brixton, London, to witness some experiments by Mr. Redman, an experienced mesmerist, well-known in that locality. Among the members present were Mr. and Mrs. Fitz-Gerald, Dr. Ponder, Mr. and Mrs. Edmonds, Mr. Osborne, Mr. H. E. Francis, Mr. J. D. Warren, Mr. C. H. W. Biggs, Mr. H. Withall, Mr. J. Gray, Mrs. Gonyon, Mr. Deane, Mr. W. Newton, Mr. W. H. Harrison, Mr. Robert Johnston, and Mr. Frederick Martin. The two latter gentlemen were sensitives, who had on some few previous occasions been under the mesmeric influence of Mr. Redman on public platforms.

Mr. Redman first gave several members of the company some discs of zinc and copper to gaze at steadily, as usual at mesmeric lectures, on which occasions, as is well-known, those who are sensitive to mesmeric influence sometimes fall asleep, and are afterwards acted upon by the speaker. In the present instance no effect was produced, the sitters being mostly critical, positive-minded, non-impulsive people, and such are not usually susceptible to mesmeric influence to any great extent, at all events during the first trial.

These discs of zinc and copper are sometimes asserted by those who use them to exercise some electrical influence upon the brains of those who hold them, an assertion with which no practical electrician will agree. They probably serve to abstract the attention of those who are sensitive from surrounding objects; the spectators are usually exhorted to be quiet at the time, and slow music is sometimes played; under these conditions, while imbued with the idea that some mysterious power is being exerted over them, those who are most sensitive and yielding fall into the mesmeric sleep, and come under the power of the operator. Mrs. Hardinge used to say that by gazing steadily at the knob of a door she could gradually become clairvoyant, the said knob being quite as effective as any disc of zinc and copper. Mesmer himself, who at one time supposed magnetism to have something to do with producing mesmeric effects, had a complicated arrangement of magnets, but a physician at Bath found that a dummy set of wooden magnets made by himself answered the same purpose just as well; the influence of the mind of the sensitive and the will-power of the operator being the chief agencies at work.

Mr. Redman afterwards sent his two sensitives to sleep and began to operate upon Mr. Frederick Martin. He remarked that mesmeric sleep was deeper than ordinary sleep, and that the natives of India were much more susceptible than the English to mesmeric influence, for in nine cases out of every twelve, Hindoos who passed under the hands of a mesmerist were overcome by the power. His own attention was first drawn to mesmerism by its effects upon Sancho, a half caste Hindoo, whom he saw mesmerised while on a voyage to Calcutta.

Mr. Martin, in the first stage of the operations, repeated every question that Mr. Redman uttered to him, instead of answering it, and the operator said that at this stage of the sleep Mr. Martin was completely unconscious. After a time the sensitive ceased to repeat the questions, and at last, when Mr. Redman said, "Are you conscious?" replied, "I don't know."

Mr. Redman then, by making passes over him, made him conscious, but at the same time unable to resist the influence; for instance, when he stretched out Mr. Martin's arm and told him that he could not put it down again he was unable to do so, although he tried his utmost. It seemed as if the will-power of the sensitive over his arm were taken away, but not the power of his mind over any other part of his body.

A member asked whether Mr. Martin could be made clairvoyant. Mr. Redman replied that he had never yet been made clairvoyant under his influence, but that he knew a young man at Weston-super-Mare who was a thorough clairvoyant, and in the room below could see what was going on upstairs. [As Dr. Wyld offered a reward of £100 in the *Spiritualist* a few weeks ago to any clairvoyant who could read the contents of sealed letters under certain conditions, perhaps Mr. Redman might do well to call the attention of his Weston friend to the subject.]

Mr. Harrison asked Mr. Redman whether he could operate upon his sensitive through a folding door, so that neither by sight nor by suggestion made by word of mouth, could the latter know what Mr. Redman was trying to do.

This was tried, the sensitive sitting on one side of one of the folding doors of the drawing-room and Mr. Redman standing on the other side of the door, whilst most of the spectators arranged themselves so that they could see both sides. Under these conditions Mr. Martin went to sleep, but did not follow the motions of the hands of the mesmerist. As he knew that Mr. Redman was trying to operate upon him, this experiment furnished no proof of the existence of any force outside the mind of Mr. Martin.

In some further experiments, Mr. Redman by suggestion made his sensitive forget his own name and take any other that was given to him; so that at one stage of the operations he vehemently persisted in asserting that his name was "Sarah Ann."

Mr. Redman here remarked that it was a matter of very little importance if an inexperienced person, after putting a sensitive into

a mesmeric sleep, discovered that he could not wake him up again, for such a thing sometimes occurred. There was no danger in the matter, the coming to of the person being only a question of time, so the best thing they could do under such circumstances was to put him to bed. He might sleep for a few hours or a few days, but when he woke up he would be much better in health in consequence of the sleep.

Next followed a very interesting experiment. Mr. Martin was sent into a mesmeric sleep and Mr. Redman then made passes behind him without uttering a word. He made Mr. Martin kneel down and rise up; drew him backwards, pushed him forwards, and made him take a seat on a chair; all this was done by means of passes behind his back and without touching him, consequently here seemed to be an influence not due to the unconscious action of the brain of the sensitive upon his body. It will be noticed that when a door was between the two, the same results were not produced, so in these experiments there is a little evidence of the existence of a force acting as a connecting link between the operator and the sensitive, which force can be cut off by means of a partition of wood; nevertheless, the experiments were too few to justify anybody in coming to an absolute conclusion.

Mr. Redman here said that sometimes he had spoken through certain sensitives, by willing that they should say certain things. They did not then repeat his exact words, but seemed to seize his ideas and to express them in their own language. He did not try the experiment with Mr. Martin. A series of trials on this vital point would be of deep interest and value to all Spiritualists, if being a clear case of a spirit in the body making another spirit in the body speak in the trance state. By experiments such as these, the difficulties spirits have to encounter in controlling mediums can be ascertained; for instance, a speech or sentence might be written down and given to a mesmerist, which he should will his sensitive to repeat; what the sensitive then says should be taken down in shorthand and compared with the original writing. This would be a means of getting at the extent to which the utterances of spirits are changed by the brain and by the mental calibre of the sensitive under their control. This is a subject which the Lectures and Discussions Committee of the National Association of Spiritualists might take up with great advantage to the spiritual movement and interest to its members.

Mr. Harrison asked whether by making passes over a sensitive, such as those which were made over Mr. Martin to cause him to rise after he had been kneeling upon the ground, any alteration had ever been observed in the weight of the body of the sensitive. Had a sensitive ever been lifted off the ground in that way as some mesmerists had asserted?

Mr. Redman said that he was not aware that any alteration of weight had ever been produced in that way.

Mr. Harrison asked whether a sensitive had ever been placed on any apparatus which would indicate changes in his weight while the experiment was being made.

Mr. Redman replied that he did not know of any such experiments, and should like to try some.

The operator next caused Mr. Martin to stretch out both his hands above his head V fashion, and willed that he should hold them in that position without letting them fall. In this uncomfortable position he kept them for a long time, and Mr. Redman said that the sensitive felt no pain while so doing, but at the same time the prolonged act involved a consumption of vital energy, and the body continued to grow warm. After his arms had been thus stiffened for about seven minutes, Dr. Ponder felt his pulse, and discovered it to be beating at the furious rate of 120 to the minute, 70 being about the normal velocity. When he was awakened Mr. Martin said that he felt an aching pain in his shoulders, his face was hot, but his hands were cold.

Mr. Redman said that notwithstanding the apparently trying nature of many of these experiments, Mr. Martin would go home and, after a night's rest, would feel more refreshed than if he had not undergone the various trials. The person who was really exhausted by them was the mesmerist. At the time that he made passes over the sensitive and willed, say, that he should go on clapping his hands, much vital energy was drawn from the operator; but after the sensitive had once begun clapping his hands, and the mesmerist ceased to operate or to exert his will-power, the latter felt no further drain, the power from that moment being derived from the vital energy of the sensitive.

Mr. Redman then woke up Mr. Martin, who on being questioned by the operator, said that he remembered nothing of what he had been doing. On the first occasion that he had ever been mesmerised by Mr. Redman he remembered afterwards what he had been doing while under his influence, but on subsequent occasions this power of recollection left him. He further said that when the mesmerist first began to throw him into the sleep, he felt like a person in a dream.

Mr. Redman remarked that there was a connection between one mesmeric sleep and another. On one occasion he was operating upon a sensitive in public, and made him believe that his name was "Gaspipe." In his normal condition afterwards he knew nothing about this, but when he was sent to sleep subsequently on another evening he, unexpectedly to Mr. Redman, asserted his name to be "Gaspipe."

Mr. Redman next forced his sensitive to believe that he was in a public hall known to him in his normal state. At once Mr. Martin

saw both the organ in the hall and the organist, and was seized with a desire to play the organ himself. Mr. Redman then led him to the piano, which he played upon while in this curious psychological state. Mr. Redman said that this was not a case of clairvoyance, that is to say, the sensitive did not really see the hall or the organ; he had been simply made to believe that they were before him in consequence of the exercise of the will-power of the operator, and after this idea had been implanted the mind of the sensitive conjured up all the rest of the drama.

While Mr. Martin was thus playing the piano his eyes were closed, and Mr. Redman made him hold his head back until his face was upturned to the ceiling. The operator then asked Dr. Ponder to open his eyelids, which he did, and it was found that the pupils were rolled up, nothing but the whites could be seen; when Dr. Ponder at the request of the operator touched the eyeballs, the sensitive did not flinch, but continued to play the piano in the same automatic manner.

Mr. Redman, by making passes behind him, stopped his playing, or forced him to continue it at will. Whenever he set him going again the sensitive took up the tune at the same point that he had been stopped at, no matter what might have been the lapse of time between.

Mr. Redman next stopped one hand of the sensitive, and permitted the other to continue to play. When the arrested hand was once more released, it took up the tune at that point where it properly blended with the playing of the other hand, so that the arrested hand did not resume its work from the point it left off.

In answer to a question, Mr. Redman said that he had known the sensitive for two years, and had experimented upon him seven or eight times in all during that period. Mr. Martin was then once more awakened, and Dr. Ponder said that his pulse was beating at the rate of eighty per minute.

Mr. Redman then said he could draw a line of force from the head of the sensitive to another person, which line the sensitive would follow. He made a few passes over the head of Mr. Martin, then drew a line in the air with his hands across the room, to the head of Mr. Gray, upon which he made a few passes. He then told the sleeping sensitive to find a little blue flame upon the head of one of the sitters present. Mr. Martin gazed about a little with his eyes closed, then went straight to Mr. Gray, carefully collecting nothing off the top of his head in his hands, which he held as if carrying water; then walked back to Mr. Redman, remarking, "Here's a nice little blue flame," and he appeared to be considerably delighted by its appearance. He said that it was not hot, but like vapour.

Mr. Harrison asked whether the sensitive could follow the assumed line of force round the folding door to one of a number of persons on the other side, so as to show that there was an actual line, and not one produced by some abnormal operation of the mind.

Mr. Redman said that he would try it. The experiment was tried six or seven times, and failed in the sense that the blue flame was not found, but succeeded in the circumstance that it determined the point at issue.

In the final experiment, Mr. Martin, in the mesmeric sleep, was made to lie upon his back along the tops of three chairs. The central chair was then taken away, so that he rested with the back of his head on one chair and his heels upon the other, with nothing between. After remaining supported thus for about a quarter of a minute his body began to bend downwards. Mr. Redman then made passes above him, and the centre of his body rose once more. Every time he began to sink Mr. Redman raised him by passes made above him without touching him, so that it was clear that vital energy in some form or other continually passed from him to his sensitive, so as to enable the muscles of the latter to counteract the continuous strain put upon them. After the body of the sensitive was thus kept in a more or less stiffened state, between two chairs for about five minutes, Mr. Redman ceased to make passes. The body of Mr. Martin then gradually bent until he found himself seated upon the floor, with his head on the edge of one chair and his heels on the edge of another.

All present felt much indebted to Mr. Redman and Mr. Martin for the highly interesting experiments of the evening. With one thing however, stated by Mr. Redman, probably few of his listeners would agree; namely, that nervous force is electricity. Nervous force travels along its channels only about as fast as a horse can gallop, as has been amply proved over and over again by direct experiment; whereas the velocity with which electricity passes is infinitely greater. Further, experiments have proved that nervous force cannot be transmitted through a frozen nerve, whereas electricity travels faster through a frozen nerve than it does through a nerve in its normal condition.

A PSYCHOLOGICAL QUARTERLY MAGAZINE.—The new psychological and philosophical quarterly to be called *Mind*, announced some time ago, will begin to appear in January next. Among those who have engaged to contribute to the first number are Mr. Herbert Spencer, Mr. G. H. Lewes, Mr. H. Sidgwick, Rev. John Venn, Mr. S. H. Hodgson, Mr. James Sully, Professor Flint, of St. Andrews; Dr. McKendrick, of Edinburgh; and Professor Lindsay, of the Free Church College, Glasgow. The Rector of Lincoln will write on the state of philosophical study at Oxford. Professor Bain will have an article on the early life of James Mill, based on new and special inquiries.—*Athenaeum*.

SPIRITS OF THE MINES.*

BY EMMA HARDINGE BRITTEN.

From the "Banner of Light" (Boston, U.S.), Oct. 9th, 1875.

I FIRMLY, emphatically believe that we have ample demonstration of a human origin in every manifestation where human forms are presented or human intelligence rendered. I cannot say I know this, but I believe it, and I think an immense array of the testimony our experiences in Spiritualism furnish us with, all tends to confirm this belief up to the point of absolute certainty. At the same time I not only believe in, but I *know* the fact of the existence of other than human spirits. I have seen them, held some kind of intercourse with them, and confidently believe they can *measurably* intervene in human affairs. I have never seen any in human form except in such a caricature, miniature, or distorted resemblance of that divine image, that I should not have been liable to mistake them for human beings.

Commencing with the old but never out of fashion saying of Hamlet, "There are more things in heaven and earth than we dream of in our philosophy, Horatio," I shall give my experience in one instance, at least, with the so-called "gnomes," "kobolds," or spirits of the mines.

It is well known in certain mining districts, especially in Bohemia and Hungary, that many of the miners cherish faith in the existence of an order of beings who take especial interest in their labours, and help them to find rich leads of minerals, knock, or as they call it, "hammer" away lustily when they are at fault, and sometimes by these sounds, sometimes by lights, and occasionally by the apparition of *little figures*, point the way to the richest leads of the metals. I have visited the mines in Germany and the Bohemian Mold, where I have heard those knockings, seen the lights, and should have unhesitatingly attributed such phenomena to the spirits of deceased friends of the miners had I not also, not once or twice, but many times, seen little stocky-looking things in the shape of men, very small, and either black, red, or metallic in colour—little chunks of creatures, whom the miners were accustomed to see and call by a name which, translated, signifies "earth spirits." They said they were kind and good; never meddled with them, though they sometimes in sport threw their tools about. These miners told me they often saw lights, and all could hear the knockings, *but few could see the figures*, and in some of the mines I visited, the poor workmen thought more highly of me than ordinary, because I could see their "well beloved little earth spirits." With the light of modern Spiritualism to guide me, I easily understood that I, as a medium, could see spiritual apparitions invisible to the eyes of those who were not mediums. I also comprehended why certain of the workmen, their wives or children, being spiritually unfolded, could perceive the forms of those whom their less gifted companions only knew by their knockings or flashing lights.

DERBYSHIRE GNOMES.

In William Howitt's charming sketch, called *Berg-Geister*, he alludes to these popular beliefs amongst miners, but he does more, he gives a very graphic account of a certain *Clamps in the wood*, where veritable gnomes figured as the principal personages. Mr. Howitt's narrative is supported by names, witnesses, and sundry details which confirm his own undoubted testimony. As I happened to be one of the privileged few who visited the haunted region which Mr. Howitt writes of, I shall cite my own experiences in the matter, with what I trust my readers will allow to be the honest purpose of making myself responsible for the story.

It is now some few years since, being in the neighbourhood of a lovely valley called Dove-dale, in the County of Derbyshire, England, I heard my kind host and hostess, Mr. and Mrs. Hart, expatiating upon the singular phenomena they had witnessed in the cottage of an old labourer (then passed away to the better world), called Clamps; I think, if I recollect right, he had worked for Mr. Hart, who was interested in the mines adjacent to Dove-dale. My friends informed me that Clamps had resided for over fifty years in a ruinous old farm-house, only a small part of which was habitable. The place was on the edge of the mines, where the old man in his youth and prime had worked, and where, as I believe, he died. During his long residence of half a century in this place, old Clamps and his associates were accustomed to see strange globular lights, which year in and year out would come and go with all the familiarity of household ghosts.

Mr. Hart, who was somewhat of a sceptic on the subject of my "spirits," as he termed it, declared that if Clamps's lights were spirits of "humans," they must have been those of deceased lamp-lighters or gas men—for they never appeared by day, and generally chose the long winter nights, or particularly dark evenings, for the periods of their visitations. Old Clamps called them his "glorious lights," and was very particular about returning to his shanty early every night, so that he should not miss seeing them. They came out, or seemed to come, as my friends alleged, from a firm wall, fashioned of rock, and the blocks so solidly cemented together that not a crack or cranny could be discovered. They generally came from two or three to seven or eight in number. Mrs. Hart said that one very cold winter's night she saw as many as ten of these lights. They seemed to fill the

little room, and hovered about the fire as if gratified with its pleasant warmth. "They came," said my informant, "out of the wall, some about two feet from the ground, others as high as three feet, but none more than four, and all remained the same height during the time of their stay." They shook, trembled, or *flickered* the whole time, as if they were quivering with fear or cold. They had been seen for years and years, longer, indeed, than the memory of the "oldest inhabitants" of that region could trace them, except the venerable octogenarian Clamps, who affirmed they had always been there as long as he could remember. Their coming was generally preceded by crackling sounds, or direct knockings, and many of the neighbours declared they saw the figures of *little men* just as Mr. Howitt's narrative describes them—namely, "black as a coal, and polished as a boot." One of the neighbours, a woman who had often visited the cottage of Clamps with her children, described the appearance of the little men as being short, chunky, destitute of hair, polished all over, and bearing about the region where the heart lies in human beings a large globular light about the size of an ostrich's egg. It was this light, she said, "which the folks saw," and it was by this light that she and her children saw them. She added, they did not walk, but jumped about, and their incessant restless motions caused the flickerings which the lights always exhibited. My friend Mrs. Hart always beheld the dim outline of little figures accompanying the lights, but the distinctness with which these creatures were seen seemed to depend upon what in our philosophy we term mediumistic endowments. Other forms had been seen at Clamps's, such as dogs, horses, and even wild beasts, but as the cottage was inaccessible to horses, and no other animals of any kind were kept or known to frequent that neighbourhood, these accounts were set down to superstitious exaggerations.

A NIGHT IN A HAUNTED HUT.

I might fill a volume with the stories related to me of this region, and the matter-of-fact narratives which many of the most intelligent of the miners and their families furnished me with seemed beyond gausay or denial. Shortly before my visit to that section of country terminated, my friends the Harts proposed to give me an opportunity of witnessing for myself some of the marvels they had discoursed about. They told me old Clamps had passed away; that the cottage he had inhabited had been tenanted for some years by a very decent family of poor peasants, but as the children grew up the elder members of the family, fearing the continual manifestation of preternatural sights and sounds would make them "skeary" and superstitious, had at length moved away, and the place had been abandoned. It was the opinion of the few labourers who had been accustomed to see and had grown familiar with Clamps's "glorious lights," that they would never come out except a fire was lighted there; and as the place was deserted and very far remote from other inhabitants, my friends proposed to take me to a still more distant neighbourhood, and one where, as they knew by experience, my curiosity might have a good chance to be gratified. Starting early one fine October morning we drove about ten miles from home, intending to visit the mines, which commenced about the end of Dove-dale Valley, but terminated in the direction my friends pursued. Arrived at a wild and most romantic glen, we left our horses and carriage at a poor tavern called "The Miner's Rest," perched on the very top of the mass of rocks which reared up their craggy heights like sentinels guarding the entrance to the charmed region. Our path was continued for more than two miles along a rough road broken out of fallow trees and crumbling rocks by the wheels of the heavy wagons used for conveying the mineral from the mines. A more wild, weird, and toilsome journey I never in my life undertook, and in truth I became so fatigued during its progress that we had some doubts whether I should be able to muster strength enough to accomplish our pilgrimage. It was twilight before we gained our point of destination, and glad enough I was to see the glowing fires of what looked more like a little encampment of gypsies than a village, although it was really dignified with that title. My friends guided me at once to a hut more pretentious than the rest, and introduced me to a family who had formerly been servants in their household. It consisted of a man, his wife, mother, and two fine lads, all of whom were employed in different ways in the adjacent mines. As we stated that we had only come to inspect these mines, and that the lateness of our visit was occasioned by the difficulties which attended our journey, the good, hospitable people were at once apprised of the necessity of providing us with some accommodation for passing the night. The women, after busying themselves to provide us with some boiling water for our tea—for we had carried provisions with us—agreed to retire to a neighbour's hut with their boys, whilst the father, who was on duty in the mines, left us soon after we arrived. The shanty was to be at our disposal, then, during the night.

IMPISH FRANKS.

Mr. Hart was to be "stowed away" in a cave at the back of the house, hewn out of the rock, and filled with sweet, fresh hay, for the use of the horses employed by the miners, whilst a rude but clean bed was assigned to Mrs. Hart and myself. When all was done the women piled up the logs on the hearth, where a cheerful fire was burning, and prepared to quit us. Just as they were bidding us good night, the logs, which they had arranged with some care, suddenly tumbled down and rolled over and over on the floor. Deeming this a mere accident I took no notice of it until I observed, whilst Maria, the miner's wife, was in the act of replacing them, several

* Mrs. Hardinge, the authoress of this extraordinary narrative, has clairvoyant powers, and is well known to English Spiritualists.

small, glimmering lights flickering over the wall against which the logs were piled. This might have been the phosphorescent light occasioned by the decay of the wood, I thought; but lo! the logs were no sooner piled up again than down they toppled, and that apparently without any cause. I then observed significant looks passing between the mother and daughter, and an evident disposition to linger and make some explanation as yet unspoken. At this moment a succession of loud knockings was heard on the wall at the back of the room, which I should say, by-the-by, was of stone, and little more than a cave, having been partly formed out of the solid rock.

"Is not that some one knocking?" I inquired; "perhaps it is Mr. Hart. We had better see what is the matter."

"No, ladies," said our hostess, with some hesitation, "it isn't anybody—that is, no one in particular; it's the way of this place."

"But what, then, is the way of the place?" asked Mrs. Hart, merrily, and with an evident wish to encourage the poor woman. But before they could answer, down came the brushes on the wall, the frying-pan, and sundry other things that had been hung up on shelves and hooks. The rude door shook violently, and knockings now resounded from every side of us in quick and irregular showers.

"The wind is rising," said my friend; "I fear we shall have a stormy night."

"Don't be skeary, ladies," said our good hostess, encouragingly, "but I s'pose as how I'd just bett say them's not the wind, but just the little hammerers; *you knows who*, marm," she added, nodding mysteriously to Mrs. Hart.

"Oh, yes! I know all about them, Betty," said my friend, addressing the mother; "they won't hurt us, but they seem rather rough to-night. Don't they like our being here?"

"Lord love ye, marm," replied the old woman; "it's all along of the's joy to see ye that they're making this to-do. I think they be mortal glad to see the young lady. Only look 'ee there, marm!"

WHAT THE LITTLE GOBLINS DID.

I did look, and there, to my astonishment, and I must confess with a thrill of deeper awe than I could account for or control, I saw a row of four lights as large as the veritable ostrich's egg which adorned the mantle shelf of the humble shanty. These lights were directly behind me, and I did not see them till, attracted by the woman's explanation, I turned round and faced them. They were bright, globular in form, vapoury in substance, and nebulous, thickening towards the centre, and deepening in colour almost to a dull red. The faint outline of a miniature human form appeared in connection with each light. They were of different sizes; none of them, however, were higher than four feet. They jumped up and down, and threw out something which resembled hands toward me, and as they moved the lights danced and shimmered. These wonderful things at length retreated into the solid wall behind them, and the place where they had been was illuminated only by the light of the wood fire. For two hours the women (who stayed with us at our earnest request), Mrs. Hart and myself, watched for the reappearance of these spectral lights in vain. In the interim the knockings continued, and a few stray gleams like stars shone out from the other side of the apartment, but immediately vanished. A kitten which was attempting to sleep in the warmth of the cheerful fire, would raise its head at the sounds of the knockings, and occasionally make a dart at the shimmering lights, which, as if perceiving the animal, would retreat quickly back into the wall. I repeatedly passed my hand over these walls to ascertain if they were damp, or whether any chinks were there from which phosphorescent emanations could proceed. The walls were dry, solid, and smooth, and whilst I was pursuing my examination the knockings would thrill the solid stone beneath my very hand. At the expiration of two hours an exclamation of the elder woman called my attention to the hearth, where two large globular lights were hovering midway between the floor and the table, and just above the little kitten, who, with back and tail erect, and eyes gleaming fiery red, manifested the most pitiable signs of terror and amazement.

Once again, and this time far more distinctly, I saw the little men I had before but imperfectly beheld. They were grotesque in shape, with round, shining heads, destitute of hair, perfectly black, and more human about the head than the body. I saw their faces, and recognised a sort of good-humoured expression in them, and saw them throw somersaults several times as if for my amusement. A strange duck with each little head ended the performance, and then they sank into the ground made of planks laid down upon the rock of which the house was built.

"There," cried the younger woman, "they won't mislead ye again, ladies. When they goes down, they never comes again the night. It's the end of their game to sink down like that."

The woman was right. Though at our entreasy both mother and daughter remained with us all night, sleeping soundly, curled up on shawls and garments, and though we, lying awake, and—must I confess it?—shivering and trembling from head to foot, kept our eyes open, straining them in every direction, and with bated breath and ears sharpened by fearful anticipation, listened until we could hear the deep silence of that long, long night—we neither heard nor saw any more of the "little hammerers."

The morning came at length. Oh! what an age it was coming! Mr. Hart joined us as we were waiting for the

morning meal. He had heard knockings, he said, but concluded it might be the re-echo of the labourers' hammers from the mines so close to us. The miners were not at work, and no hammering came from them, our host told us, with a significant smile at the rest of his family. The adventures of the night were now recounted and talked over. They were not strange, nor even alarming to the miners. The two lads declared they had "fine fun with the hammerers' lanterns," though they acknowledged they had never seen the little men, but plenty of others had, they said, and "they wouldn't part company with them for nothing," for they were famous guides to the spots where the richest lodes of metal lay. The women, too, spoke of their appearance with indifference. "They came often," they said; "and though they cut up now and then, throwing things around like, they were only in fun, and never did any harm, except to the animals they had." They thought somehow they did not like dogs or cats, for they couldn't keep any; they either ran away or died suddenly. They didn't expect, they added, to keep this kitten long." I agreed in this opinion, for, judging of the terror the poor little thing displayed on the previous night, I was not surprised to find it inoping in the morning, and averse to touch the food the boys prepared for it. I found, although these lights and knockings were common enough in the mines at times, they only seemed to come at special periods, and did not frequent or haunt any other house than the one we visited, and that of old Clamps, many miles distant. There seemed to be many evidences that these apparitions, be they what they might, either attached themselves to or made themselves manifest only in the presence of mediumistic persons. The family we visited were far too ignorant to understand anything of mediumship, although they were not unacquainted with the idea and theory of "ghost-seeing." They were not afraid of their well-beloved "little hammerers," but they were all "terribly scared" by the occasional manifestations of a spiritual character, which they narrated to me with a simplicity which impressed me with a conviction of their veracity.

I have never seen this family and never visited that region since. My experiences, however, in this connection, do not begin nor end here.

DEPARTURE OF M. AKSAKOF AND ARRIVAL OF MR. MORSE.

Mr. J. J. MORSE arrived in London from the United States *via* Liverpool, last Monday afternoon, and in consequence of the accidental circumstance of his driving straight from the railway station to the offices of the National Association, met M. Alexandre Aksakof ten minutes before the latter closed his final visit to that Institution, at which he had been a daily visitor during his stay in London. Mr. Morse looks all the better for his visit to the United States, and he speaks with a slight American accent.

On Monday night M. Aksakof attended his last *seance* in London, as reported in another place. A welded and sound iron ring was threaded upon his arm by the spirits, while he held the hand of the medium, Mr. Williams, and their hands were tied together. His German journal, *Psychic Studies*, had frequently questioned the possibility of this being done, and argued that facts ought not to be received without a theory to explain them—a rather unscientific position.

M. Aksakof left London early last Tuesday for St. Petersburg, after having become highly popular with English Spiritualists during his residence in this country.

A SEANCE WITH THE BOY MEDIUMS.

ON Friday last a *seance* was given by Mr. Martheze, to some members and friends of the National Association of Spiritualists, at 38, Great Russell-street. The mediums were the Bamford brothers, who had come up on a visit to London from Macclesfield, as mentioned in the last number of the *Spiritualist*. The manifestations were of an elementary physical character; a musical box was wound up and set going, stopped, and set on again by some force apart from the mediums; bells were rung, a candlestick removed several times from the table to the lap of a lady present, and an iron ring threaded on to the ankle of one of the mediums. These and similar phenomena constituted the first part of the *seance*. Before the second part began most of the company had departed. Mr. Bamford, the father of the mediums, suggested that those who remained should have the second sitting, as he considered the first had not been so satisfactory as usual, so far as test conditions were concerned. As Dr. and Mrs. Carter Blake were still present, and were perhaps the strongest sceptics of the evening; that which followed may be deemed more than usually conclusive. Dr. Blake sat on one side of the mediums, holding one hand firmly; on the other side Mr. Blyton and Miss Kislingbury separated the mediums from their father. Mrs. Blake sat next to her husband. The musical box, a large and heavy one, was carried across the table from Mrs. Carter Blake to Miss Kislingbury, two or three times, at too great a distance from the mediums for them to have had any hand in moving it. The result of the sitting was the following letter from Dr. Carter Blake, the well-known anthropologist:—

"23rd October, 1875.

"DEAR MISS KISLINGBURY,—I have much pleasure in testifying my opinion of the true objective reality of the phenomena which I saw last night, and which I have no reason to doubt or suspect." While suspending

my judgment as to the cause of these phenomena, I must express my belief in the honesty and good faith of the mediums.—Yours very sincerely,
C. CARTER BLAKE."

It is fair to state that the mediumship of the Bamford boys is as yet in an early stage of development, and therefore it is to be hoped that many of the phenomena which at present occur in the dark may, ere long, be produced in the light. The mediums only began to sit six months ago, and their mediumship did not show itself until about two months since. Mr. Marthezo has had them staying in his house at Brighton for some days, and has had ample proofs of their genuine power as physical mediums.

THE NATIONAL CONFERENCE OF SPIRITUALISTS.

NEXT WEDNESDAY'S SOIREE.

THE National Conference for 1875 of the British Association of Spiritualists will commence next Wednesday with a *soirée* at the Cavendish Rooms, Mortimer-street, Regent-street, and the interest of the opening proceedings will be increased by the circumstance that Mr. J. J. Morse, the well-known English trance-medium, will be publicly welcomed at the same meeting, on his return to London from the United States. The veteran Spiritualist, Mr. Benjamin Coleman, will preside on the occasion, and deliver an address. It is not usual to have more than half an hour's speaking at these *soirées*, which are more of a social than of a formal character; but as Mr. Morse has some of his American experiences to narrate, an hour altogether may possibly be occupied by the speakers.

Refreshments will be served at 6.30 p.m., and the formal proceedings will commence at eight o'clock. As the dark evenings are coming on, and many friends have returned to town, it will probably be the first large gathering of London Spiritualists for the coming season.

The Conference business meetings will take place next Thursday and Friday, at 38, Great Russell-street, Bloomsbury, W.C., on the premises of the National Association. The proceedings will begin on each day at 3 p.m. and 7.30 p.m. If the attendance should be exceptionally large different papers will be read at the same time, but in different rooms, and the title of each paper under consideration will be fixed upon the outside of the door of the room in which it is being read. For further particulars see advertisements.

M. AKSAKOF AND THE RING TEST.

LAST Monday night Mr. Williams, as usual, gave a public *seance* at 61, Lamb's Conduit-street, London, W.C. About twelve persons were present, including M. Alexandre Aksakof, and Mr. Selwood, of *The Spiritualist* newspaper office. The rest of the circle consisted for the most part of strangers, some of whom were evidently sceptical, from the occasional remarks made during the *seance*, to the effect that somebody was walking about the room. The doors, however, had been locked, and a search made beforehand. The manifestations throughout were boisterous and fitful, some of them differing in character to those generally witnessed at Mr. Williams's *seances*.

Before the *seance* commenced M. Aksakof told Mr. Williams that he was anxious to have the ring test under unquestionable conditions, so that he might carry the evidence to the Professors at St. Petersburg University, to which Mr. Williams replied that he was willing to submit to any conditions M. Aksakof desired. Accordingly he took a seat next to Mr. Williams, and produced from his pocket about two yards of tape, one end of which he twisted five or six times round his own wrist, and tied; and the other end in like manner tied round Mr. Williams's wrist, so that about four or five inches of tape, handcuff fashion, were between each of their wrists, making it impossible for a ring to pass on either of the wrists thus tied, without the tape being severed; furthermore Mr. Aksakof held the hand of Mr. Williams. The ring test was not then given, but after this part of the *seance* was over another sitting was held, at which some five or six persons sat at the table, including M. Aksakof, who repeated the operation on Mr. Williams with the tape. The tubes, musical box, and iron ring, were then lying on the table. The gas was put out and after a few minutes had elapsed John King spoke. M. Aksakof then asked him if he could give him the ring test, to which he replied, "I think I can." Some ordinary manifestations took place, after which Mr. Williams seemed to be greatly distressed by the influence, and John King said: "There, I have managed it for you." M. Aksakof said: "Thank you; I feel the ring on my arm." This ended the *seance*, and M. Aksakof examined and afterwards untied the tape, taking it and the ring away with him, much pleased with his success, all present agreeing that it was a thorough test.

RECOVERY OF MR. ROBERT DALE OWEN.

THE following letters are extracted from *The New York Herald* of October 9th, and contain news which Spiritualists all the world over will be delighted to hear.

From the "*Indianapolis Journal*," Oct. 5th.

Indiana Hospital for the Insane, Oct. 4th, 1875.

TO THE EDITOR OF THE JOURNAL:—

As I am about to discharge Hon. Robert Dale Owen from hospital and return him to the world "restored," I have thought best to offer to the public, through the *Journal*, the accompanying letter from Mr. Owen to myself, as a better introduction and guarantee of mental integrity than any assurance of recovery which I could give. Mr. Owen goes hence to his old home, "New Harmony," where he will continue for a time to "rest from his labours" under advice; but I see no reason now why he should not, after a time, resume his work with all the vigour and ability incident to his age and habits of his life.

ORPHEUS EVERTS.

Indianapolis, Oct. 1st, 1875.

MY DEAR SIR,—Now that you have consented that I shall, in a week or two, leave this institution, in which I have spent not a few pleasant and profitable days, allow me to address to you a few observations suggested by the circumstances in which I have recently been placed.

When my children, actuated by a single desire for their father's welfare, and acting under the advice of elder persons, brought me here, I am not prepared to say that they did an injudicious thing. In some cases the boldest is also the wisest policy. It is true that when a distinguished man of letters of my acquaintance, working for the Harpers, found at last that he had overtaken his brain and nerves, it was not deemed necessary to seclude him, as I have been secluded from the world; my incomings and outgoing, and all my habits regulated and governed, as far as practicable, by the will of others—he simply "loafed about" (as he himself afterward expressed it to me) for a year or more, warned, when he occasionally returned to his desk, that the time for resumption had not yet arrived.

But I came of a race strong-willed, sanguine, withal somewhat impetuous; and in my case heroic treatment may have been more needed than in his.

Napoleon Bonaparte was in the habit of judging men and measures by their success; not a bad test, upon the whole, and it is certain that I have not only got rid of all dyspeptic symptoms whatever, but my physical health having very essentially improved during my stay here, I find myself much more tranquil—less excitable than when I was placed under your care. Therefore I do not regret what has happened, except in so far as it may have given pain or uneasiness to many dear and kind friends, in this country and in Europe, who, not knowing the exact state of my case, may have imagined my condition to be lingering, if not hopeless.

No man, under circumstances such as mine, can be a competent judge of his own past condition; yet it seems to me (talking, I think, a dispassionate view of what has happened) that my condition was not dissimilar to that of the friend alluded to above—exhaustion of brain and nerve force by overwork at first, and until what I felt to be arbitrary restraint tended to irritation.

I do not forget, however, that I have inherited (probably from my good father) a mental tendency toward ever-hopefulness, under which probabilities or possibilities assume the aspect of certainties, the element of time not being sufficiently taken into account, and I have observed that this tendency shows itself in me, especially after illness. Now, I had, during the month of May last, at the Dansville (N. Y.) Water-cure, a severe illness, beginning with fever confining me to bed for eleven days, and causing me to lose seventeen pounds in weight in the course of twenty days. It was the only really severe illness that I have had for more than fifty years. The other great sickness of my life, occurring when I was only ten or twelve years old, you will find described, and its results stated, in my little volume of autobiography entitled, "Threading my Way," at pages 122-3. But my recovery to good health in the last instance has been more rapid than in the first, extending through four or five months only instead of a year.

Bulwer, who ought to know, says well: "There is nothing more salutary to active men than occasional intervals of repose—when we look within instead of without, and examine almost insensibly what we have done—what we are capable of doing."

I have had proof during the three months of my residence in this hospital that the above remark is just. I have seen much in the place, also, that furnished material for new thought, and have learned much that will benefit me in the future, and, I hope, have gained many friends in a class which I had rarely, until now, had such opportunity of studying.

I seem, also, to have made gain by my seclusion here in the way of reputation. If a man wishes to be well spoken of by those who had hitherto slighted or reprieved him, he had better either die or suffer a temporary civic death by confinement in a lunatic asylum. *De mortis nil nisi bonum*—we speak with tender favour of the dead. This has been amply illustrated by the many newspaper notices of myself which have fallen under my observation since an inmate of this institution. I trust that on entering the world again I shall give no cause for retraction of the good opinions of the press, so kindly volunteered while temporarily secluded.

In conclusion, I wish to say, for every reasonable alleviation of my confinement while subject to your care and authority, I shall ever owe a debt of gratitude to yourself and to every member of your family.
ROBERT DALE OWEN.
To Orpheus Everts, M.D., Superintendent of the Indiana Hospital for the Insane.

"SPIRIT PEOPLE."

The following review is from the *Morning Advertiser* of October 10th:—

"*Spirit People*. By WILLIAM H. HARRISON. Harrison, *Spiritualist Newspaper Branch Office*, Great Russell-street.

"Although the author has taken some trouble to prove that table-turning and spiritual appearances are worthy of more attention than the public are disposed to give, yet we are so far from being impressed by the evidence he has brought forward that we acquit the 'spirits' of mortals of performing any of the nonsensical acts with which they are accreditd. What can be more absurd than the following account of a 'Spirit working off his sins'? The author and some friends attended a *seance*, and the spirits devoted much of their attention to a young gentleman who was an unbeliever. He was not well, and they ventured to prescribe for him, and ordered him to take a small bottle of stout every day at dinner. 'What stout?' the author asked John King, the spirit. 'Guinness's,' was the prompt reply. Then—as if the aforesaid John King had indulged freely either before or after giving this advice—he caught up a roll of paper which had been used as a speaking tube, and belaboured the unbeliever soundly. Of course, these little performances were done in the dark, for light always seems to have the effect of preventing the wagging of the spirit-tongues. We read elsewhere that a celebrated medium performed the feat of taking a red-hot coal from a fire—a feat which the 'Fire King of Cremona' would blush to do, on account of its antiquity. It is probable that many of the persons who have taken part in these *seances* have been in that state which is described by medical men as 'exalted mental excitement;' and, although we do not wish to throw any doubt on their good faith, yet we believe they have often allowed their imaginations to run riot, until they have become as fascinated and as scared as children in pursuit of a 'will-o'-th'-wisp."

SPIRITUAL MANIFESTATIONS IN PRIVATE LIFE.

To the Editor of "*The Spiritualist*."

Sir,—I have received from a friend of mine the following letter, describing a series of remarkable manifestations which have recently occurred in his home circle.

I vouch for the earnest, intelligent, and truthful character of the whole family.

You will, perhaps, agree with me that the facts related are valuable at this time, when new theories are springing up to discredit Spiritualism pure and simple, as you and I have been accustomed to promulgate it.

BENJ. COLEMAN.

Upper Norwood, Oct. 25, 1875.

SPIRIT IDENTITY.

"My family, as you know, consists of myself, my wife, my step-son, aged seventeen, and my step-daughter, aged fifteen. Some months since the latter found she had the power of turning tables, and we made this a matter of amusement among ourselves, in the usual thoughtless way of regarding such a phenomenon. A friend came in one day and witnessed the table moving about, and he told us that we were playing with a power which should be treated more seriously. We accordingly, under his direction, formed a circle in which he and his son joined, and from that time the manifestations became most interesting to all except my step-son, who ridiculed the whole thing.

"Two ladies were on a visit with us the second Sunday after our regular sittings commenced, and whilst we were at tea, on a bright summer evening, the table began to move, much to the surprise of all of us, and soon it became so active that we were obliged to remove the tea-things hastily.

The next day, whilst we were at dinner, the same thing occurred, and we felt obliged to remove the decanters and glasses. On neither occasion was such a manifestation invited nor expected, and our visitors were entirely sceptical as to the cause. At our next sitting, in the twilight, we were told by raps to put our hands under the table. One of the ladies did so, and it was at once grasped by a spirit-hand, which she declared was that of her father. She recognised it by a crippled finger which in life was pressed into the palm.

"After this evening the power increased so much that the young medium became nervous, and refused to sit again; and we were obliged to give it up, which we did for two or three months, and went to the sea-side.

"On resuming our sittings without her presence, we found that her sceptical brother was himself a more powerful medium than his sister, and it is to record the facts which have recently transpired through his mediumship that I think them worth repeating to you. These are very numerous, most significant in their character, and they tend conclusively to establish in our minds the reality of spirit communion.

"Without troubling you with unnecessary details, knowing that you are quite familiar with most of the spirit phenomena, I will confine myself to one or two incidents which I think will interest you. Last week we had not less than five letters in direct-writing from one who was in life the dearest member of my family circle.

"The identity was established to our minds by familiar expressions peculiar to him in life, and the *exact fac-simile of his handwriting and signature*.

"The letters contained *most important truths*, of which neither my wife nor myself had any previous knowledge. Among other things we were invited by the spirit to write any questions in a sealed letter, and to put the letter in any place we pleased.

"We did so, and placed it in a drawer in a desk, which we at once locked, and in the course of the same evening an answer was returned in writing, which was entirely satisfactory to us. I may here observe that the medium proves to be clairvoyant, and many of our questions asked in the dark are at once answered by writing on the wall in illuminated letters, which, however, are seen by the medium only.

"But this clairvoyant power is sufficiently established to the minds of those composing the circle, by the fact that mental questions are satisfactorily answered at once.

"After discussing some family matters in this way with the spirit, he proposed that paper and pencil should be placed on the medium's desk in his own room.—'Turn the gas full on, and I will write you a letter which will show you both sides of the question.'

"We at once complied, expecting that we should receive it the next morning, but in less than five minutes—a time entirely too short for a letter of three pages to be written by any ordinary means—the medium knocked at our door and presented the letter enclosed in an envelope, directed and sealed, the writing and signature being the exact counterpart of the spirit's own hand in life, and the argument was concisely put and unanswerable.

"Many other things have occurred, but nothing so striking and wonderful as these writing manifestations. We are continuing our investigations, and if anything new occurs I will inform you. If you should desire to publish this letter, you will please omit the mention of our names for the present. Your own attestation of our position and reliability will no doubt be enough for the public. You may be assured we are not the victims of a delusion, but that the facts are stern realities, forced upon our conviction after careful and deliberate investigation."

MRS. HONYWOOD, who returned from the Continent about three weeks ago, is, we regret to state, obliged by continued ill-health to leave England again as soon as possible, and will pass the winter at Cannes.

NATURE SPIRITS.—In one of the numbers of the Buda-Pesth Society's *Reflexionen*, a communication is reported, alleged to have been given by an order of beings who say that they live in the woods, in the sunbeams, in flowers, in dew, in water, and in the mist. One signs itself the "heat-spirit," whose office it is to distribute warmth, to aid in the production of life, in the growth of plants, in the ripening of fruit. This class of spirits know nothing of earthly wisdom and achievements; the names of all men are alike to them; they only know of the elements and forces among which they dwell. The male principle of heat is said to be light; the "heat-spirit" is female to the "light-spirit." The "storm-spirits" are borne hither and thither on the wings of the wind; they clarify and purify the atmosphere, driving out the damp, mephitic, vaporous spirits. Christ could still the tempest, because the "storm-spirits" were subject to Him. The "air-spirits" are gentle, beneficent beings, the spirits of tender women. All nature derives its life from these spirits, who correspond to the nymphs and naiads of the Greeks, and to the gnomes and elves of the Teutons and Scandinavians. Bad spirits dwell in swamps and morasses, and cause malaria, resulting in cholera, ague, and infectious diseases.

A FULL-GROWN FOX-GHOST.—The story (says the *Liverpool Albion*) recently published of the mysterious visitor to Everton-crescent—for some time believed to be a real and veritable ghost, but at last discovered to be a full-grown fox, measuring three feet from the snout to the end of his brush—caused considerable wonder and surprise among all who heard of his capture and death in Dr. Parson's cellar. It seems that a person in the neighbourhood, carrying on business as a manufacturer of aerated waters, lately reared a litter of foxes. One of these escaped some time since, and took refuge under the counter of a licensed victualler carrying on business at the "Three Loggerheads," in Richmond-row, much to the terror of the attendants at the bar, who feared to approach the fierce and gleaming eyes that shone in the darkness, as it were, with fire. At last a boy, more courageous than the others who were permitted to view reynard, went boldly to where he lay coiled up, and took the animal in his arms without the least attempt on the fox's part to resist his removal. From this boy, it is supposed, the fox escaped, and took refuge among the gardens and buildings behind the crescent, where for some time he lived on the choicest specimens of Dr. Parson's property, and furnished grounds for the report that the house was haunted.

Poetry.

THE SPIRIT'S WARNING.

A Norse Legend, newly rendered into English Verse.

BY NEWTON CROSLAND.

[THERE are already in print two versions—perhaps more—of this effective and remarkable ballad, which dates back as far as 1591 A.D. One appears in the Notes to Scott's *Lady of the Lake*; it is crude, crabbed, and in a dialect repellant to a southern ear. The other version—unequal in quality—is among Longfellow's Poems, where it was published in *Aftermath*, without the slightest intimation of the ancient northern source from which it was derived. Of course the art required, and here merely attempted, in reproducing in translation a work of this kind, is to combine the terse vigour, the earnest feeling, the colloquial homeliness, and the simple form of the antique conception, with the ease, neatness, and lifting euphony of modern ballad composition. With the view of rendering the transitions of the story less abrupt, I have ventured to add here and there some touches, which I fancy the original author, in his present state of existence and development, will not consider blemishes, as I believe them to be in keeping with my text.]

Sir Hugh went forth and brought home a wife,
To share the joys and cares of his life.
Within eight years from their wedding-morn,
Six little children to them were born.
At last death summon'd her soul away,
And her body was buried in grand array.
Sir Hugh then married another wife,
But she made his home an abode of strife.
The lady he wed was a dismal dame;
Both proud and remorseless she became.
When into the castle-court drove she,
The six small children were sad to see.
When there they all stood in doleful doubt,
She railed at them sore and thrust them out.
Nor cakes nor mead to the children she gave,
But told them that "Nothing from her they'd have."
She took their warm beds of velvet blue,
And said, "Some straw is enough for you."
She carried away their great wax-light,
And said, "Ye must lie in the dark all night."
The poor little things their sorrows told;
The mother heard them under the mould.
When to her there came their cry of woe,
She said, "I must to my children go."
She implored the Lord with passionate prayer,
That she might succour her infants there.
She was so troubled with earnest grief,
He could not refuse this sweet relief.
The Lord at last gave her leave to go,
But bade her "Return when the cock should crow."
When the cock ye hear in the morning prime,
Ye may not abide beyond that time."
Thus helped by heaven to work her will,
There throbb'd through her heart a mighty thrill.
With her limbs so strong a spring she gave,
And rent the walls of her marble grave.
Straight through the gloaming away she stole,
Swift with the speed of a loving soul.
When she her old home approached nigh,
The dogs howled loud 'neath the dark'ning sky.
When she arrived at the castle gate,
There was her daughter in piteous state.
"Ye are my daughter, why stand ye here?
How are thy brothers and sisters dear?"
"Ye can't be my mother—she's fair and red;
Ye are so white—like one from the dead."
"Oh, how should I be comely and red,
When I so long have been with the dead?"
When the mother entered the chamber door,
The six little bairns were weeping sore.
She washed the one and caress'd the other;
She brushed and combed the hair of another.
She dandled the fourth upon her knee,
And spoke to the fifth so tenderly.
The babe she lifted and fondly prest,
And sweetly nourished it at her breast.
Then she turned to her first-born, mournfully,
And said, "Bid your father come here to me."
When he came before her in frowful trim,
Thus in warning mood she spoke to him.
"I left, for my children, cakes and mead;
Ye give them nothing but water and bread."
"I left them many a great wax-light;
Ye make them lie in the dark all night."
"I left them warm beds of velvet blue;
With straw ye starve them and make them rue."
"If ever I come on this errand again,
Thy fate, I vow, will be woeful then."
He fled from her in repentant fright,
And told what happen'd that haunted night.

Little Jenny, the maid, who lurked in bed,
Upraised herself from her pillow, and said,
"Trust them to my care, dear lady, I pray;
To thy children I'll do the best I may."
With hushing look and listening smile,
The mother lingered and watched awhile.
Hark, the cock doth crow! The ghost doth glide
Away, in her narrow vault to hide,
To her selfish kin her mission is o'er;
Their hardened hearts are touched to the core.
Whenever they hear the watch-dogs yell,
They feed the motherless children well.
Whenever they hear the blood-hounds bark,
They fear the ghost is come through the dark.
When the ban-dogs howl in the evening gloom,
They think the dead has given her tomb.
And they cross themselves with a holy fear,
Lest the Warning Ghost should again appear,
For they shudder to think the dead are so near.

Spiritual Magazine.

Correspondence.

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

REINCARNATION SPECULATIONS.

SIR,—Here is another argument in favour of my favourite theory about reincarnation. I translate it for you, from the *Revue Spirite* for October, page 330:—

"A young and distinguished lady was sitting near us in the omnibus, holding on her lap a charming little girl of fifteen months, who playfully stretched out her tiny arms at me. Fearing to displease the mother I hesitated to take her, till an encouraging smile at last induced me to do so.

"She was pleasing and graceful. At that age children are usually lovely, and this one especially had such a playful, amiable air about her that one felt at once drawn to her. I said to the lady, 'It is unnecessary to ask you if you love her; there can exist no doubt on that subject.'

"'Yes, sir, I love her tenderly,' was the reply. 'She is gentle, amiable. Besides, she is doubly entitled to my affection. You may be well astonished, if I tell you, that this is the second time that I am her mother! My strange words tell only the exact truth, for I am neither crazy nor hallucinated; I put forward nothing without certain proof. I will explain myself, and you may judge whether I am wrong or not. I had a charming little girl, whom death took away from me when she was five years and a half old. In her last moments the little angel, seeing my tears and my profound despair, said to me, 'Good mamma, don't grieve so. Take courage. I do not go away for ever; I shall come back next April, on a Sunday.' Well, in the month of April, on a Sunday, I gave birth to this little Ninny, which you have the kindness to caress. All those who knew the first Ninny recognise her in the second. She as yet only says, 'Papa, mamma;' but judge of my joy, of my surprise when, last week, while thinking of the former and kissing this one, with the words, 'Oh yes! you are really Ninny,' I heard her answer, 'It is me.' May I, sir, doubt after this?—Floux Mary, 5, Rue Vauvilliers.'

EMILE, PRINCE OF WITTEGENSTEIN.

Vevey, Switzerland, 11th October, 1875.

SIR,—With your permission I will state my opinion on reincarnation. Discuss it I will not in its present foundationless condition.

As a Spiritualist fighting in behalf of the fundamental truths of our common cause, I am most anxious that the theory of reincarnation—as a theory merely—should not gain ground on the minds of the unwary.

In answer to reincarnationists who may ask whether I have carefully examined the subject, my reply is simple—there is nothing to examine. They have no true philosophy, because they have no facts on which to build. With theories apart from well-attested facts I can have nothing to do. I am not opposed to reincarnation, because there is nothing to oppose, save a factless theory, and factless theories can have no connection with practical men.

I became a Spiritualist from personal and testimonial knowledge, and am equally ready to accept reincarnation on the same terms. Spiritualism has been accepted from the sheer force of its facts, and nothing but its facts. Let us never lose sight of this sovereign point; but keep it as a mental beacon to guard us from the treacherous rocks of false theories.

What is the aspect of the reincarnation theory judged from the scientific standpoint? It is simply a theory thrust on the world after the false system of Aristotle, i.e., a theory the outcome of opinion, instead of one from the inexorable logic of facts, after the true Baconian method.

As a true Spiritualist, I am deadly opposed to all foundationless theories, beliefs, and mere opinions, when they are set forth in the light of knowledge. The essential virtue, or necessity of incarnation is the making and fashioning of the individual; therefore the idea of reincarnation is entirely gratuitous. However, apart from

the why of the question, the reincarnationists beg their premises in the most absolute manner. Before they write books let them bring half a dozen individuals now living who can demonstrate in the most accurate manner that they have been incarnated in a former body. If reincarnationists tell me that such proof is impossible while the physical body is awake, but when the body is asleep the spirit regains its identity, my reply is that they have no facts to support that theory, and are compelled to resort to the most flimsy arguments to strengthen their position.

Reincarnation must be ruled out of court till it can bring some positive evidence on which to base its claim. Till that time arrives I earnestly trust all Spiritualists will devote their time and energy to the real, the provable, and the practical, and not drift into vague hypothesis on any question; for unless the butterfly return to the chrysalis, and the bird to its shell, I shall not consider that mankind will derive much benefit from the theory of reincarnation.

I trust you will kindly insert this my first letter, and probably the last on the subject,
J. MAHONY.

Castro-place, Ford-street, Birmingham,
Oct. 11th, 1875.

CREDULITY AND SCEPTICISM.

SIR,—It seems that my excellent friend Dr. Wylde is determined to test the temper of Spiritualists, and to see whether they have acquired through Spiritualism the excellent quality of forbearance. "To bear and forbear" was the constant admonition of Epictetus. I trust they will not be found wanting, and knowing what they know, they can well afford to be generous. It is well to begin with doubt so long as you end in certainty, but if it lands you into an obstinately sceptical frame of mind it is a damaged intellect you have acquired by it. Now, having served for a year on the committee of the Dialectical Society to investigate the alleged facts, surely I must be able to say whether a heavy table did move, as reported, without any one present using legerdemain, or being able, from the position in which we were placed, to even touch the table without being seen to do so by all present. What is the value of Dr. Wylde's confidence in my sagacity if he cannot rely upon my evidence in so simple a matter as this? In Dr. Wylde's view the question is just this: Were we all rogues or positive fools?—for that is the plain English of it. Dr. Wylde must know that "legerdemain" is a very difficult art, and to suppose multitudes of persons could perform the reported phenomena in that way is a belief and an amount of credulity in people's cleverness and practice and skill which is only exceeded by my friend's scepticism. But I do believe that there is honour in the world as well as ability, and that a large number of the witnesses reporting phenomena that I have not myself seen are quite as trustworthy in every respect as myself; and as for the "higher" phenomena so called, one matter in nature is not higher than another; the only question is as to the fact, and for this cause we must wait upon induction, when a sufficient number of facts have occurred, though many think we have already a superabundance. As to the question of what facts are to be referred to in a spiritual journal or society, I should say broadly all such facts concerning the nature of man not specially treated of by other societies or professions, and the principle would hold good in respect to anthropology, though the line cannot be very nicely drawn, yet may be sufficiently understood. The chief philosophical aim must ever be to discover new facts, and to trace effects to their causes, in order to discover the laws concerned. Dr. Wylde is very clever, and his works most learned and deeply interesting—works not only to read but to keep by you to refer to, but his own views are speculative, and his notion about force a mere unintelligible abstraction and, I may say, fiction. He and Mr. Charles Bray, of Coventry, row in the same boat, but with rather different sculls.

HENRY G. ATKINSON.

Boulogne-sur-Mer.

In a friendly letter to Miss Kislbury, Secretary to the National Association of Spiritualists, the Baroness von Vay writes from Hungary, where she is now on a visit:—"In coming here we had a nice *seance* at our Hall in Pesth; there was a trance-speaker, and a spirit wrote some messages through me. In returning through Pesth, we shall probably attend the Sunday Services at the Hall." We London Spiritualists are behind the Buda-Pesth Society in the matter of a "hall" of our own.

SUNDAY LECTURES AT THE CAVENDISH ROOMS.—On Sunday last Dr. Sexton delivered two discourses at the Cavendish Rooms, Mortimer-street, Regent-street; that in the morning being on the "Relation of Christianity to Worship," and that in the evening on the "Religion of Astronomy." The ground occupied in the evening discourse was firstly a cursory glance at modern astronomy; secondly the support which astronomy furnishes to religion; and thirdly a reply to a sceptical objection based upon astronomy, which has been frequently urged against Christianity, and which had been largely dealt with in the astronomical discourses of Dr. Chalmers. The audience seemed pleased with the manner in which the subject was treated. On Sunday next the subject of the morning's discourse will be the "Relation of Christianity to Worship," and of the evening's the "Religion of Geology."

Provincial News.

LIVERPOOL.

RECEPTION OF MR. J. J. MORSE IN LIVERPOOL.

On Friday evening last a public reception inaugurated by the Liverpool Psychological Society, was tendered to Mr. J. J. Morse on his return from America. There was a large attendance. Mr. John Lamont presided. Among the gentlemen on the platform were Mr. J. Priest (Secretary to the Liverpool Psychological Society), Mr. Casson, Mr. James Coates, and Mr. John Chapman.

Mr. John Lamont, in opening the business of the evening, said that the assembly had met to extend the right hand of fellowship towards Mr. Morse on his return from his successful lecturing tour in the United States. The meeting might be considered to be in a great measure an impromptu and friendly greeting, rather than one devised to follow the formal course usually adopted on such occasions, seeing that his reception in London would be more in accordance with the general rule. He believed that there was no other man more welcomed by the Psychological Society than Mr. Morse under ordinary circumstances, but after returning from his labours in the far west there was, of course, additional interest. The meeting had been got up hurriedly, and he was glad to find such a large assembly had responded to the call, for he believed in consequence that they had not forgotten Mr. Morse during his absence. He had much pleasure in calling upon Mr. Casson to move the first resolution.

Mr. Casson moved "That this meeting tenders to Mr. Morse its cordial greetings on his return from America." He continued that in speaking his own feelings in the matter, he was sure that they would find a re-echo among those present, and especially from those who were Spiritualists. He was very pleased to see Mr. Morse back again. There could be but one idea in reference to the good effect of the teachings put forward by Mr. Morse's spirit guides, they being of a highly moral character, benefitting mankind in every respect. (Applause.)

Mr. John Chapman seconded the resolution, and welcomed Mr. Morse.

The above resolution was put to the meeting and carried with enthusiasm.

Mr. John Priest moved a second resolution to the effect, "That this meeting expresses its deep sympathy with Mr. Morse and his guides in the glorious work in which they are engaged." He said that he had heard Mr. Morse deliver an address under influence about two years since, having at the time a strong prejudice against the subject, believing that the whole matter arose from simple hallucination or a gross imposture on the part of the medium himself. He was, however, compelled afterwards to admit that whatever might be the power which produced the effects, an adequate explanation could not be furnished by the ordinary known causes of other phenomena. The speech he heard on that occasion was the first incentive presented him to enquire further into the matter, and he was happy to say that he now believed Spiritualism provided the means of throwing a flood of light upon the most overwhelmingly important question that ever occupied the attention of man—that of a future life (Hear, hear). He was pleased to find that such a marked improvement of this power had grown upon Mr. Morse, and was exceedingly glad to have the opportunity of welcoming him home again as the instrument through which that glorious power was manifested (Applause).

Mr. James Coates seconded the resolution. He liked its terms; they were unmistakable—"its sympathy with Mr. Morse and his guides in the good work they were engaged upon." Their voices had been heard throughout the country making deep impressions which certified the value of trance mediumship. He thought the movement was one which met the requirements of the day. It gave facts to those who required facts; hence the scientific basis of the movement; but were this all it gave, it would not be universally satisfactory; the pent up aspirations of the human heart demanded something more, they required a philosophy and it gave it, and it was through the organisation of such labourers as Mr. Morse that it was made manifest. He was pleased to take part in according hearty sympathy to Mr. Morse and his guides that evening.

Mr. Ainsworth supported this resolution at some length. Mr. Morse then rose amid great cheering and said: Mr. Chairman and friends, I really do not know which is the most disagreeable sensation, pain or pleasure. The last time I had the privilege of speaking before you my heart was overflowing. I was preparing to start upon a journey of 3,000 miles, and it was like tearing myself away from you. The cordiality you tender towards me this evening, produces a similar effect upon me. I am sure I do not know whether I deserve all this. I have only endeavoured to be faithful, and in if doing that I merit your kind fraternal greetings, I thank God that I have had the ability and strength to do so. I can assure you that I love Spiritualism more than I did twelve months ago, and I mean to labour for Spiritualism while I have strength in my body and a thought in my brain, irrespective of the praise or censure of anybody. The first resolution was indeed a pleasant one, and to hear the words of welcome was a glad surprise to my heart. The second resolution was even a better and a more pleasing surprise, for if you had left my spirit guides out in the cold, I should have felt grieved at the want of consideration for

those far more deserving of it than myself; they have stood by me in the day of small things, as well as in the day of great things. I accept most gratefully and feelingly the resolutions you have proposed, seconded, supported, and endorsed, and return you one and all my sincere and heartfelt thanks for the kind reception you have given me this evening. (Cheers.)

Mr. Morse then gave a brief statement of his varied experiences in America, after which he was controlled by his spirit guide, Sein Sien Tie, who said that it was pleasing to him to have the opportunity of controlling the medium once again to greet his brothers and sisters in the material life on this side of the ocean. He had been separated from them for a time, and, like the medium, he had not forgotten them in his absence. He had laboured through the instrumentality of that medium for the elevation and emancipation of the human race from the enslaving creed and dogmatic doctrine which held so destructive and baneful an influence over the community in the present day. To do this was ever his aim and object, bringing his best thoughts to bear upon the subject, and uttering them in the clearest manner possible. He was overjoyed to hear the words of sympathy and welcome which he felt were extended in the spirit of the glowing consciousness of universal truth, justice, and love, coming from the depths of the human heart. He would wish them all prosperity in the work they had undertaken, urging them to go forward and earn the glorious immortality that awaited them in the future, resting assured that every man who felt his own God within his own breast, need not fear the danger of everlasting torment and trouble overtaking him. He would return thanks for the sympathy and cordiality manifested by the assembly.

Some jocular remarks from the "Strolling Player," and the usual votes of thanks, brought the proceedings to a close.

THE PSYCHOPATHIC INSTITUTION.

Mr. Morse gave a *seance* at the Psychopathic Institution, on Saturday last; about thirty persons were present, and everything passed off well. He also lectured in Liverpool last Sunday afternoon and evening. After the address on Sunday evening he exhibited a fine pigeon, which he said had been brought by spirits to a dark *seance* in the United States, at which *seance* he was present. A full-sized pencil drawing of the bust of his chief control, Tien Sien Tie, executed by Mr. Anderson, an American clairvoyant and painter, was exhibited in the hall.

SOUTHSEA.

SPIRIT ARMS AND FINGERS.

In the course of an article in the *Hampshire Telegraph* of Oct. 16th, Mr. W. H. Davis, Engineer, R.N., says:—"I was holding the wrist of Dr. Monck, my arm entwined in his, and my ear within a few inches of his mouth, listening to him quietly breathing through his nostrils, and the occasional gurgling of the water in his mouth. Suddenly I felt conscious of a presence behind me. I tried to dismiss the idea, but another inquirer expressed the same feeling, and I looked anxiously over my shoulder in the darkness. Everything was still, but I felt that something overshadowed me. I felt it while I resisted the influence with all the strength of my mind; but it was no longer mere consciousness or impression when a hand grasped me by the shoulder and passed down my back. Sensible that I now might have an opportunity of ascertaining what this overshadowing influence was, and thinking that possibly I might now find the secret of the voices in the air, I shook off the feeling of dread the slow, silent touch occasioned me, and when an arm was leisurely placed around my neck, and a hand touched my cheek, I was sufficiently self-possessed and alive to the occasion to seize the fingers of the hand between my teeth. I am at a loss how to describe the consequence of this test as to the nature of the hand; but while aware that my mouth was occupied by a strange substance, my teeth met through it as if it had been air. I kept my teeth closed for several seconds, until I assured myself that I held nothing between them, and then expelling the "fingers" from my mouth, I caught quickly at the coarse material in which I felt the arm was clad. Then I found I had between my teeth that which an hour or so before I would have pronounced to be woollen material, but I had so recently found that 'things are not what they seem,' that I hesitate to say it was cloth of any kind. However, of whatsoever nature the material may have been, I held it firmly between my teeth and determined that I would have a specimen of it. But it was steadily drawn from me until, fearing for my teeth, I surrendered to the strength of the material. I reflect that most teeth would be tried in a struggle with stout cloth. I was deceived by the hand, and this is no phantom arm; so, accusing myself of not having made the most of my opportunities and excited by the failure of my two attempts, I, disregarding the conditions, quitted my hold upon my neighbour's hand and felt at the first touch that the arm still resting on my shoulder was apparently a limb throbbing with nervous life. And yet, in my search by touch for the body to which I now felt sure it was attached, I had a strange experience. Unwillingly I say it; but that arm was not attached to mortal body, for while firm and muscular at the wrist, at the elbow it was full, but yielding, and beyond that ended in—vacancy. Twice I assured myself of this before the hand was withdrawn, and then looking upwards where I felt the dread presence to be, I saw the faintly luminous

outline of a human ear and cheek, and heard a ripple of chuckling in the air. Several of the sitters explained that they were touched; and we were informed by Wheeler's voice that he saw the form of a little girl just behind the chair of a lady on Dr. M.'s right. He was asked to give the name and description, but he only replied, 'It is a little girl, and she seems at home.' The lady near whom the figure was said to be, assuming that, if the theory of the Spiritualists be true, the form might be that of a young relative deceased, called it by name, and said, 'If it is you, touch me, dear.' Instantly, in a startled tone, she exclaimed, 'I have been touched.' Others of the family were also touched at request, and three rapid notes were struck upon one of the instruments overhead. Upon a hymn being sung, of which this little child had been fond, we heard a girlish voice joining in the air. But this was interrupted by exclamations, when a brighter light than we had yet seen rose from outside the sitters, hovered overhead, and gradually assumed the shape of a portion of a child-like hand. It passed slowly round and across the table, fully in our sight, and, whatever its origin, I believe it to have been the self-luminous fingers of a tender little hand. Many questions were put to the voices as to the condition of things in the world beyond the grave: and I suppose in most cases it is the desire to know the secrets of the grave which induces the curious to take part in these inquiries."

A WONDERFUL SEANCE.

The Isle of Wight Express contains the following:—"We have no intention of speculating on the various theories which have been propounded. Our task is to describe the proceedings at a *seance* on Monday evening at the house of a gentleman residing at Southsea. The party consisted of nine, one of them was a lady, and several are well-known in the town. About the drawing-room in which they were assembled there was nothing peculiar, except that a dark blind had been fastened across the bay window, with a view to total exclusion of light, the necessity for which is explained below. An ordinary dining-table occupied the centre of the room, round which the party were seated. Dr. Monck, formerly a Baptist minister, and now described as "a powerful medium for physical manifestations," was at length introduced. The shifting of a seat or two, and the lowering of the gas, were the work of a few seconds. The party were directed to place their hands flat on the table. This done a series of raps was distinctly heard, and "Test the raps" was spelt. A light was procured, and two glasses placed on the floor, Dr. Monck standing on the top of them, supported on either side by one of the party, the object being (he said) to show that the noises were not produced by electricity. The knocks continued, the only difference being that they were removed from the table to the floor. On the party resuming their seats, the table was again rapped. The conversation was then resumed. "Did the spirit know anybody present?" "Yes," and the name of Mr. T. was spelt. "Paralysis" and "withered indeed" were the next utterances. Further information was desired by Mr. T., but the only communication he received was that he must not ask questions. Presently, however, the medium became "paralysed," and in tones the most sepulchral, told the story of a man who had defrauded a sailor, and, on protesting his innocence, had expressed a desire that he might be "paralysed" if the statement were not true, whereupon his arms dropped powerless by his side. A legend of this kind had, it was stated, long been in circulation in Mr. T.'s family. The next spirit introduced was only recognisable by her ejaculations of "My dear, dear daughter! My dear, dear daughter!" These, however, were the terms in which Mrs. F., the only lady present, was sometimes addressed by her deceased mother; and she sank in hysterics on the table. An accordion, which had been borrowed for the occasion, manifested a propensity for creeping towards the medium. Raps would sometimes be heard inside, or a glass of water placed on the top would exhibit an inclination to dance. An attempt was made to stop these freaks of the instrument, but Mrs. F. went off into a "trance," and was revisited by her mother. A dark *seance*—without, as hitherto, any intervals of light—followed. A complete circle of hands was formed, Mrs. F. being on one side of the medium, and Mr. T. on the other. During the singing of "Shall we meet at the river?" or "We sing of the realms of the blest," a guitar, which had been borrowed for the occasion, sprang from the table and floated in the faces of the company, rudely upsetting a glass of water into the lap of the lady. At the request of Mr. C. each glass of the chandelier was tapped, and as many different notes produced. One or two persons also declared that they had been patted on the cheek by strange hands, and on the gas being relighted the hand of Mrs. F. was found through the back of the chair, although it was said contact with the medium had never been broken. An iron ring which had been lying on the table was found on her wrist as a bracelet. Nails were also driven through a hard and thick board, and strange voices—Dr. Monck's mouth was at the same time filled with water—were heard. Midnight had long passed when the interview with the "spirits" terminated.—*Hampshire Telegraph*.

ACCRINGTON.

MESMERIC EXPERIMENTS.

THE mesmeric entertainments by Messrs. Coates and Meredith have been continued every evening during the week in the Peel

Institution. Mr. Coates is the lecturer and mesmerist, and some very surprising phenomena have been produced, evidently without trickery. On Tuesday evening Mr. Coates performed what is known as the rigidity experiment. A man is made rigid, apparently by the simple motion of Mr. Coates's hands down his sides, and then placed, with his head on one chair and his feet on another at full stretch. Dr. Brown, of Burnley, and Mr. Catlow, druggist, of Church, were called up as a committee of inspection, and the body was made so rigid and stiff that they and the lecturer sat upon the man. A most singular experiment was then performed. The man's head and neck were mesmerised, the man was awake to consciousness, and could talk and laugh at his novel position, but not a muscle could he move beyond his neck. When laid upon the floor the mesmerising was carried as far as the chest, and the man's body was lifted partially off the floor, evidently in a position which under ordinary circumstances could not be maintained for any length of time without pain. When relieved the man said he suffered nothing during the experiment. On Thursday evening three boys who had been brought out of the audience were similarly dealt with, and allowed to be inspected in the ante-room immediately afterwards by a number of gentlemen. On Wednesday a "subject" was thrown into all the contortions of a cataleptic fit, and Mr. Coates showed the absurdity of slapping the hands or throwing water into the patient's face. By placing one hand on the forehead and the other beneath the base of the brain, and pressing gently, relief might be afforded in most cases by any person, but particularly so when the temperature of the two bodies was pretty equal.—*Accrington Times*.

NEWCASTLE-ON-TYNE.

THE CHIEF NEWCASTLE MEDIUMS AT ONE SEANCE.

On the evening of Oct. 21st, about five-and-forty members of the Newcastle Spiritualist Society and their friends met at Weirs Court, for the usual Thursday evening seance. The large number was caused no doubt by the fact of "Benny" the week previous bringing his medium out of the cabinet, and it included Mr. Armstrong (the president), Mr. T. P. Barkas, Mr. Mould, Mr. Blake, Mr. and Mrs. Petty, Master Willie Petty, and Miss Coalman; the latter generally leads the singing and gives a few solos to enliven the time. Miss Annie Fairlamb and others were also present. Mr. Armstrong occupied a seat on the right of the cabinet, Mrs. Petty and Miss Fairlamb seats immediately on the left; the rest of the company sat in a semicircle.

Miss Wood entered the cabinet a little after eight, and after becoming entranced and talking a little while with the company, Miss Fairlamb entered the cabinet to add to the power; she remained therein about a quarter of an hour, then came out, and Mrs. Petty entered. At nine o'clock a tall white draped figure appeared at the centre of the curtains of the cabinet, but would not come out, the light being too strong; it was eventually lowered a little, and after several attempts it gradually came out into the centre of the circle; the figure was recognised as "Emma" by those who had seen her before; her height was about the same as that of Mrs. Petty, but her figure was apparently more slender; she was barefooted and walked about in different positions to show herself; her face was not covered by drapery, but the light was not sufficient to distinguish the features. She stretched out her right arm, and the drapery extended to the floor; by a movement she threw this across her left shoulder, and then extended her left arm in a similar manner with the same result; she then, as if in an attitude of prayer knelt on the floor and gradually diminished in size, that it seemed to all appearance as if she would dematerialise entirely, but she did not. She gradually increased in height to about three feet, when several persons exclaimed "Is it Pocha?" which it apparently was, judging by the height, but the figure gradually enlarged to its former size, and walking back towards the cabinet, seated itself in the chair vacated by Mrs. Petty and next to Miss Fairlamb, and there she remained for perhaps ten minutes, hardly visible, because she was close to the light-coloured wall, and the light was bad; but on inquiry of Miss Fairlamb afterwards, she stated that she was simply seated in a reclining attitude in the chair, and that she had her hand in that of the spirit, and at one time her arm round the waist of the figure. The figure eventually retired into the cabinet, and immediately there came out another form, in attitude and gesture quite different, and was immediately recognised as "Benny" by those who had seen him on more than one occasion. He walks with a bold, heavy, masculine step, sometimes almost a trot, and on this occasion his first performance was to take hold of Miss Fairlamb and walk round the circle, at one time putting himself in the attitude of a decrepid old man being led by his daughter. His next performance was to go into the cabinet and bring out Miss Wood. This he did by almost carrying her; in fact, she was in his power more than a lady is when walking with a partner, her head hung on his shoulder, and he almost ran with her round the circle. He did it a second time, and several of the company cried out—"Bring out both mediums at once, Benny!" others expressed their applause by clapping hands.

On Benny retiring again all was silent in the cabinet for some time—perhaps a quarter of an hour—when out came Benny again, this time with the heavy form of Mrs. Petty, which he let drop heavily in the vacant chair, and then he retired, the time being now

nearly half-past ten. Benny and Mrs. Petty seemed both of the same size, as he led her out. On inquiry of Mrs. Petty after the seance was over, she stated she had no recollection of anything that had occurred, but she was much exhausted. Much conversation took place after the seance on the phenomena witnessed; some were in ecstasies, others not satisfied because both mediums were not brought out at once. One was not satisfied because Miss Fairlamb picked up a piece of drapery left by the spirit-form and put it in the cabinet. Another thought that such wonderful phenomena ought to be recorded, with the signatures of all present and the statements of the mediums, and so ended an eventful evening.

For latest particulars relating to the testimonial to Mr. Harrison, see the advertisement on another page.

SUNDAY LECTURES AT NOTTING HILL.—Mr. W. H. Revill, once a clergyman of the Church of England, but now a freethought lecturer, is giving addresses every Sunday morning at Ladbroke Hall, Ladbroke-grove, Notting Hill. Premising in his address last Sunday that actual knowledge was the only sure basis of belief, he thus alluded to Spiritualism: "It is being admitted even by those who are not favourable to Spiritualism that there are facts in it which can no longer be ignored. The present interpretation of them by Spiritualists may prove false, but certain it is that they await explanation at the hands of science. Those facts are in the experience of a large class of men, our equals in intellectual development and culture. One would be only too glad if the main position of Spiritualism should be established, i.e., that there is a prolonged life for man out of the visible into the invisible world. Without some such proof as Spiritualism professes to offer there seems to be no hope whatever of our being able to cherish anything like a conviction of an immortal life; but if this main fact of Spiritualism should be proved, leaving aside that which is vain and silly in it, there will then be a stronghold for faith in an immortal life such as the world has never known before. I for one must suspend my judgment in respect to this question. I am not yet in a position to comprehend one way or the other. But there are those who claim to have daily experience of the fact that spirits live in an invisible world, claim it, indeed, as part and parcel of their daily life. Such men may be in possession of faculties with which ordinary mortals are not gifted, or it may be simply that I have developed an attitude of mind not favourable for receiving impressions thereon. I ought to say that the true Spiritualist makes no distinction between the natural and the supernatural. He does not look upon spirits as living in a world definite and separated from the natural, but rather regards the universe as one undivided whole. It seems to me that this question about which I know nothing is pushing itself more and more to the front, and these so-called facts upon which it takes its stand demand more and more imperatively a fair and candid solution."

MRS. EVERITT AT DALSTON.—An agreeable surprise was in store for the members of the Dalston Association of Enquirers into Spiritualism on Tuesday evening last, when Mr. and Mrs. Thomas Everitt paid a long-promised visit to its rooms at 74, Navarino-road, for the purpose of giving a seance through the well-known mediumship of Mrs. Everitt. The members present were Mrs. M. Theresa Wood, Mr. B. Pomeroy Tredwen, Mr. Charles Lee, Capt. James, Mrs. Amelia Corner, Misses Caroline and Nina Corner, Mr. Richard Cocker, Miss Hannah Blyton, Mr. J. Tozeland, Mr. F. A. Downes, and Mr. Thomas Blyton, hon. secretary. The seance was opened by singing, after which the order of the sitters was arranged by raps, and various appropriate passages of Scripture selected to be read by Mr. Everitt. The light was then put out, and various hymns were sung in the course of the sitting. Delicious perfumes were frequently wafted over the circle, and bright spots of light were observed flitting about over the table; while various members at a distance from the medium were touched by hands. The voice of one known at Mrs. Everitt's seances by the name of Zippy was heard to great advantage, and maintained an interesting dialogue with the various sitters, exciting much merriment by means of quaint repartees. A roll of paper was taken and knocked against the ceiling, and at the same time rappings were made freely on the floor and table. The curtains and windows were brushed down, and a luminosity was clearly observable near the ceiling while this was being done—a proceeding, as Zippy informed the circle, to prepare for the arrival of John Watt. At length a peculiar tramping sound, as of a horse galloping, was heard, and shortly the well-known voice of John Watt saluted the company, and afforded an opportunity for some instructive remarks in reply to various questions from members of the circle. The seance closed at ten o'clock.

ANSWERS TO CORRESPONDENTS.

CORRECTIONS.—In "A Sketch in Light Colours," published in the *Spiritualist* of 13th August, for "rest-homes" in third line, read "rest-hours." For "childish" in the sixth line read "childlike." In the seventh line for "willing" read "gentle and willing." Before "vocabulary" at the end of first paragraph supply "sympathetic." In line four of paragraph three, for "wondrous" read "pondrous." Second column, line two after "earth" insert a comma.

TESTIMONIAL TO MR. W. H. HARRISON.

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

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

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

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

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

All subscriptions to this fund will be payable on the 1st January, 1876. Friends desiring to contribute are requested to enter their names, addresses, and the amount on this form, and to return it immediately to Martin R. Smith, Esq., 38, Great Russell-street, London, W.C.

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