

The Spiritualist

AND JOURNAL OF PSYCHOLOGICAL SCIENCE.

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will be held in London, at 38, Great Russell-street, W.C., from the 3rd to the 5th of November.

GENERAL PROGRAMME.

Wednesday, November 3.—Opening Soiree—at the Cavendish Rooms, for the benefit of Mr. Morse. Hours from 6.30 to 10.30.

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

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

SUBJECTS FOR PAPERS.

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

Other papers on kindred topics are also invited.

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

Admission to Conference, Free, by Tickets, to be had on application to the Secretary.

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

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SPIRITUALISTS.

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 and inquirers in their researches, by placing at their disposal the means of system-
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 make known the positive results arrived at by careful research; and to direct
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 upon social relationships and individual conduct. It is intended to include Spi-
 ritualists 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
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 ceive calls as usual, to lecture in London or the provinces. All letters
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The Spiritualist Newspaper,

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

VOLUME SEVEN. NUMBER NINETEEN.

LONDON, FRIDAY, NOVEMBER 5th, 1875.

THE LATERAL AND VERTICAL EXTENSION OF SPIRITUALISM.

STRANGE changes have taken place in Spiritualism in America; there was a time when two or three thousand Spiritualists attended the Sunday services in the Boston Music-hall, whereas now only a hundred or two are to be seen there. Mrs. Hardinge has withdrawn from the rostrum, because she does not like the way in which the public business of Spiritualism is transacted in that country, and altogether a temporary reaction has set in. We attribute this to the circumstance that little or no deep research or scientific observation of phenomena has been carried on there, so that little real knowledge has been acquired, but mediums have been multiplying faster than the dangers and advantages of mediumship have been unravelled, and half-educated talkers have uttered much nonsense, mixed with a little intelligence, from public platforms, and, with no standard of excellence imposed upon them by the body at large, have imperfectly and ill-advisedly mooted many wild social problems in the name of Spiritualism. Had the prevailing knowledge of mediumship in America equalled even the little that is known here, Mr. Dale Owen would not have trusted the Holmeses or their spirits so far in the absence of test conditions, and Mrs. Carpenter's outrageous conduct would have promptly met with a stern rebuke.

Close study of the facts, with extensive scientific appliances if need be, is more requisite in Spiritualism just now than mere proselytising work, not that the latter should be undervalued. The solid and slow growth of the oak produces more permanent results than the quick growth of the cucumber, and those who in their haste wish to rise like a rocket, must expect to fall like its stick. Heavy public blows, like those in America and France, will now and then fall upon the movement until the nature of powerful physical mediumship is better understood; and the best thing England and America could do at the present time would be to try to make some arrangement, if possible, whereby such men as Dr. Crowell, Mr. A. R. Wallace, and Mr. Epes Sargent, should devote their whole time to the unravelling of the laws and facts of Spiritualism. Vertical growth is more required than lateral extension, in the present state of the Spiritual movement.

MAGIC.—"Art-Magic: or, Mundane, Super-Mundane, and Sub-Mundane Spiritism" is the title of a work particulars of which are contained in a circular received from Mrs. Hardinge Britten, and which closes with a letter from that lady recommending the book in the highest terms. It will be published under certain stringent conditions, should as many as five hundred subscribers be forthcoming before the end of this year. A copy of the circular will be sent to any lady or gentleman applying to the Secretary to the National Association of Spiritualists, 38, Great Russell-street, Bloomsbury, W.C., by whom the names of those wishing to subscribe will be received and forwarded to Mrs. Hardinge Britten, who has consented to act as the author's secretary. Mrs. Britten considers the work to be the "most wonderful and practical revelation of the subject treated on, and the only scientific explanation of occult powers in man and his planet ever given to the world."

MANIFESTATIONS WITH THE FAKIRS IN INDIA. No. III.

BY DR. MAXIMILIAN PERTY,

Professor of Physical Science, Berne. Translated from "Psychic Studies."

It often happens that wealthy Indians spend their last years at Benares, retired from the world. Among the pilgrims who resort there are some who have been commissioned to bring the ashes of rajahs or other rich persons, which have been collected in sacks after the burning of their bodies, for the purpose of throwing them into the sacred stream; for it is the last hope of the Hindoo to die on the banks of the Ganges or to cause his remains to be brought there. To this circumstance Jaccoliot was indebted for the acquaintance of one of the most extraordinary fakirs, Covindasamy by name, whom he had met in India. He came from Trivanderam, not far from Cape Comorin, the southern point of Hindostan, with the order to convey the remains of a rich native of Malabar, of the commercial caste (*commudys*) to Benares. The prince, whose family had come from the south, was accustomed to entertain pilgrims from Travancere, Maisur, Tanjore, and the old Mahratta country, in the precincts of his palace, and had assigned to Covindasamy, who had already been there a fortnight, a little straw hut on the banks, where for twenty-one days he had to make, morning and evening, daily ablutions in honour of the dead. As soon as Jaccoliot had gained his goodwill he asked him to come one day at noon, when every one in the palace was taking his *siesta*, to his room, in front of which was a terrace overlooking the Ganges, and where a fountain diffused the most agreeable coolness.

When the fakir had crouched down on the ground, with his legs crossed under him, Jaccoliot asked whether he might put a question to him. "I am listening," was the answer. "Dost thou know," continued Jaccoliot, "whether any force is developed in thee when these phenomena are produced, and dost thou never feel a peculiar sensation in the brain or muscles?" "It is no natural force that is at work," answered Covindasamy; "I call on the souls of my forefathers, and it is they who show their power, and whose instrument I am." Various fakirs, whom Jaccoliot had questioned on the same point, gave nearly the same answer, and he now asked Covindasamy to begin his work. The fakir, who had already taken his seat, stretched out his hands in the direction of a very large bronze vessel filled with water. Scarcely five minutes afterwards the vase began a series of swinging motions, and was soon unmistakably approaching the enchanter, without being visibly propelled, and in proportion as the distance from him diminished, metallic sounds were heard proceeding from it, as if of strokes from a steel rod; and these sounds were at one moment so numerous, and followed one another so quickly, that it was like a shower of hail upon a zinc roof. Jaccoliot asked to be allowed to suggest the order of the operations, which the fakir allowed at once, and the vase under his influence moved forwards or backwards, or stood still, and the sounds were given forth in unbroken succession, or came slowly and regularly, like the striking of a clock, according to the wish expressed by Jaccoliot; also a certain number of strokes followed in a given time, and the playing of a musical box which was in the place—and of which Hindoos are particularly fond—was accompanied in time by the strokes, whether the tune was a waltz from *Der Freischütz*, or the march from *Le Prophète*. Everything took place without apparatus on a terrace of a few yards square, and the vase in question, which was of a broad open form, and used to receive water from the fountain for the morning's ablutions (which in India means a bath), was, when empty, of such great weight that two men could scarcely move it.

The fakir, who until now had remained crouching, rose up and placed the points of his fingers on the edge of the vase, which in a few minutes began to rock to and fro still more rapidly, without any sound proceeding from its base, though it rose and fell, first on one side and then on the other, on the stuccoed floor. Besides that, to Jaccoliot's great astonishment, the water in the vase remained motionless, as though prevented by some heavy pressure from following the movement of the vessel, which continually altered its point of gravity. Three times during these operations the vase was raised from seven to eight inches above the ground, and when it was again deposited there was no perceptible shock.

The sun, which was now nearing the horizon, reminded Jaccoliot of the excursion he intended making among the ruins and monuments of ancient Kassy, the centre of the spiritual power, since the Brahmins had lost their territory to the rajahs, and the fakir of the customary prayers in Siva's temple preparatory to the ablutions and ceremonies for the dead, which he was bound to fulfil

every evening on the shores of the sacred river. He promised to come every remaining day of his stay in Benares, for Jacolliot had won his heart, because he, having lived many years in the south of India, could speak the soft and euphonious Tamul language, which is not understood in Benares; the fakir was therefore enabled to converse with him about his wonderful native country, full of ancient monuments and luxurious vegetation, and about the mysterious crypts in the pagodas of Trivanderam, where he was initiated in the art of invocation by the Brahmins.

At their meeting on the following day, while Govindasamy, after the usual preliminaries, was sitting pensively on his crossed legs, he rose up suddenly, approached the bronze vessel, which was filled to the rim with water, held his hand over it, and remained motionless. Perhaps because his power was weaker on that day, an hour passed without any visible results, until finally the water began to be agitated as if a slight breeze were passing over it. Jacolliot, who had placed his hands on the edge of the vase, felt a cool breath, and a rose-leaf lying on the water was driven towards one side of the vessel. It was remarkable that the ripples were formed on the side opposite to the fakir, and flowed towards him. By degrees the water began to bubble, as if strongly heated. It flowed over the lands of the enchanter, and some of the water shot upwards to the height of about two feet. When Jacolliot asked the fakir to withdraw his hand from the water, the motion subsided gradually; when he went near again it recommenced as before.

The Hindoo begged for a little stick, and Jacolliot gave him an uncut lead pencil, which Govindasamy laid in the water, and which presently followed the fakir's hands, as iron will follow a magnetic needle in any direction. Then he laid his forefinger very lightly on the middle of the pencil, and it sank in a few moments under water to the bottom of the vase. Jacolliot had seen, with some of the fakirs, objects raised from the ground, and asked Govindasamy for this manifestation. The fakir took an ironwood stick, which Jacolliot had brought from Ceylon, rested his right hand upon the knob, cast down his eyes, and began his evocations, when gradually, still leaning one hand upon the stick, and with his legs crossed in oriental fashion, he rose about two feet from the ground, and remained immovable, in a position similar to that of the bronze Buddhas which every tourist now brings from the far East, whereas the greater part of these statuettes are manufactured in the foundries of London. Jacolliot could by no means comprehend how the fakir could remain over twenty minutes in a position entirely contravening the law of gravitation. When he took leave of Jacolliot that day, he informed him that at the moment when the sacred elephants in Siva's pagoda should strike the midnight hour on the copper saucers, he would call on the familiar spirits of the Franguis (Frenchmen), who would then manifest their presence in Jacolliot's bedchamber. In order to secure himself against deception, Jacolliot sent both his servants to spend the night in the *dungh*, with the *cercar* (boatman) and other attendants. The palace of the Peishwa has windows on the Ganges side only, and consists of seven stories, whose rooms open on to covered terraces and galleries. The stories communicate with each other in a peculiar way; from the ground-floor a staircase leads to the first story, and at the further end of this is another flight of steps to the next above, and so on to the sixth, from which a movable flight, attached with chains like a drawbridge, leads to the seventh story, which is furnished half in oriental, half in European style, and is generally reserved for the foreign guests of the Peishwa.

After Jacolliot had carefully searched his rooms, and pulled up the drawbridge, all communication with the outer world was cut off. At the given hour he thought he heard two distinct raps on the wall of his room, and as he went towards the spot, a faint rapping noise seemed to come from the glass bell that protected the hanging lamp from mosquitoes and night-moths, then a noise in the cedar beams of the roof, and all was still. He then walked to the end of his terrace; it was one of those silvery nights, unknown in our climates. The Ganges lay like a broad carpet at the foot of the sleeping city, and on one of its steps a dark figure was visible; it was the fakir of Trivanderam, praying for the repose of the dead.

Jacolliot could not feel convinced that the theory of the Hindoos, that the phenomena which he had now so often witnessed were produced by the spirits of their ancestors, was in any sense proved; but he was equally certain that no one in Hindostan understood by what means these enchanters operated; he saw that the Hindoos do not separate material phenomena from religious belief. "It was so," he said to the fakir, when he appeared the next evening; "the sounds which you announced were really to be heard; the fakir is very skilful." "The fakir is nothing," answered Govindasamy quite calmly; "he says his *menstrams*, and the spirits hear him. It was the manes of thy French forefathers, who visited thee." "Thou hast power also over foreign spirits?" "No one can command the spirits." "I mean, how can the souls of the Franguis hear the prayers of a Hindoo, when they are not of thy caste?" "There is no caste in the world beyond." It was impossible, as at all other times, to shake Govindasamy's conviction.

He took a little bamboo stool, without further ado, and seated himself with his legs crossed Moslem fashion, and his arms across his breast. The servant (Cansama in Hindostani, Dobaschy in Tamul) had lighted the terrace to the brightness of day, and presently Jacolliot saw, after the motionless fakir had apparently concentrated his will-power, the bamboo stool begin to glide along

the ground about ten centimetres at a time, and in about ten minutes arrive at the end of the terrace, the distance of seven metres, and then return backwards to its former place. This happened three times, in accordance with Jacolliot's wish; the fakir's legs being raised above the ground to the level of the seat of the stool. The heat was on this day unusually great, the cool evening breeze from the Himalayas not having yet set in, and the cook was working with all his bodily force, by means of a cocoanut fibre string, an enormous punkah, a sort of movable fan, which was fixed to an iron pole in the centre of the terrace. The fakir took hold of the string, placed both hands upon his forehead, and crouched beneath the punkah, which soon began to swing, without any movement on Govindasamy's part, first gently, then more and more rapidly, as when moved by a human hand. If the enchanter let the string go, the punkah moved more and more slowly, till at last it stood still. Govindasamy next chose one of three flowerpots on the terrace, which were so heavy that a man's whole strength was necessary to lift one; he laid the points of his fingers on its edge, causing a regular pendulum-like motion of the base, and at last the pot seemed to Jacolliot to rise off the ground, and to follow the will of the fakir in any direction, a phenomenon that Jacolliot had often seen in broad daylight.

"SPIRIT PEOPLE."

THE following review is from *Public Opinion* of October 23rd:—*Spirit People; a scientifically accurate account of Manifestations recently produced by Spirits.* By William H. Harrison. (*Spiritualist Office*).—Mr. Harrison is well known as a practical electrician, and as the tester of the submarine cable between Wales and Ireland *via* Abermawr Bay. As a dispassionate scientific man, he appears to have investigated the subject without preconceived ideas, and the result of his examination has been to identify his opinions with those of Messrs. Varley, Crookes, and Wallace, in favour, not only of the absolute reality of the phenomena, but also of the genuineness of the communications alleged to be given by the spirits of the departed. Into the much-vexed question of *a priori* objections to Mr. Harrison's opinions we shall not now enter. We will only say that his descriptions of facts are couched in a moderate and truly scientific spirit; that he appears to have exhausted every reasonable test which his experience led him to make; and that the whole tone of the book, which is singularly free from dogmatic pretension, is rigorously logical. It demands a much more ingenious refutation than Dr. Carpenter attempted some years ago. We wish that the scientific aspect of what is called "Spiritualism" could be settled at once and for all; but so long as some Spiritualists write in an unscientific method, and some *savants* shut their eyes, and ignore patent phenomena, there appears but little chance of an explanation.

SPIRITUALISTIC SUNDAY EVENING SERVICES AT THE CLEVELAND HALL.

As Mr. J. J. Morse's immediate stay in London will extend through the month of November, the National Association of Spiritualists has appointed a committee to arrange a series of evening services for the four Sundays of the present month. The services will begin next Sunday evening at the Cleveland Hall, the scene of many successful and well-attended meetings with both Mrs. Emma Hardinge Britten and Mrs. Tappan as inspirational speakers. The numerous admirers of Mr. Morse will doubtless form an audience for which Cleveland Hall will not be too spacious, and its proximity to the Portland-road railway station makes it easy of access from all parts of London. The admission to the body of the hall is free, and the service will commence next Sunday at seven o'clock. For further particulars see advertisement.

PULPIT ABUSE OF SPIRITUALISM.

THE following extracts from a ranting sermon against Spiritualism are taken from a report in the *Eastern Post* of Saturday last:—

On Sunday evening last the Rev. J. W. Atkinson preached a sermon on "Modern Spiritualism," at Latimer Chapel, Mile-end. There was a very full chapel. The rev. gentleman took for his text the first book of Timothy, 4th chapter and the first three verses, and said:—

I come to-night to speak of that gigantic imposture of the age called Spiritualism, which has fixed its roots and thrust its fibres and well-nigh spread its poisonous branches over the whole earth. Do not let us delude ourselves with the thought that this upas tree is a mere upstart growth, here to-day and gone to-morrow, and shedding no influence around. To show you the hold it has taken on men I quote the words of Judge Edmonds, who says, "In the year 1867 there were in America 11 million Spiritualists, in other words every fourth person in that land was a convert to this strange religion." And William Howitt stated that in 1864 there were 20 millions of Spiritualists in the whole world. And since then the growth has been both rapid and extensive, whilst the papers, books, and pamphlets have poured from the press in a ceaseless flow.

Now perhaps some of you are ready to ask whether I believe the whole system and theory of Spiritualism is a sham, or whether there is any spark of reality and truth connected with it—whether

it is a gigantic and unmitigated imposture, or whether there is anything of the supernatural in it at all. Let me commence by saying, then, that in 999 cases out of a thousand I affirm that the thing is unmistakably a sham; a question of sleight of hand and legerdemain. You all know and have witnessed the marvellous deceptions that can be produced by our professional tricksters, our Andersons, Maskelynes and Cookes, and Davenportes, and others. And if so in one case, why not in another? But you are ready to remind me that these Spiritualistic seances and feats have been witnessed and investigated by the most eminent and honest scientific men of the age, who have had nothing either to gain or to lose by their verdict, and who have given it as their opinion that the things witnessed by them could not be accounted for on scientific grounds, or from any known laws of nature. True, I reply, you may not be able to account for these things by any known law, but may there not be some unknown and, as yet, undiscovered law of nature by which we shall years hence be unable to unravel the mystery? It is not very long since men were unable to account for 10,000 mysterious phenomena in nature, through the ignorance of the law of gravitation. But what once almost amounted to a miracle is now as simple to the scientific man as the alphabet.

I do not say for certain that in the case of modern Spiritualism there is actual communion with the dead. I only say that on Bible grounds the thing is possible. And I say that even if, after all, we should fail to discover any scientific solution of the mysterious and apparently unnatural problem, we can at any rate fall back upon the Bible teaching, and if ultimately the world shall pronounce it a supernatural phenomena we shall know by the teaching of this Book that it is supernatural in the sense of being Satanic, whilst its brow is stamped with the thunder-scar of the curse of God.

But, blessed be God, whilst we repudiate this Spiritualism, with its seances and its falsehoods, there is a Spiritualism in which we do believe. I invite you to-night to a Sabbath evening seance. Here we are, a great Christian family, gathered in the light and in the face of the world. Let us all come and place our hand on this Bible, and then let us wait and listen till we hear what God the Lord, the Great Spirit, shall say concerning us. Hark, the first words He speaks are these. "Secret things belong unto the Lord, but things that are revealed belong unto you and your children." And the second message He utters, far better than the fortune-telling of wizards and spirits that peep and mutter, is this, "All things work together for good," &c. Insult not your departed friends by endeavouring to summon them to scribble for you their experience in the dark. They are gone; let them rest. We need not the voice of the rappings now! And yet there is a voice and there is a knocking that may be heard by us all inwardly if we will. "Behold, I stand at the door and knock." That is the only spirit-rapping in which we believe. And as for a spirit voice, here is one with which we are content for ever, "The Spirit and the bride say, Come!"

Most of the much abused spirits would know the English language better than to speak about the "mysterious phenomena" or "a supernatural phenomena."

WINTER MEETINGS OF THE BRITISH NATIONAL ASSOCIATION OF SPIRITUALISTS.

By GEORGE KING.

IN a field of investigation so extended as Spiritualism, it is not possible for any one explorer to do more by his personal efforts than cover a very small portion, and it therefore becomes of importance that some means be adopted to make each investigator acquainted with what is being done by others, in order that, as far as practicable, mutual aid may be rendered, and that time and energy may not be wasted by different individuals going over the same ground. The proposed periodical meetings of the British National Association of Spiritualists are intended to supply this want. They have received the name of "Lecture and Discussion Meetings," but it appears to me an unfortunate one, for although the papers read may sometimes take the form of a lecture, and although discussion is sure often to arise, yet the special object should not be either the one or the other. The meetings should be similar in character to those of some of the scientific societies, to which are communicated the result of the private research of the members, and not so much resemble what may be termed educational gatherings, where a lecturer gives popular orations on facts which possibly he himself has borne no part in discovering.

It is true that, as a rule, Spiritualism is not investigated by scientific methods, and that, at the outset, there may be a scarcity of really good original papers containing the results of careful research, but so much the more used is there for such meetings as those proposed. Spiritualists as a body must be educated into rigid modes of thought and expression and scientific accuracy of observation; and what could be better fitted to achieve this end than the public reading of papers which display these qualities? Investigators must be encouraged to strike out new paths for themselves, and how more effectually stimulate them than by ensuring publicity, without trouble or expence, for everything they may have worthy of attention? When a man comes upon something new in physics, his first thought is to communicate it to the Royal Society, that he may receive the credit of priority, and that,

through the medium of the "Proceedings" the world may become acquainted with what he has just discovered. Now, there is no reason why the British National Association should not perform for spiritual science the same functions as the Royal Society for physical. On the contrary, this was one of the chief objects for which it was founded, and we must look forward to the time when it will be thought as great an honour to be the first to communicate a new discovery to the National Association as it is now to do so to the Royal Society.

It should be remembered by those who may intend to send papers to be read at the approaching meetings, that what we want are not new theories, but new and well-authenticated facts. When a sufficient body of facts is collected the theories will take care of themselves. Facts, however trivial, will be acceptable, because a little fact may be just the missing link of the chain to which a true theory can be suspended. A mere statement of opinion should, I think, scarcely be accepted, because it is of little consequence to know what a man—be he ever so intelligent—thinks, unless we also know the grounds for his conclusions. Further, I do not suppose we shall care as a rule for reports of what spirits say. It may be all very good in its way, but it will be much better for us to learn how they say it. Under proper observation, however, the opinions of the spirits may throw much light on the vexed question as to how much belongs to them, and how much to the medium, a question of the very highest importance.

A misconception exists in some quarters as to the duties of the National Association and its committee with regard to those meetings. For instance, in the report in *The Spiritualist* of the mesmerist experiments at Brixton, it is said that the operations of the mesmerist on the sensitive as his medium would be "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." Doubtless such a subject would be of the very highest importance, but the committee are powerless to bring it forward. They are not an investigating or experimenting committee. Their sole duty consists in receiving all papers submitted to them, and sending forward those to be read that are suitable.*

In conclusion I would say that it would not be in all cases necessary for the subject matter of a paper to have come under the personal observation of the author. It is equally useful to apply scientific analysis to the facts recorded by others. Mr. Robert Dale Owen has afforded an admirable example of such a mode of procedure in his *Footfalls on the Boundary of Another World*.

BRIXTON PSYCHOLOGICAL SOCIETY.

A SEANCE WITH MR. WILLIAMS.

To the Editor of "The Spiritualist."

SIR,—Records of facts are always valuable, and, though there may be no doubt of them with regard to Spiritualism, it is essential that the history of the phenomena should be rendered as unbroken as possible, in order to secure the best data for future research and theory.

This persuasion induces me to put before you the following statement of the manifestations (by no means rare or extraordinary) which attended the meeting last Friday of the Brixton Psychological Society, at 6, Loughborough-road North, Brixton, with Mr. Williams as medium.

We numbered about fifteen, and, seating ourselves round two small tables pushed close together, we linked hands and joined in singing. I held the medium's right hand. The first indication of movement came in about ten minutes, and was a pull from behind at the medium's chair, mine also being pushed slightly away from him. Several of the sitters saw lights, but as they were not visible to all, they may be taken to have been subjective appearances only. I was then touched by fingers on my shoulder from behind, and soon after the manifestations became general, and consisted of the striking of the strings of a guitar, and the waving of a fan in the air; finger touches, both those of children and adults; ringing a small handbell; tapping on the head with two paper tubes, and finally the voice of John King, who greeted many of the members by name; the voice was remarkably distinct and emphatic, and was heard to pass very rapidly from one end of the tables to the other. Though I had previously been present when this voice was heard, it had never addressed itself to me personally, but on this occasion it came close up to my face, and said, "Well, how are you getting on with your medium?" On my inquiring how he knew anything about it, he replied he had often heard me talking of it, as indeed I had been in the early part of the evening. John conversed affably and earnestly with several of the members, promising assistance, and asking by name for some who were absent. Shortly after, a signal came, demanding the alphabet, which resulted in a request to change or break up, John having expressed his willingness to try and materialise himself.

During the foregoing manifestations, the manual contact between the medium and myself was broken twice; once when his hand was violently jerked away, which, however, had no effect on the manifestations then proceeding, and again when my fingers were seized

* Could not mesmerists read papers illustrated by experiments? Are experimental illustrations forbidden?—Ed.

by other glowing fingers, and were drawn up in the air to the extent of my reach. For the rest, I can assert that the medium was entirely passive, and neither had, nor could have had, any external relation with the phenomena; indeed, it was interesting to note that during the time the voice was audible, he appeared to be sleeping or entranced, his drooping head having twice come in contact with my shoulder, which roused him up to make an apology.

In the second part, a black curtain, about five feet high, had been suspended in front of a couch placed parallel with the end wall, and the medium reclined upon the couch. Perfect darkness was again obtained, and all hands being joined, singing was kept up with great vigour, and in about ten minutes Peter's plaintive voice was heard, and a chair was taken from the floor and placed resting partly on the table and partly on two of the sitters. Then a gleam of faint light appeared above the curtain, and, after two or three ineffectual attempts, it floated up towards the ceiling and downwards over the tables between the sitters. Suddenly, as it grew somewhat brighter, the well-known features of John King were recognised by all those sitting nearest to the curtain. The glowing light in his hand showed visibly between his fingers, and, as he raised and depressed it, it illumined his head and shoulders and threw the shadow of them upon the ceiling. This was repeated eight or ten times, with varying intensity. John explained that the power was not very strong on this occasion, and he did not, therefore, make his identity clear beyond a distance of seven or eight feet from the curtain; those seated at the other end of the circle, sixteen or eighteen feet away, were thus unable to discern more than an irregular mass of nebulous light of broken outline. Peter also, after sadly declaring his inability, managed to show himself twice, moving very rapidly in a space of about four feet, and crying, "D'ye see me? d'ye see me?" Gradually the lights became fainter and fainter, both John and Peter declared they could do no more, and finally took their leave with the customary "Good night, God bless you." During all this time, the deep breathing of the medium was heard from behind the curtain, and it was not possible that he—without the aid of some light-giving apparatus and of skilled confederates—could have produced any portion of these later manifestations.

The sitting lasted a little over an hour, and was thought to be very satisfactory. There was no room for the slightest suspicion of deceit or collusion; indeed, in all the phenomena that took place there was a dry, matter-of-fact plainness, which deprived them of any colouring derived from oneself, and impressed upon all a conviction of their objective reality.

W. NEWTON.

Mitre-court, Temple, 1st Nov., 1875.

Provincial News.

ISLE OF WIGHT.

EXTRAORDINARY SEANCES AT VENTNOR AND CARISBROOK—TERROR OF A DOG AT THE SPIRITS.

To the Editor of THE SPIRITUALIST.

SIR,—Until lately I was a confirmed sceptic regarding spiritual phenomena, but owing to the kindness of Dr. Monck, I have had a few experiences at his Ventnor seances, which have entirely taken the wind out of the sails of my philosophy, and convinced me that there really are such things as distinctly spiritual phenomena. At the first seance, on being informed that I was an editor and a sceptic (which, by the way, he seemed to consider synonymous terms), Dr. Monck invited me to sit by his side and take care of his left hand, while a friend of mine took charge of the other; we thus had him in a net, and kept all our senses on the alert to prevent deception. We were quickly convinced everything was straightforward. In the light we saw heavy articles rise up and move across the table without human contact. A handkerchief appeared to be endowed with throbbing life. Raps came in perfect showers in all directions; we were touched by invisible hands, and thrilled by a strange vibratory influence. On sitting in the dark, chairs and musical instruments seemed suddenly to become instinct with life, for they moved about, sounded, touched us, and finally a chair came on my arm while I held Dr. Monck's hand, and, on releasing his hand, I found him standing on my shoulders. Strange lights, self-luminous hands, and names, danced about overhead, and the hands grasped us palpably. Many of my friends were told the names and various particulars concerning their departed relatives.

The seance staggered me, and having since had several opportunities of witnessing the psychological phenomena that attend Dr. Monck, not only at formal seances, but on all sorts of unlikely occasions, I am constrained to say the opposite of what Sir David Brewster said, and just do what any other reasonable sceptic would do under the circumstances, namely, "give in to the spirits." I have seen Dr. Monck in the houses of others many times, and in my own office, when seances were not even thought of, and yet I have heard the raps on the floor, and all about him, in the glare of the midday sunlight. Only last night I was enjoying a social hour with him and a friend, when, without warning, the table frequently went up, with all the supper things on it, none of them, however, being disturbed by the levitations. Terrific knocks came on the able and distant parts of the room, and a large jar jumped off the

table, and deposited itself in a far corner of the parlour. Our host had a dog which manifested the greatest alarm from Dr. Monck's first entry, and hid itself under a table right away from him, trembling violently with terror till it was removed to the kitchen. The raps proved that some one knew the minutest details of my most private affairs, and communications were made which I am confident no mortal beside myself could have known or guessed.

A curious thing occurred a few days ago, which I will briefly relate. Dr. Monck accompanied a party of gentlemen, of whom all but the writer were absolute strangers to him, on a trip on the coach to Carisbrook; on our arrival we all sat down to dinner at an hotel. Samuel, Dr. Monck's guide, lost no time in commencing his peculiar proceedings; the company were considerably startled by hearing loud and rapid blows on the dinner table, and while this was occurring, some of the party looked under the table, and of course discovered no clue to the mystery, for they only saw Dr. Monck's feet resting quietly on the floor, while the loud thumps were shaking the table above. The conversation was about certain deceased natives of the island who had made their mark in the world, and Samuel was emphatic in knocking out his approval or otherwise. When any mistake was made concerning the history of any of the departed worthies, Samuel dissented with a tremendous knock, which set the plates dancing, and put us right with authentic information on the disputed points,—of course none but Dr. Monck and myself understood this spirit language. Dinner over, the table was cleared, and wine glasses and bottles crowned the festive board; glasses were filled all round. Now was Samuel's opportunity, and a vigorous use he made of it, for he tumbled glass after glass on the table, spilling the wine and exasperating the would-be flimibbers. It was really amusing to see a thirsty soul, with the pleasure begotten of anticipation smiling in his face, stretch out his hand to lift to his lips the tempting glass, and then to behold his rueful expression of countenance, as, like Prometheus of old, he saw the vinous receptacle recede from him, lean gracefully at an angle of forty-five degrees, and then pour out his coveted wine an oblation to no better god than the table cloth. But one *bon vivant* was treated to a still greater surprise, for just as he was about to take his brimming glass, the wine obliquely ejected itself on his knees, and the glass then performing a masterly somersault stood on its mouth bottom upwards.

When it became known that Dr. Monck, the celebrated Spiritualist, was present, the mystery was cleared up so far, but no one could "understand how he performs" the aforesaid inconvenient wonders, and a serious impression crept over the company that "there must be something in this Spiritualism after all." We came home at last in gallant style, and next day one of the party expressed himself devoutly grateful "that Dr. Monck did not do anything to the horses on the way back."

This event has set the town all in a ferment, and "Spiritualism" is the theme of conversation everywhere. I was talking to a person who "did not believe in spirits—not he!" I saw him next day, when, in a dismayed sort of style, he told me that on going home the previous night he was assailed by such frightfully loud raps in his hitherto quiet house, that he was "nearly frightened out of his wits." This is how the matter spreads, Mr. Editor, and I hope all sensible people will catch the infection.

THE EDITOR OF THE "ISLE OF WIGHT EXPRESS."

Ventnor

DUBLIN.

SPIRITUALISM IN DUBLIN.

Mr. J. Coates, of Liverpool, writes:—"What Mr. Crookes' able researches and articles in the matter of psychic phenomena have done towards arousing thought, scientific and theological, in England, through the medium of the *Quarterly Journal of Science*, Professor Barrett's noble stand of impartial observation, and his excellent contribution to the columns of the *Nonconformist* newspaper, have accomplished in Ireland, and Dublin especially. I am happy to say, I can assure you as well, it was a great surprise to discover during a flying visit of forty-eight hours, so much Spiritualism in the capital city of the land of Burke, Grattan, Curran, Moore, and O'Connell. There are at present more than twenty clergymen in Dublin, to say nothing of certain scientific and philosophical professors in connection with the leading scholastic establishments of Ireland, who are not only willing but anxious to investigate Spiritualism. The principal inquiry is, "Where can we obtain the mediums?" The chambers of a good physical medium here would, I think, be continually crowded. With that impatience and impulsiveness that seem indigenous to the soil (I beg pardon—I mean "my countrymen"), they can scarcely wait to develop mediums among themselves. I impressed upon them the necessity of their doing so, and did your correspondent have the time and means, he could have set twenty circles in full swing, composed of thoughtful individuals of the upper classes, comprising in their rank scholars, lawyers, clergymen, men accustomed to sift evidence. These are the people who will investigate Spiritualism in Ireland. Less thoughtful people are either too bigoted or indifferent to give the subject attention.

Already several trance and writing mediums have been developed in this city, but so surrounded by secrecy that they are difficult to get at. I may be wrong, but it is my confirmed impression that a medium of the above class, moving in the

higher walks of social life had much to do with that able article in the *Nonconformist*. The difficulty of ascertaining how far Spiritualism has succeeded getting a hold here I may venture to illustrate. I called upon a photographer here. Various matters were discussed comfortably, but it was not until the gentleman had discovered who I was that he considered it safe to make any observation on the subject of Spiritualism, which, to take hold in Dublin, will have to work upon a scientific basis. Notwithstanding the difficulties in the way, and my short stay, as well as engagements, I had the pleasure of attending three circles here. I formed the acquaintance of one writing medium, three clairvoyants, and two tilting and rapping mediums, and it was in consequence of the communication received by the writing medium from her husband and a spirit said to be Valentine Greatrakes that I am indebted for the few happy hours I spent in Dublin. Having accomplished the object of my flying visit, in obedience to the desire of friends in the flesh and out, I can mention with pleasure as a stranger in a strange place, I was made to feel perfectly at home, and among those who made me feel they were Spiritualists. There is a lady who has developed into a drawing medium, and there is something very peculiar about it; she has no taste for drawing at all. The outline of the article or thing to be drawn rises on the paper, and with pen and ink are then sketched out by the medium. The variety of drawings sketched out by this lady during the last two years is almost endless; the gift was kindly given her during sickness, to occupy her mind in that trial, and she has retained the power ever since. Her recovery from that terrible disease of paralysis, affecting the lower part of her body, rendering the use of her limbs impossible, is due to "spirit-mesmerism."

NEWCASTLE-ON-TYNE.

The *Newcastle Daily Chronicle* of Wednesday, 27th, contained a review of *Where are the Dead*, by "Fritz."

A TRANCE LECTURE.

ON Monday evening last, at the old Freemason's Hall, Weir's-court, Mr. Lambello, the new trance medium, of South Shields, delivered an address in the unconscious trance condition to an audience of about 120 persons. Mr. Robson was voted to the chair, and after a few introductory remarks, the controlling intelligence alleged himself to be Cromwell, and the medium, in a good voice and expressive attitude, spoke for an hour and a half, giving a brief but graphic outline of the principal events of his historical career, from the time he sat in the Parliament of Charles I. till the time of the Restoration, about which he spoke severely, giving at times very minute details of circumstances and persons connected with him; he seemed to be particular with dates also. He spoke of being ambitious, but said that when he had to sit in the saddle for thirty-seven hours at a stretch, it was a sense of duty and love of the principles he had at heart; he further endeavoured to show that he was, with others, a humble instrument in the hands of the Almighty in a cause in which right was fighting against might, and mind against wealth and power; fighting for a free and open Bible and for liberty of conscience. In a fine peroration he compared the present Spiritual movement with that he was engaged in, as Spiritual force exerting itself upon matter. He exhorted his hearers to fight for the truth, to learn from the lessons of past history that men must act as men, as brothers, and that truth will prevail in the end.

Several questions were asked at the close of the address and satisfactorily answered, after which a vote of thanks was proposed by Mr. Robson, and seconded by Mr. Mould in an able speech addressed chiefly to those of the audience who were not Spiritualists. On inquiry at the close of the meeting we found that this was the longest address that has been given through Mr. Lambello, and he was surprised that he had not been controlled by other intelligences.

The medium gave his services without charge, and everybody seemed to be pleased with the address.

IMMORTALITY.

On Sunday evening last the Rev. Alfred Payne, pastor of the Unitarian Church, New Bridge-street, Newcastle, preached an autumn sermon on "The Hope of Immortality," taking two texts, one from Ezekiel and the other from John xiv. 2nd verse. The preacher endeavoured to unveil one of the lessons which autumn teaches, that God acts uniformly and by unalterable law, also that autumn is like the evening of rest, out of which men arise with renewed vigour. In the second part of his discourse he asked if there was any real ground for trusting in a future life? That there was such he endeavoured to prove by the universality of the hope among men in every condition of existence. He said that men cannot rest satisfied with visions, their desire for truth was innate, and there was a longing for perfection either in this life or a future one; he said further that all the faiths, creeds, and religions, are so many evidences of the fact, and that men's holiest and highest aspirations were prompted by this belief. The God of infinite truth would not plant or allow such a hope of immortality to exist in the breasts of mankind, if it were not true, for in the words of Paul: "If in this life only we have hope, then of all men

are we most miserable." Where, he said, is the goodness of God and the eternal love of the Father if no future life? A thousand times better we had not been brought into existence. "In my Father's house are many mansions; if it were not so I would have told you."

MISS FAIRLAMB'S MEDIUMSHIP.—On Thursday evening about six-and-thirty members of the Newcastle Spiritual Society met at their rooms in Weir's-court, when Miss Fairlamb entered the cabinet, and was entranced by a spirit who kept up a running conversation with the members for some time, and promised a good *seance*. On the gas being lowered, leaving just sufficient light to see all the company present, a female form emerged from the cabinet, largely enveloped in white drapery, and came boldly up to some of the company, giving her hand in some instances. As she passed Mr. Rhodes she also gave him her hand, but he not having seen Minnie before, was not certain whether the dark hair falling below the drapery of the head and face was a beard or otherwise, by the insufficient light. On telling Minnie so she bent forward and took his hand, allowing him to feel that it was hair extending up the side of the head and hanging down loosely. On Mr. Rhodes expressing himself satisfied, and thanking her, she took his hand, and kissing it, passed on to one or two others, giving some little token of recognition to each, and after remaining in view nearly half an hour altogether, retired into the cabinet. The gas was again still further lowered by directions from the cabinet, when another form came out, apparently shorter than the other, with very large headgear, but it was too dark to be able to get anything like a good view of it. Miss Fairlamb on this occasion was not secured in any way in the cabinet, but she wore a tightly fitting dark dress, and her hair, which is of a light colour, was all gathered up into a neat compact head-dress, totally dissimilar to that of Minnie in every respect. The committee of management has set apart Wednesday evenings for a developing circle, as there are one or two very promising mediums in the first stages of development among the members of the society.

LIVERPOOL.

LIVERPOOL PSYCHOLOGICAL SOCIETY.

Mr. John Chapman read a paper on "Signs of the Times," on Sunday afternoon, and in the evening Mr. John Priest delivered an able address on "Gems of Thought." Mr. J. Coates has re-opened his public free *seance* on Monday evenings at the Psychopathic Institution.

A TRANCE LECTURE IN DALSTON.

MR. E. W. WALLIS, trance medium, visited the Dalston Association of Inquirers into Spiritualism on Tuesday evening last, when a special *seance* was held. There were present—Mrs. M. Thoresa Wood, Mr. Thomas Wilks, Mr. J. Tozeland, Mr. R. Pomeroy Tredwen, Mr. James Joint, Mr. Edwin Dotheridge, Mr. Charles Lee, Mrs. Amelia Corner, the Misses Caroline and Mina Corner, Captain James, Mr. Richard Cocker, Mr. George W. Forbes Playfair, and Mr. Thomas Blyton, honorary secretary.

The *seance* was held in the light, and was opened by Mr. R. Pomeroy Tredwen reading a portion of Scripture, followed by the singing of a hymn by the circle. The first spirit controlling the medium gave the name of Lighthouse; he narrated in verse the leading incidents of his earth-life, stating how, while out hunting, he met with his death by a wild animal springing upon his back from a tree. On regaining consciousness in the spirit-world, and directing his attention to the earth, he saw "only his bones" where he had been killed, and observed that the animal had been feasting upon his body. It was therefore a source of some mystery to him as to where he will obtain his earthly body from when the day of resurrection shall arrive. After a while he met a friend who took him to a kind of school. In his new state of existence he found there was work to be done; he was made to feel the cruelty of his familiar sport of hunting, which he said he found opportunities to pursue for a time after his entrance to the "happy hunting grounds." At length he was met by a beautiful white woman, who solicited his assistance, and brought him to, and taught him how to control the medium.

Lighthouse here gave an example of his manner of speaking when he first began to control the medium, which was certainly a remarkable specimen of "unintelligible utterance," and must have sorely perplexed those who were fortunate enough to have watched the progress of the medium's early development. He stated, later on in the evening, that when on earth he was a dark-skinned South American Indian, and lived in proximity to the Amazon river; that he has his two children with him, but that his "squaw" is in a higher sphere than himself.

The next control, after having uttered a most impressive and beautiful invocation, spoke of the baneful influence of relying upon false authority. In reply to questions it was stated that he was

now known by the name of the "Standard Bearer," but that when on earth he was known as Benjamin George Endworthy, and that upwards of two centuries had elapsed since his passing away. Various questions were answered at some length in a very satisfactory manner, while some remarks made upon "Educated intellect being the voice of God" were exceedingly interesting, the conclusions of the controlling spirit being that educated conscience is the voice of God in the heart. Some remarks were also made upon the subject of free will, considered as an outgrowth of Christianity.

Another control, who refused to give any name, but desired that what was put forth should be judged purely on its own merits, spoke forcibly upon the question—What think ye of Christ? The views expressed were that He was the Son of God, endowed with great gifts, and One who lived in obedience to God's will; that He was inspired in His actions, and was the Saviour of men, so far as they followed in His footsteps. If Christ were God, which the Scriptures did not warrant our assuming, how could it be expected that finite creatures could succeed in imitating His example? The controlling spirit directed attention to the utterances of Christ Himself, as recorded in the Scriptures, showing that He taught us to look to God as His Father and our Father.

In reply to a member, he remarked that he had not seen Christ. He further observed that when on earth he (the spirit) had been a Calvinist, but, since his birth into the spirit-world, he had outgrown those views, and had now entered upon a progressive stage of life. Before releasing his control of the medium, he was careful to impress upon the circle that the views expressed were but those of an individual spirit, and must be accepted simply upon their own merit.

Lightheart again controlled the medium, and, on being requested, sang in an unknown tongue, which he afterwards translated into English. He then made up some verses, in which he incorporated words suggested by various members, and afterwards bade the circle farewell, and released the medium.

A cordial vote of thanks to the medium for his visit was proposed by Captain James, seconded by Mr. R. Cocker, and carried unanimously; after which the members dispersed with expressions of the pleasure derived from listening to the interesting statements thus made through Mr. E. W. Wallis.

THE 1875 CONFERENCE OF SPIRITUALISTS.

PUBLIC RECEPTION OF MR. MORSE.

LAST Wednesday night the Annual Conference in connection with the British National Association of Spiritualists was held at the Cavendish Rooms, Mortimer-street, Regent-street, under the presidency of Mr. Benjamin Coleman; at the same meeting, also, a public reception was given to Mr. J. J. Morse on his return from the United States. The hall was crowded to the doors upon the occasion.

During the first part of the evening refreshments were served, after which the Misses Withall, who are both efficient musicians, entertained the company with a duet upon the pianoforte.

PRESIDENTIAL ADDRESS BY MR. COLEMAN.

Mr. Benjamin Coleman then rose and said:—

LADIES AND GENTLEMEN,—Permit me in the first place to remind you that this is the commencement of our Conference Meetings for 1875, and that the reading of papers and general discussion will follow at the first session to-morrow, at the hours 5 and 7.30 p.m., and again on Friday at the same hours, at the rooms of the British National Association of Spiritualists, 38, Great Russell-street, Bloomsbury.

THE PROGRESS OF SPIRITUALISM DURING THE PAST YEAR.

You will naturally expect me, as president of this meeting, to review some of the prominent incidents which have occurred in this and other countries during the past year, and I shall do so as briefly as possible. In the first place, allow me to say a few words respecting the National Association of Spiritualists, which I am happy to say is now an accomplished fact. (Applause.) It has taken firm root, and is assuming a position of great importance in the spiritual movement of this country. The members are daily increasing in number, and it is recognised and supported by about fifty honorary and corresponding members resident in most parts of the world; and you will see in the list published every week in *The Spiritualist* newspaper, that many of these honorary members are men and women occupying high social positions in their respective countries, which include America, India, Australia, Turkey, Africa, and all the great continental cities of Europe. The reading-room of the Association contains a good library of Spiritualist literature and all the Spiritualist journals, and the other rooms are well adapted for the various objects of the Association, as you, who are strangers, will have the opportunity to-morrow of ascertaining for yourselves. Nothing is now wanting but a hall which we may call our own, and this I have no doubt we shall possess in due time. (Applause.)

I cannot pass away from this very satisfactory statement without paying due honour to those members who have undertaken to discharge the onerous duties of attending regularly at the Council meetings to watch over and direct the affairs of the Association, and I will take leave to mention the names of Mr. Alexander Calder, Mr. and Mrs. Everett, Mr. Dawson Rogers, Mr. Bennett, Mr. Morell Theobald, Mr. Fitz-Gerald, Mr. George King and Mrs. Maltby; also Mr. Martin Smith the hon. treasurer, Mr. Martheze of Brighton, Mr. Charles Blackburn of Manchester, and many others who are the most liberal of our supporters.

The hon. secretary, Mr. Joy, is, as you all know, a very active and intelligent gentleman, who devoted a great deal of time to the business of the Association during the first year of its existence. Mr. Joy has been called away by professional duties, and he has been absent in America for several months. The chief duties of the secretarial department have, consequently, devolved upon the Resident Secretary, Miss Kislisbury, who is a gentlewoman possessing very superior qualifications for the post, which many of our sex may envy, and who, I think I may say, faithfully and efficiently attends to the business of the Association under the direct orders of the Council.

Let me further take this opportunity of stating that a committee has been formed of several of the foremost workers in Spiritualism, for the purpose of raising a money testimonial to be presented to Mr. W. H. Harrison, as a mark of esteem for his unselfish devotion during the last seven years to the cause of Spiritualism, and as a partial compensation to him for the sacrifices he has made in establishing *The Spiritualist* newspaper, which, I think you will allow, is conducted with great care and ability. Mr. Martin Smith is the treasurer to this testimonial fund, and Miss Kislisbury is authorised to receive subscriptions. I sincerely hope that the appeal which has been made will meet with a hearty response from all readers of *The Spiritualist*, and that as much from a sense of justice to its editor as from goodwill to the cause it so ably advocates.

You all, no doubt, read the Spiritual journals, and you are probably acquainted with the chief incidents which have transpired during the past twelve months, not only in England but in America and France.

In the latter country a gross injustice has been perpetrated against a well-known and respected Spiritualist, M. Leymarie, and a young American medium, Mr. Firman, who was resident in Paris.

Edward Buguet, the photographic artist, whose mediumship was undoubted, and who obtained many veritable and unmistakable spirit- likenesses both in Paris and London, was arrested by the police of Paris, charged with fraudulently producing the spirit-pictures, which he admitted, and, to save himself from imprisonment, he falsely accused his best friend, M. Leymarie, as being an accomplice in the fraud.

I know nothing of the moving cause of this man's extraordinary conduct, but I have no hesitation in saying that Edward Buguet has proved himself to be a most unworthy fellow—a traitor to the cause, and one whom all men will spurn from society. The trial and condemnation of that excellent man, Leymarie, for complicity in Buguet's frauds, was, in the opinion of many disinterested persons who heard the trial in Paris, a most scandalous perversion of justice.

Very ample details were furnished by Mr. O'Sullivan, one of the National Association's most intelligent correspondents, and published in several numbers of *The Spiritualist*, to which you who may not be already acquainted with the facts can refer.

Buguet, though convicted by the French Court of Justice, was released from imprisonment on bail, and afterwards escaped to Belgium, where it was reported that he had confessed to having sworn falsely against Leymarie and Firman, and this has since been confirmed by the full confession itself, which is addressed to the Minister of Justice in France. A translation of this document is published in *The Spiritualist* of the 8th of October last, and should be in the possession of all Spiritualists, to show to their sceptical friends who have seen the charge of imposture, but who may not have seen the answer which is now volunteered by that cowardly rascal, Ed. Buguet, the spirit medium, late of Paris.

Turning with disgust from a man who has disgraced the cause he had the power to help, I invite your attention to the name of another Spiritualist, who in his social status, his high literary reputation, and his devotion to the cause of Spiritualism, commands our highest respect and admiration. I speak of the Hon. Robert Dale Owen, whose recent temporary affliction brought out from all classes in every country where he is known, the most profound sympathy. Happily the disease under which he laboured has disappeared, and we may offer him our hearty congratulations on his complete restoration to health. Of this latter fact you may all be assured by reading his letter of October 4th, published in the last number of *The Spiritualist*.

Of the chief incidents which are transpiring in England, the manifestations occurring at Newcastle-on-Tyne may be said to take the most prominent place. It will be seen by several letters, published in the *Medium* newspaper, that Mr. Barkas, a most reliable witness, and several others in Newcastle, have had on many occasions during the past year very wonderful manifestations of materialised spirits, but the most important fact is that they have proved to demonstration that the materialised spirit-form—as Mr. Crookes, I, and many others have proclaimed for two or three year

past—is a distinct entity. At a recent *seance* at Newcastle, the entranced medium, a young girl, was led out of the cabinet by the spirit of a young boy, and both passed before a circle of not less than thirty persons; and ultimately, after shaking hands with most of them, the spirit left the medium, Miss Wood, in the centre of the circle, and walked away alone into the cabinet. This account is given in a letter by Mr. John Walton, of Newcastle, and published in the *Medium* of Oct. 22nd, and since then I have been assured by M. Aksakof, who was present, that Mr. Walton's statement is quite correct.

The Hon. Alex. Aksakof, who is a distinguished Russian gentleman, has done much for the propagation of Spiritualism in his own country. He has been at the cost of translating some of our best known books on the subject into his own and the German language. He has also established a high class monthly journal, which is published at Leipzig, under the name of *Psychic Studies*; and is doing great service in many ways to the cause, not only in his own country, but throughout the German Empire as well. M. Aksakof, who was so lately the guest of the Association, has now returned to Russia, taking with him two boys from Newcastle, by means of whose mediumship he hopes to prove to the scientific committee of the University at St. Petersburg the reality of spiritual phenomena. Should he accomplish that, some of our learned bodies may awaken to the necessity of imitating the example of the Russian *savants*; but to us, who know how they have treated the subject hitherto, by misinterpretation, indifference and ridicule, and seeing the present position of Spiritualism in this country, it ought to be a matter of supreme indifference to us what steps men of science in England may choose to take in regard to it. (Applause.)

In the matter of Continental literature, I would remark that we have now for the first time an opportunity of reading in English the doctrines promulgated by Allan Kardec some years ago, of which reincarnation is the chief point, and truly a very important one, which differs from the Spiritualism of England and America. From what little I know of the *theoretical* doctrine of reincarnation, subverting as it appears to me the *realities* and the pleasing hopes engendered by our own experiences, it has not made a favourable impression upon my mind, and for myself I entirely reject it. But at the same time, it is a strange and important fact that the doctrine is accepted with avidity by the majority of Spiritualists—or, as they call themselves, "Spiritists"—residing throughout the Continent of Europe, among whom there are many very enlightened men and women, and none more so than my accomplished friend, Miss Anna Blackwell, who has just translated and published the *Spirits' Book* into most excellent English. And, as many of you will be disposed to take part in the controversy which is likely to follow on the bold efforts Miss Blackwell is making to introduce the Kardeian theories (for so I may properly call them) in this country, you must prepare yourselves by reading the book already published, and the others which may follow.

Turning to the American continent, the newest and most striking feature to be observed there is the development of an idea started by Col. Olcott, the author of *People from Another World*, written to attest the Eddy manifestations. This idea—which I will not stop to lay before you, but which you will find propounded in the late numbers of the *Banner of Light* newspaper—has culminated in the formation of a so-called "Theosophical Society," whose object is to revive the study of the old art of magic as practised in the middle ages, in the hope that the knowledge of the occultists of what are called "Elementary Spirits," may throw light on the manner in which some of the present spiritual manifestations are produced. On the subject of American Spiritualism, however, we shall presently have more detailed and authentic information from one who has just visited the country.

WORDS OF WELCOME TO MR. MORSE.

This evening, as you are aware, we have also assembled to give a welcome to our friend Mr. Morse on his return home after a lengthened absence in America, where he has doubtless met with more than one rival possessed of similar inspirational powers to himself, but where we are told he at once secured the confidence of his audiences, and where he has made many warm friends, who are anxious to have him again amongst them.

I can well imagine what a source of happiness it must be to himself, as it is to his numerous English friends, to find that he has taken a foremost place in the feelings and affections of our Transatlantic brethren. I can imagine, too, the natural pride he must feel when he contemplates the great mental change which has been accomplished in his own person within a very few years, by the aid of his spirit guides and trusted counsellors.

If Mr. Morse can say with truth—and I have no doubt he can—that he is a changed man both morally and mentally, great must be his satisfaction to find that he is gifted with unusual eloquence, and that it is his privilege to exercise his powers in the education of the people, by promulgating and expounding the great truths embraced in the Spiritual philosophy.

SPIRITUALISM FINDS ITS OWN WORKERS.

It is more than thirty years since I became a convert to a belief in mesmerism, and to the reality of the phenomena which accompany clairvoyance; this naturally led me to receive Spiritualism on its first introduction to this country more than twenty years ago, since which time I have, without regard to consequences, conscientiously

fulfilled a duty I owed to my honest convictions by spreading the truth on all suitable occasions; if I have not improved my worldly circumstances by my open advocacy of Spiritualism, I have at least the satisfaction of knowing that I have made many converts in all grades of society, and that I have been one among a few—so small in number that they may almost be counted on my fingers—who were the early pioneers in this country, who have been the means of breaking down, to a certain extent, the prejudices which naturally surround a subject not accepted, but opposed, by the leaders of public opinion—and thus we have been the means of smoothing the way for the introduction of such specially gifted women as Mrs. Emma Hardinge Britten and Mrs. Tappan, and such men as Mr. Morse—all inspirational speakers of great power whose utterances would not have been understood, and would probably have fallen dead on the ear of the multitude, without that preparation which preceded them, and no such audience as this could have been assembled to listen to an address upon an unpopular subject delivered by any one who claimed to be inspired by the denizens of the spirit world.

And what else can it be, I ask, but inspiration, when you hear men and women, who have never had any educational advantages, speak without a moment's preparation, learnedly and eloquently, upon almost every subject which may be proposed to them by a promiscuous audience? I have often asked myself how it is that a man of comparatively untutored mind, as mine is, with no more than a commercial education to boast of, with no scientific acquirements whatever, not a deep reader upon philosophical subjects, with no especial ability to command an audience,—how is it, I ask, that men like Mr. Morse (who, I believe, has never had any training nor book learning) and myself have become in our respective spheres prominent in promulgating the great truth of Spiritualism, which we know is now spreading throughout the world with marvellous rapidity, and this, too, despite the opposition of the press and the learned bodies of every country?

It is true that there are a few honourable exceptions belonging to those bodies—men eminent in learning and science, who have shaken off the blunders of their early education, who have had the courage to investigate and have proved for themselves the existence of various phenomena which have an objective reality, and which are accompanied by strong intelligence, yet they pause before committing themselves to pronounce upon the cause or origin of them; but they do not hesitate at the same time to condemn the foolish theories by which men of science attempt to account for them.

There are still a few other eminent men whose minds, I am happy to say, are made up, and who are not afraid to confess that they can find no rational explanation of the facts, and without reservation they feel obliged to proclaim themselves Spiritualists.

Is there nothing, think you, which is designed by a higher power to bring about the relative positions which Mr. Morse, and I, and many others occupy in this spiritual movement?

On reflection, you will no doubt see that there must be a reason why the most unlikely instruments are used to bring about and to push on a revelation which I believe will ultimately draw into its ranks all serious thinkers.

It will give more light to the materialistic philosopher. It will soften off and liberalise all theological dogmas; and thus it will tend to unite science and theology, by a rational adjustment of those differences which have hitherto kept them asunder.

You will see, therefore, that Spiritualism, like all great truths which have gone before, is guided and directed as if by Divine order.

You will see it does not necessarily need recognition by men of advanced learning, who, in their several departments, have been educated to travel on in a fixed groove, from which few will venture to step out, even for a moment, to look at a new fact, lest it should overturn and set at naught the labours of their lives. We, the humble workers, on the other hand, whose minds are happily not burdened with the accumulations of false philosophies, are not so hampered.

We have our common intelligence to guide our judgments, and when we are brought face to face with an objective reality—"a ghost" so called, or any other strange phenomenon, if we are honest, having no scientific reputations to protect, we at once proclaim the fact and take the earliest opportunity of learning more about it.

THE ANTAGONISM OF EXCEPTIONAL SCIENTIFIC MEN.

Let Dr. Carpenter insult us by asserting that we are simpletons, victims of a mental delusion.

Let Professor Huxley sneer at the proof we have obtained of immortality, which he is bold enough to say does not interest him. Let Professor Tyndall trifle with the subject, as he did at the only *seance*, I believe, he ever attended, and avoid a serious inquiry, lest his well-known honesty of character should, after a candid examination, compel him to surrender. Let all this happen, and much more which comes from various quarters to divert our attention from the great facts which our senses have verified—it will not avail. We know enough to make us desire to know more, and here again Providence steps in and places in our ranks humble men and women gifted with the power to teach us what we most desire to know, and one of these inspired persons is he whom you have come this night to welcome. (Applause.)

I ask you then, ladies and gentlemen, to pay him a special mark of honour by rising from your seats to bid him a hearty welcome back to his home and family.

MR. J. J. MORSE ON SPIRITUALISM IN AMERICA.

Mr. J. J. Morse then rose amid loud and continued applause, and said:—

Mr. President, Ladies and Gentlemen,—While far away from home, the announcement that the British National Association of Spiritualists had determined to give me a public reception upon my return, was read by me with pleasure upon its first appearance in *The Spiritualist*, and its connection with the opening of our annual conference was a happily conceived idea, while the placing of the pecuniary proceeds at my disposal was another evidence of the thoughtful consideration of the promoters of this meeting. Let me here state, for the curious in this matter, that personally I had no knowledge of what would be the character of this handsome reception, until I, in common with the public, saw the announcements in print; and I am proud to say the entire matter is a spontaneous expression upon the part of this Association, and my many friends in London and elsewhere. I am most grateful to all concerned, and trust my friends will ever judge me by my deeds; and, on my part, I will endeavour to so order my acts that they may ever be my vindicators. Time heals all wounds, and rights all wrongs.

To convey an adequate idea of the progress and status of Spiritualism in the United States is simply impossible upon my part, for the bare reason that having only come into contact with it in the Eastern States, along the Atlantic seaboard, it would be presumption for me to attempt to give an authoritative opinion of the movement through the entire country; but such little as I have seen, and the conclusions drawn therefrom, and such experiences as I have encountered, I cheerfully submit for your consideration this evening, in answer to what I feel is but a natural expectation on the present occasion. Whatever may have been the past condition of American Spiritualism, its present one, so far as the world is concerned, can scarcely be considered satisfactory; but in my opinion its position is not due to any radical defect in the movement, but is rather traceable to the fact that it is passing through a transitional stage, which must of necessity be a period of discord and confusion.

SPIRITUALISM IN BALTIMORE.

I only had the privilege of observing its workings in one southern State—Maryland—in the city of Baltimore, where I filled my first engagement, in November, 1874. I found the Spiritualists of that city to be hearty, genial, and intelligent. The meetings were fairly attended, increasing in numbers and interest upon every occasion. In all respects the month's labours were a success. In the city itself, among the outside public, there was upon the surface a deal of opposition, but privately the facts of Spiritualism were readily admitted and earnestly discussed. The press either preserved a severe silence, or indulged in sarcasm. Baltimore was at one time a living centre, its Spiritualist Society a capital one, and the meetings well attended. The workers in the cause are as zealous as ever, and in one department their labours are certainly being crowned with success; I refer to the Children's Progressive Lyceum, which in this city is a flourishing institution. The Lyceum has a large library, which is liberally patronised by its members. On Convention Sundays—once a month—papers are read, and questions discussed, recitations given, and vocal and instrumental music rendered. The display of talent on such occasions reflects the greatest credit alike upon the institution and its officers.

SPIRITUALISM IN PHILADELPHIA.

On reaching Philadelphia, in December last, I found a very much improved condition of affairs, an old-established society, an excellent roll of membership, capital audiences at the Sunday lectures, and an exceedingly efficient Lyceum, with that indispensable adjunct, a good library, and a magnificent hall, capable of seating nearly a thousand people, these constituting the external machinery of the movement. Any number of public media, for every variety of phenomenal manifestation, were scattered throughout the city. Public sentiment was more tolerant, and the number of private families accepting the Spiritual philosophy exceedingly great. Dr. H. T. Child was the president of the society, and his self-sacrificing labours in furthering the work are worthy of all praise; he is simply indefatigable. At the time of my visit Mr. and Mrs. Holmes were in the city, and just immediately prior to my arrival the imbroglio they became involved in burst forth. Charges and counter-charges were freely bandied about. The low-class journals of the city made as much capital as they could out of the matter; and within our own ranks the party feeling, *pro* and *con*, ran high and strong, the consequence being my position was rendered anything but enviable. Without offering any opinion as to the merits of that celebrated affair, there seems to have been sufficient evidence to create a belief that a power, inimical to Spiritualism, was seeking to work harm to our cause through these persons. Here I met those veteran workers, Mr. and Mrs. J. Murray Spear, who inquired very warmly after their many friends in England, and entrusted me with the transmission of their fraternal wishes, of which duty I now discharge myself. The consequence of the Holmes's matter has been a decided weakening of public credence with regard to Spiritualism in Philadelphia, and it will be some time, in my judgment, ere the movement recovers its former tone.

Personally, though I entertain very warm reminiscences of my visit to that city, as also do I of a second visit in the month of June, in the present year, being a return engagement, in consideration of the satisfaction previously afforded. Taking the matter altogether, I cannot but feel that Spiritualism in Philadelphia occupies a very favourable position, and as soon as it regains its equilibrium, will go forward more successfully than ever. Dr. Child has resigned his presidency, which office is now filled by Mr. W. H. Jones, one of the city merchants, who occupies a good position commercially and socially.

SPIRITUALISM IN BOSTON.

Leaving the State of Pennsylvania, passing across the State of New York, I finally arrived in the State of Massachusetts, finding myself at last in New England, and ultimately coming to rest in Boston, the "Hub of the Universe" as it is designated by its inhabitants. This is the centre of American Spiritualism. In this city is located the publishing office of the *Banner of Light*, from which house is also issued all the leading Spiritualistic literature published in America. The business department is presided over by Mr. J. B. Rich, who, to use a Yankee phrase, is a thorough "smart man," and the department that he is connected with fully evidences the business proclivities of its director. The editorial department is under the superintendence of Mr. Luther Colby whose smiling face, gray hairs, and genial manner, inspire confidence, command respect, and denote the accomplished gentleman. Mr. Colby has held the position of editor of the *Banner of Light* for many years, and his labours on behalf of that journal will never be fully appreciated until he ceases to wield the pen in the mortal form. The *Banner of Light* has passed through many vicissitudes, and encountered much opposition, but it has survived all, and maintains its place and position as the best American Spiritual paper to-day. I found in Mr. Colby a warm personal friend, to whose kindly assistance and advice I am deeply indebted, and whose deep interest in the progress and welfare of mediums recommend him to the respect and esteem of every Spiritualist throughout the world.

At the time of my visit the "Music Hall Society of Spiritualists" were holding their meetings. It was in their course that I was engaged. The Music Hall Society numbers among its supporters and adherents the wealth and position of Boston Spiritualism. The financial burden has been mainly borne by a few, and Mr. Lewis B. Wilson, chairman of the Association, and also sub-editor of the *Banner of Light*, has been indefatigable in his exertions to further the interests of the said society. The meetings held in Beethoven Hall, Washington-street, were well attended, fully reported in the *Banner of Light*, commented upon by the secular press, and afforded general satisfaction to the audiences assembled. At that time there was another society in existence under the title of the "Boston Spiritualist Union," meeting in Rochester Hall, Washington-street, holding its sessions in the evening. In the morning, at the same hall, the Boston Children's Progressive Lyceum assembled. I had the pleasure of attending the session during my stay in the city, and found a very completely appointed Lyceum in operation. The scholars exhibited a degree of intelligence and ability far in excess of what might be expected from their years. The general public was admitted, and quite a large number availed themselves of the opportunity presented. Spiritualism is decidedly a recognised fact in Boston. The press give it respectful notice while the pulpit contents itself with an occasional grumble. On the houses in many of the streets, notably the most prominent ones, Washington-street, Tremont-street, and Shawmut-avenue, the signs of test mediums, clairvoyants, and magnetic healers are quite numerous; while their advertisements are to be found in several daily papers. There are several other societies in Boston—one meeting at John A. Andrew's hall, where Mrs. Floyd is the speaker in the trance. Another society, calling itself the Free Platform Spiritualists meets in the Lurline Hall; whilst still another, calling itself the People's Spiritual Meetings Association, holds its sessions in the Paine Memorial Hall. An attempt was made during the last spring to create an association under the title of the Boston Spiritual Temple. It was a signal failure, and, considering the elements the attempt involved, such an end was but to be expected. To build a 30,000 dollar temple upon dollar subscriptions is rather a hazardous experiment.

A SEANCE WITH MRS. LORD.

While in Boston I was the recipient of some pleasant spiritual experiences through the mediumship of Mrs. Mary B. Thayer, and Mrs. Maud E. Lord. Mr. Robert Cooper, of Eastbourne, I must here state, was my travelling companion, having arrived in the States about five weeks after myself, and I have much reason to be grateful for his company, as I was a stranger amongst strangers. He was also present at the seances. We accepted an invitation to Mrs. Lord's seance, forming one of a party of some sixteen or seventeen. It was a dark circle. Mrs. Lord is seated in the centre, with a guitar and tambourine. She is a clairvoyant as well as a physical medium, sees and describes spirits, often giving names and in nearly all cases affording tests. We all held hands, Mrs. Lord striking the palms of hers together at regular intervals. Ingress to, or egress from the room, had been previously prevented. The light was extinguished, and almost directly, the instruments were floated above our heads round the circle, laid on the lap of each person and there played. Hands would grasp us, and play very curious freaks. Mr. Cooper's spectacles were removed from his

face and very gently and deftly placed properly upon my own. A gentleman present whose nose itched, and who had not expressed the fact, was suddenly told by the spirit voice to "Sit still and I will wipe it for you," which was accordingly done, with another person's handkerchief. A fan was taken from one of the visitors, and carried round the circle, finally coming to rest on the top of my head; I said nothing but quietly disengaged my hand from my neighbour's, removed the fan from my head, and after asking the spirits to take it from me placed it between my teeth and joined my neighbour's hand, and ere I had hardly done so the fan was taken away from my mouth, without any fumbling or bother, and I was fanned therewith. Like experiments demonstrating the ability of the operating agent to see objects, and intelligently obey requests, either mentally or audibly expressed, were continually transpiring during the entire evening. Frank and open, affording every facility for investigation, thereby disarming the most sceptical, Mrs. Lord is a medium that it is a pleasure to sit with, and her manifestations are such as to carry the conviction of their genuineness upon their faces.

A SEANCE WITH MRS. THAYER.

Mr. Cooper and myself were favoured with a seance with Mrs. Mary B. Thayer, who is what is styled a flower medium. Upon that occasion, after adopting precautions to prevent trickery, and on extinguishing the light, the table was very soon covered with a variety of rare flowers and ferns, seventeen different sorts being brought. A peculiar incident appertaining to the seance was the presentation to myself, by the spirits, of a beautiful live white pigeon, which was the admiration of the circle upon being viewed in the light. A second seance was afforded us for the purpose of placing these extraordinary phenomena upon a still more satisfactory basis. Mrs. B. Thayer, upon her arrival, was searched by two ladies, who mounted guard over her until the commencement of the seance. The people present were all personally acquainted with each other, and no inducement was presented for playing tricks. Quite a quantity of flowers and ferns, with some fruit, was brought, and Mr. Cooper, this time, also received a white pigeon. I regret to say that a gentleman of the cautious persuasion subsequently made a breakfast of them both.

A TEST SEANCE.

The editor of the *Banner of Light* deeming the phenomena very extraordinary, and thinking it wise to subject the matter to a thorough scrutiny before submitting it to the public, thought it best to have the matter carefully tested, in furtherance of which object Mrs. Thayer gave a seance in the *Banner of Light* building, in the room of Dr. H. B. Storer, to nine persons, none of whom were invited by herself, or whom she knew would be present. On her arrival she was handed over to three ladies of the party, who took her into an anteroom, and completely stripped her, bringing her apparel into the circle room to be inspected by the members; this can scarcely be considered to be one of the pleasures of physical mediumship. After having inspected and duly certified that they had nothing concealed about them, Mrs. Thayer was re-dressed, brought into the seance room, and introduced into a muslin sack, which was brought up round her neck, tightly tied, and securely sealed. I here quote from the report in the *Banner of Light* of May 1st, of the present year. "She was wholly in the bag, except her head; she was then seated with the rest around the table. The light was turned off, and we were in darkness. In about a minute a noise was heard, and one of the party, Mr. Cooper, said: 'Here's something!' I guess it's a pigeon." The gas was lighted, and a white fantail was found added to our party, flapping around, dazed with the light, and frightened. In addition to the foregoing a canary was brought in answer to the mental request of one of the party, and the table was covered with flowers and plants. The light was finally turned up, the medium found in exactly the same condition as at the commencement of the seance, and the test conditions intact. Besides the pigeon and the canary there was a fresh branch of an orange tree, with a large ripe orange adhering. Another branch of orange tree, a foot in length, with fragrant blossoms; a white lily with four buds; two tea-rose buds; three varieties of ferns; a sprig of cassia; a blossom of bourgainville; a leaf of calla lily; a cactus leaf; two or three varieties of green ferns; and a handful of moss." The pigeon mentioned is the bird that is in the cage here this evening, and which Mr. Cooper gave into my charge, to be exhibited to the British National Association of Spiritualists. (Applause.)

SPIRITUALISM IN MAINE, CONNECTICUT, AND MASSACHUSETTS.

From Boston I went to Greenfield, in the western part of Massachusetts, from thence to Bangor, in the State of Maine, returning to Lynn, in the preceding State, thence on into New Haven, in the State of Connecticut, in each of which places I found Spiritualism in various degrees of prosperity, but in all cases the zeal and activity of the workers was highly commendable. The position of the public towards the movement was seemingly apathetic, but privately I found it had a deep hold on the interest and thought of the liberal and cultivated portions of the community. My experiences at the two camp meetings, which it was my good fortune to attend, were in one respect most satisfactory. They reveal the fact that American Spiritualists are alive to the important issues underlying the religious, political, and social constitutions of society, and however wild many of the schemes

broached may be, and to which I am not prepared to assent, they are certainly indications of a keen appreciation of the necessity of reform, and indicate an earnest desire to arrive at such measures as may bring the required results.

So far as coherency is concerned, that is organic coherency, very little can be said. The best examples in that direction have yet to be made. In New York, where I spoke during July, I met quite a flourishing society, one that also has its Lyceum. It engages the most popular speakers, pays them well, and secures a good attendance; but the existence of a federal union among the Spiritualists throughout the States is yet to be witnessed; and whether such a possibility is practicable, in the present phase of the movement in America, is a matter of great question.

PAINTING MEDIUMSHIP.

I must not omit mention of one incident that transpired during my stay in this city, and one peculiarly pleasant to myself. It arose out of an *impromptu* visit to Mr. Wella Anderson, the spirit artist, a name quite familiar to every American Spiritualist, and almost equally to European Spiritualists. My friend Mr. Cooper was with me, and we arrived at Mr. Anderson's rooms a few minutes past four p.m. Mr. Anderson remarked, "I wish you had called a few minutes earlier as the 'band' leave at four o'clock, and do not return until ten a.m. next day; I am afraid I cannot show you anything." Wo, however, went into his studio, and inspected many of his wonderful drawings. Presently Mr. Anderson took up a drawing board and a piece of cartridge paper, drew his handkerchief from his pocket and desired us to tightly bandage his eyes. We did so. He then commenced drawing a little circle about the size of a cent, then next a zigzag line, which proved to be a nose outline, and finally an entire head was drawn, the whole being done upside down. A rough portrait of a Chinaman was thus produced. Another portrait was drawn on the reverse of the same sheet under exactly similar circumstances. Ere we left Mr. Anderson, he inquired if I could give him half an hour's quiet on the 26th of that month—it was July. I replied, "I should be at the Silver Lake Camp Meeting, 270 miles distant." Mr. Anderson's controls wrote that did not matter, all required was my passivity. I assented, and on the morning in question brother Cooper and I were quietly enjoying ourselves in a yacht upon the bright bosom of Silver Lake, quiet and passive enough in all conscience, for it was too hot even to think. With regard to the picture produced through Mr. Anderson, the following correspondence transpired, and the picture, pronounced by competent judges as a splendid specimen of pencil drawing, is the one on exhibition here this evening.

303, West 11th Street, New York City,
July 31st, 1875.

DEAR BROTHER MORSE,—The last touches are on the picture of the bright and beautiful "Chinese." Completed this p.m. The picture awaits your order. Please accept it with the kindest regards and best wishes of most truly and fraternally thine,

WELLA ANDERSON.

P.S.—Please remember me kindly to Mr. Cooper.—W.A.

303, West 11th Street, New York,
September 4th, 1875.

DEAR BROTHER MORSE,—Your kind and welcome letter is before me—came while I was ill in the country. I feel very much gratified to learn the picture of your bright and noble guide was admired by your many friends. In regard to the time occupied in its execution, it was 8½ days, of one sitting per day of 12 to 13 minutes each—148 minutes—taken by Raphael Sanzio, through the fingers of your humble servant with a No. 2 Faber's pencil, except the hair, which was of No. 1 Faber, done while I was lost to this cold discordant world, which I hope soon to leave. Please allow me to tender my most heartfelt thanks for the picture I found enclosed in your last of my much esteemed friend and genial brother J. J. Morse. My love to Mr. Cooper and yourself, hoping you are both well and prospering.—I am most truly and fraternally thine,

WELLA ANDERSON.

To attempt to give a detailed description relating solely to Spiritualism, after my twelve months' experiences, would be absolutely impossible, in the scope of this address. What I have stated is the faintest outline of what could be said; while to speak of the country itself, its people, and its customs, would require an address specially devoted to that purpose. And even after so brief an acquaintance as I have had, I am not sure whether it would not be presumption to attempt it. Still, I am preparing a lecture upon that subject, the manuscript of which I hope shortly to have completed, and when finished shall hope for an opportunity to present it for the consideration of our people. It is necessary now for me to make a statement, which I do with mingled pain and pleasure; it is to this effect—that in consequence of my success, which has caused me to receive numerous re-engagements, and in obedience to the monition of my spirit-guides, I return to the United States, with my family, in the May of next year, probably remaining some eighteen months or two years, gaining fresh experiences, gathering deeper knowledge, benefiting myself thereby, and I trust fitting myself to be more useful as a worker at home, when I am permitted to return. I speak in Bangor, Maine, during June and July, New York City in September, Philadelphia in October, Washington in November, next year, and expect to winter in New Orleans—way down south. I intend going west to California, and shall

make an attempt, all being well, to reach our Australian colonies. I have formed a sincere respect for the American Spiritualists and people, for on all hands I met with the greatest kindness; on every side I met brothers and sisters, and my earnest hope is that American and English Spiritualists may be united in the bonds of fraternal affection, and that the Stars and Stripes and the Union Jack, Cousin Jonathan and John Bull, may stand united for ever in peace and goodwill, as two great and grand nations should, and while I heartily endorse the sentiment of Rule Britannia, at the same time I am not oblivious of the music of Hail Columbia. (Loud applause.)

Mr. Morse sat down amid loud applause, after which there was an interval of ten minutes. The Misses Claxton then favoured the company with a duet.

Mr. Morse next passed into the trance state, and an address was given through his lips by the spirit who calls himself the "Strolling Player."

Miss Sexton next favoured the company with a song.

Mr. Martin R. Smith rose and said that it was his pleasing duty to propose a vote of thanks to their worthy chairman. He added that the profession of a belief in Spiritualism at the present time was a comparatively easy matter, but that when Mr. Coleman first expressed his belief, in days when the movement was so intensely unpopular, it was a very different thing. Twenty-three years ago Mr. Coleman became convinced that Spiritualism was a fact, and from that time to this he had unflinchingly borne testimony to that which he believed to be true. The spiritual movement owed him thanks which no words of his (Mr. Smith's) could express. Indeed, he was unable to give utterance to all that he felt that Spiritualism owed to the gentleman who had presided that evening. (Applause.) He looked upon him with respect and reverence as one of the fathers of this great movement. It was a great pleasure to see him assume again that night the position he had so often filled in public meetings in connection with Spiritualism. Of late Mr. Coleman had been severely afflicted in health, yet he had been able that evening to give them an instructive, exhaustive, and interesting *résumé* of the progress of Spiritualism during the past year. He hoped that now Mr. Coleman's health was restored they would often see him assume the position he had taken that evening; he therefore moved that the meeting tender its cordial thanks to him for taking the chair. (Applause.)

Mr. Coleman: Ladies and gentlemen, Mr. Martin Smith has done me the honour of proposing a vote of thanks. That a man of his position should do so, and that a response should be given by an audience like this, is one proof that I have not been unsuccessful in inspiring men of position and great reputation to take an interest in our movement. The proceedings of this evening are now at an end.

The company then slowly separated.

Among the numerous friends present were Mr. Martin R. Smith; Mr. and Mrs. Keningale Cook; Mr. J. N. T. Martheze, and Mr. Martheze, jun.; Miss Deekens; Mrs. Makdongall Gregory; Mr. A. Calder; Captain James; Messrs. John and Archibald Lamont and James Coates, of Liverpool; Mr. E. T. Bennett; Mrs. Tebb; Mr. R. Pomeroy Tredwon; Mr. Morell Theobald; Mr. and the Misses Withall; Mr. Alexander Tod; Mr. Crisp; Mr. and Mrs. Wood; Mr. Harper, of Birmingham; Mr. and Miss Shorter; Mr. Thomas Blyton; the Rev. Mr. Colley, Curate of Portsmouth; Mr. and Mrs. Everitt; Mr. F. Everitt; Mr. and Mrs. Malby; Mr. G. R. Tapp; Mr. and Mrs. Farmer; Mrs. Vesey; Mr. Stack; Dr. C. Blake; Mr. E. D. Rogers; Mr. and Mrs. Miss Fitz-Gerald; Mr. and Mrs. Edmonds; Miss Houghton; Mr. and Mrs. Earl Bird; the Misses Williamson; Mr. E. P. Ashton; Dr. and Miss Sexton; Mr. R. Pearce; Mr. and Mrs. Basset; Mr. and Mrs. Parkes; Mr. Barber; Mr. and Mrs. Rogan; Mr. Wallis, and many others.

If the little gnomes seen by Mrs. Hardinge were anything more than subjective impressions taking objective form in the brain of a clairvoyant, the said gnomes seem to us so far to lead an irrational mode of existence—all purposeless dance and "shimmering arms." Black beetles lead a more useful life.

MR. AND MRS. GUSTAVE DE VEH, who have been travelling in Switzerland, and visited Prince Wittgenstein at Vevey this week, are about to return to their home in Paris, and expect to spend a few weeks among London Spiritualists in January next.

MR. BRIGHT ON FUNERAL REFORM.—The following letter has been written by Mr. Bright, M.P., to a Birmingham gentleman:—"Rochdale, 26th October, 1875.—Dear Sir,—If your friends or any sensible people wish to reform the funeral exhibitions and funeral expenses, let them observe and copy the practice of the sect to which I belong, that of the Society of Friends. Nothing can be more simple, and nothing can be better. They would be wise, also, to follow them in rejecting the fashion of wearing mourning, which is always costly, and, as worn by many women, hideous. I am sorry to say, however, that the wearing of mourning has of late been rather increasing with 'Friends,' amongst whom are many who apparently cannot comprehend and do not value the principles on which the practices of their forefathers were based.—I am very respectfully yours, JOHN BRIGHT.—Mr. Geo. H. Phillips."

PARDON OF MR. FIRMAN.

By Electric Telegraph.

FROM OUR OWN CORRESPONDENT.

Paris, Wednesday night.

I HAVE much satisfaction in announcing to you that the remainder of Mr. Firman's imprisonment has been remitted this day by the President of the French Republic.

A SEANCE AT DALSTON.

AN interesting seance was held on Monday evening, the 25th ult., at the residence of Mr. Thos. Wilks, in Dalston-lane, Dalston, with Mr. William Eglington, physical medium. There were twelve persons present in addition to the medium, namely, Miss Phillips, Mr. J. Tozeland, a lady and gentleman (strangers), Mrs. Wilks, Mr. Phillips, Mrs. Bradley, Mr. Large, Mr. Winn, Mrs. Samnell, Mr. Harris, and Mr. Thomas Wilks. The light was put out, and after sitting a few minutes, a slight movement of the articles upon the table was observed. By not very loud raps, but which were heard by all present, questions were answered, and the circle directed to join in singing; after which the influence became much stronger, and the manifestations more marked. Several members of the circle stated that they were touched by hands, while Mr. Wilks was particularly favoured by a roll of paper beating time to the singing upon his head. A pear was taken from Mr. Harris, and placed first in the medium's mouth, and afterwards in those of Mr. Wilks and Mr. Harris. At this juncture the medium was controlled by a spirit known by the name of Daisy, who suggested that Mr. Eglington should change his seat, on account of the influence of Miss Phillips, stating correctly that she was a powerful medium. After the change had been made, and some more singing given by the circle, the loud voice of another spirit, named John King, was heard addressing Mr. Wilks and other members of the circle in the usual familiar manner, but no communication of any particular importance was made. The chief controlling spirit of the medium, known as Joey, also spoke, but did not have sufficient power to make himself heard above a whisper. The medium was again directed to change his seat, this time being placed nearly opposite to his first position, and Mrs. Samnell grasping his hand on one side, while Mr. Winn did the same on the other side. In the course of some singing Mr. Wilks had his waistcoat unbuttoned. Mrs. Wilks was then instructed to change her seat, so that in doing so she sat opposite to the medium; and taking an apple out of her pocket, it was taken from her hand, and thrust into the mouth of Mr. Winn. The medium here remarked that his chair was being withdrawn from under him, and in a short time the gas was ordered to be lit, when the chair was discovered threaded upon the arm of the medium. The matter was not, however, considered sufficiently tested, inasmuch as, unfortunately, Mrs. Samnell had released her grasp of the medium's hand. The spirit, however, agreed to try again; Mrs. Samnell this time taking care to keep her hold of the hand of the medium as firmly as possible, when the result was successful. The spirit Daisy explained that they had done their best, and, as she was speaking, the pencil was heard writing. At the close of the seance it was found that Joey had signed his name with Fanny Davis, the name of a spirit unknown to the medium, but who is well known at Mr. Wilks' seances; both names were written "direct," as no one was near the table at the time. After bidding all "Good night and God's blessing," Daisy shook hands with each member of the circle, and so terminated a very satisfactory and interesting seance.

(Signed on behalf of the circle), THOMAS WILKS.

MR. GEORGE FARMER will leave England in a few weeks' time for the West Indies.

A HINDOO SOMNAMBULIST.—A curious case of somnambulism is reported by a correspondent at Calcutta, of which a *klidmatgar* in the employ of one of his friends is the subject. A little after midnight till nearly two o'clock in the morning this man, he says, begins chanting verse after verse of his Koran, and of sacred hymns, repeats the divine precepts, criticises the shortness of time in this world and the length of eternity in the next, and finally winds up with an unearthly howl or shriek. During all this time he is in the soundest of slumbers, and the only way to put a stop to this hullabaloo is to turn the man on his side; for should any one awake him, he will just open his eyes for a minute, and if allowed to remain on the flat of his back, he will recommence his howling hymns. This phenomenon suggests some interesting questions. May not a propensity for useless metaphysics be but the result of a similar species of somnambulism? And is it not but too probable that many an otherwise estimable person has ruined his political and social reputation by imprudent utterances, merely because his friends did not know they ought to turn him on his side? The experiment ought certainly to be tried in the case of the supporters of "causes," but for the unfortunate fact that they are already too exclusively attached to one side of a question.—*The Echo*.

Poetry.

M A D !

As in the holy garden of the Lord,
Guarded by cherubim with flaming sword,
Where I God's beauty ever have adored,
Dwell I within this lovely house alone.
They say that I am mad because I know
That all around the heavens ebb and flow,
That all about the angels come and go,
And tabernacle here 'neath flesh and bone.

* * * * *
Oh, lovely is this life—although alone
I dwell within this silent house, where they
Have prisoned me. But glorious is God's way,
And ever yet more glorious day by day;
And life divine I read in every stone.
Of this fair mansion, and they glow like gems.
Transfigured are all outer things—the hems
And fringes of heaven's glory through the stems
Of these old cedar-trees are broadly thrown.

I wander through the gardens, where I see
More than the marigolds and hollyhocks pied—
A thousand wonders spread on every side;
For in each blossom lay souls dance or hide,
Praise God in joy, or frisk with bird or bee.
I can of healing plants the virtues tell,
Of noxious weeds the evils can dispel;
Within each petal read of heaven or hell,
For nature mirroreth back man's destiny.

Though rarely now I see a human face;
When evening sunshine floods the galleries old,
The music-room, and cinnamon-room with gold,
Sweet converse with me throngs of spirits hold.
Odours celestial spread through every place;
Whilst pictured thought-clouds roll themselves around,
And trailing rainbow-raiment fans the ground.
Of new-born poets, bay and myrtle-crowned,
Then have I glimpses—the supernal race!

Alone! alone! yet am I not alone;
My thoughts are messengers to human kind;
Ambassadors of spirit from the mind
Sent forth to other minds to knit and bind;
Yet oft for others' sin must I atone.
The walls of flesh dissolve, and I can flow
Into the core of human hearts, and know
How loves and hatreds blossom, bud, and grow,
To them unknown, I with them make my moan.

* * * * *
From *Aurora*, by A.M.

Correspondence.

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

GOOD AND EVIL.

SIR,—A statement in *The Spiritualist* of Oct. 22nd has quite startled me, that the presence of a perfectly good man would be so unbearable that men would have no alternative but to crucify him; that he would have so little sympathy with human nature that we should have no kindred feeling towards him. Now, I have known men who seemed to be all goodness, and to have sympathy for imperfect men in proportion to their own goodness; nor can I conceive how it could be otherwise, since compassion seems to be the very essence of goodness. As for that deep and solemn question of good and evil—a question so considered in all ages and by all nations—in no religion or philosophy do we find evil denied except, perhaps, with the Stoics, who denied that pain was an evil. The Buddhist regards all life to be an evil, and his thought is to get rid of it in Nirvana; nor can we attribute evil to man and not to nature, since man is part of nature—human nature. The good man no more made his own goodness than the bad man made his own badness; and when men have personified goodness they have been forced to personify badness.

To say that "there is no place for absolute evil in a universe governed by a good and Almighty God" is a denial of a good and Almighty God. If a man tells me that my toothache is no evil, I can only reply that he does not know what he is talking about, and if there is no evil—and the term "absolute" does not alter the fact—what is the meaning of the terms charity, benevolence, mercy, and what is the meaning of an author of all evil, and what the meaning of eating of the fruit of the tree of knowledge of good and evil?

Can the writer really mean to say that want, and pain, and disease, and misery are not evils? and was Hamlet really mad to make that wonderful utterance of "To be, or not to be?" No doubt good and evil are for the most part but relative terms—that is, what is good for one may be bad for another, just as one field may want sunshine and another rain. That my loss may be another man's gain does not diminish the evil to me; but if I am struck blind by lightning it is no man's gain. As far as we can see or know, nature is neither goodness nor badness, humanly speaking, but simply indifference. Anyhow, God's ways are not our ways,

or God's disposition after the likeness of human nature. Mr. Herbert Spencer's religion of the Unconditioned Absolute is all nonsense, as every one sees—that is, that a religious sentiment can only bear relation to a personal being. We may not ignore facts to make things pleasant and sentimental, but take nature as we find it, for better or for worse, and hold to truth above all things. But that in a general sense "there is a soul of goodness in things evil," I admit. If there was no folly there would be no farce; if there was nothing terrible there would be no tragedy; and were there no badness we should miss a vast deal of what art has made so entertaining, and should not be looking to progress and the future. No doubt pain often draws our attention to an evil, but only by another evil; for instance, but for the pain of a burn we might be consumed without knowing what was going on. Thus pleasure and pain are, as it were, tests of goodness and badness; and hence the "object" in nature seems neither pleasure nor pain, but healthy development and continued production.

HENRY G. ATKINSON.

Boulogne-sur-Mer.

THE FUNERAL OF THE BODY.

SIR,—The model we have looked on and loved of the soul and spirit, claims our thoughts and affections before the atoms change to corruption. We Spiritualists are not atheists or mere deists. We know that there is a spiritual body, ethereal in its structure, and therefore unseen by our ordinary eye powers. Spiritualists know also that there is no death. We sorrow not for the annihilation of earthly life, but for the removal of the loved one from the ordinary social life duties. Let us, therefore, bury the model with respect, and in harmony with our convictions.

Shall I unveil my family sadness in July last, and narrate some of the incidents connected therewith? as suggestive of the plan to be adopted by us as a body of thinkers, to express through our families to the public, the need for a marked change in our funeral arrangements. Perhaps I had better do so.

After the last breath, the body of my eldest son, Arthur, lay on his bed, and before rigidity prevented I placed his body slightly on his side, placed his head on the pillow, as if in a natural sleep, the hands, resting on the chest, with a yellow rose. The bedding was arranged as usual; all was sleeplike, and so remained, till coffined. The coffin was plain elm wood, varnished, no black cloth; only the handles and name plate were black. The same position of sleep was retained in the coffin. The burial day came, the closed coffin and body were brought into the drawing-room—the room where so many miracles transpired in 1868, a wreath of Chinese roses was entwined on the lid round the name-plate; and a smaller one over the feet. The convolvulus flower and tendrils, with lilies, bordered the lid. No black pall. When the time of removal came, one of the family played on the harmonium "The Dead March" in *Saul*. The coffin deposited in the hearse, and the undertaker's men in coaches, the cemetery was reached, and the unpallied coffin, with flowers, was carried into the church and placed before the clergyman, while he read portions of those grand noble declarations, which include—"There is a natural body. There is a spiritual body. We are sown in corruption, we are raised in incorruption." In like manner, as at home, was the coffin, uncovered except by flowers, carried to and lowered into the family grave at Nunhead, and the fact of earth to earth was carried out by the family—father, son, and daughters—standing round till the grave was filled.

Deference to the national usage produced the clothing in black, but free of scarfs and weepers. I think all things were done decently, and so in order as to excite surprise and pleasure in the minds of the lookers on.

I prefer personally that the usual clergyman at the cemetery read the service, because, as a rule, no member of the family could muster courage to make a speech and read a service; and that plan avoids the chance of a zealous talker talking nonsense at the grave; better far conform to the form of a national burial service, which, though it has some drawbacks, is, on the whole, the best.

I have thus for practical purposes written, as funeral absurdities are forcing themselves before the nation so painfully, that Spiritualists would do well to lead in producing a change, and so give confidence to many who dread to carry out their desires for fear of singularity.

J. ENMORE JONES.

Enmore Park.

THE MEDIUMSHIP OF THE HAMFORD BROTHERS—DIRECT SPIRIT WRITING.

SIR,—On Sunday evening seven of our friends, together with my wife and two boys, sat for physical manifestations. We commenced about half-past eight in the evening, all joining hands, including the medium. The gas was put out, and immediately the phenomena commenced. Hats placed on the table were put on the heads of the mediums and some of the sitters; then taken off and replaced upon the table. At one time one hat was taken on the top of another on the head of the youngest boy, and on the top of that the stove top, the latter weighing about 4 lbs. I now give you the statement of one of the sitters:—

"A small hand bell was taken, and the handle was placed in my mouth, so with my teeth I tried to keep it, but preferred parting with it rather than lose a tooth or two. It was then carried over my head, and allowed to fall to the floor.

"Again, the spirits pushed the ball-handle into my mouth, then the end of a violin stick, which I held until the gas was lit, to the amusement of the company, and perhaps of the spirit friends also, for immediately the gas was put out again they presented to my lips the violin, which with great effort I managed to hold for a moment whilst I was again exhibited to the gaze of those present."

We spent a very agreeable evening in a similar manner. Bells were rung round the circle, sometimes close to our faces, at other times over our heads; we were touched all round with the violin stick; some of the sitters were tapped on the head, some on the face, with spirit hands; at one time one spirit carried the match-box to the middle of the table, took out some matches and rubbed the ends together, so that we could see from the light given off by the phosphorus the finger ends of the spirit manipulating them.

I must not forget to tell, perhaps, the best test of the evening, as it occurred in full light. A half sheet of note paper, inspected by the sitters, and pronounced free from marks of any kind, was placed in a book (Wallace's) and the page noted. The youngest boy with his right hand took the closed book with lead pencil and held it under the table, which had simply the ordinary covering on, and in a moment, underneath the table-top, raps were given with the pencil, which was taken out of the boy's hand; in another moment the book fell to the ground. When taken up and opened at page noted the blank paper was gone, but was found upon the floor. It was examined, but nothing written upon it. On further and close examination, however, of the book at the specified page, these words were found, "I shan't write." With the exception of the right hand of the medium, all the others were held in full view of the sitters.

During the dark *seance*, every two or three minutes light was struck, as signalled by the raps, to show us how busy the spirits had been meanwhile.

JOS. BAMFORD.

26, Pool-street, Macclesfield,
October 27th, 1875.

A NEW HYPOTHESIS.

BY COLONEL H. S. OLCOTT.

In *The Spiritualist* for October 8th I find the following editorial paragraph:—

A PROBLEM.—Colonel Olcott's book narrates how at one time the Eddy Brothers publicly exhibited genuine spiritual manifestations as conjurors' tricks, as has also been done by Melville Fay, Von Vleck, and some other physical mediums. What kind of spirits are they who aid mediums in such a career?

Rem acu tetigisti. You have hit the nail upon the head. What kind of spirits are these? Can any mere observer of modern Spiritualism answer? Can they explain the enormous disparity between the behaviour of many communicating spirits—their ignorance of natural law, their crude speculations as to spiritual life and laws, their multifarious mutual and self-contradictions, their frequent endorsement of absurd, not to say grossly immoral social schemes, their despotic control of their wretched victims the mediums, their approval of dogmatic superstition—with a theory that our "manifestations" are solely attributable to the intervention of disembodied human spirits?

Since my book appeared, I have diligently read the literature of oriental magic, and I am very much mistaken if I have not found therein the solution for this problem which has so vexed intelligent Spiritualists for a quarter of a century. To my mind, all that was previously dark has become light; and I think that all unprejudiced readers will agree in the opinion that the ancient Occultists and their successors possessed the secret of the relations between us and the departed. It is evident that, after making allowance for natural effects, produced by physical laws not familiar to the common people, they must be credited with many phenomena identical with those common in the experience of the frequenters of modern circles, which they could produce at will, and which prove the marvellous capabilities of the human will over certain denizens of the other world, and, indirectly, over the very elements.

Nay, I will go so far as to say—as I have said in sundry recent communications to the American journals—that I have personally witnessed the demonstration of such powers as the above by adepts of the Oriental school of theosophy: extending even to the production of "materialised" forms of human beings and animals, the disintegration and reintegration of flowers and metallic substances, the production of spectral lights, and the instantaneous production and obliteration of writing in books, sealed letters, and upon paper, held by myself, and other equally wonderful effects.*

I have recently called attention to the existence and approachability of elementary spirits—beings intermediate between man and matter, without immortal souls, but possessed of intelligence, and capable of being more subservient to our will-power for the accomplishment of so-called miracles. These beings I have seen evoked, and therefore I knew exactly what I was talking about when I raised the sound of alarm. But, with incredible indiscretion, a score of Spiritualist writers, of more or less prominence—among whom I regret to see Mr. J. J. Morse—have raised a hue and cry at my heels,

* We think that a great assertion like this should not be put forward without names and addresses of witnesses and full particulars being given. The absence of such details destroys much of the weight of Col. Olcott's title.—Ed.

and make the air resound with their clamour. The pity is, that not one of my critics evinces the slightest knowledge of his subject, and so the effect which otherwise might result from the occasional flashes of wit which have broken through this dense bank of wind-clouds is lost. I can afford to wait—my assailants cannot.

With a view of promoting the study of occultism, and of affording to science and religion a neutral ground upon which their "irrepressible conflict" may be terminated, a number of gentlemen and ladies of character and condition have just united to form a Theosophical Society in this city. Our list embraces Hebraists, geometers, Cabbalists, travellers, Orientalists, journalists, authors, mediums, and men of leisure. Among them is M. De Lara, a learned Jewish scholar; Mr. George Henry Felt, discoverer of the geometrical figures of the Egyptian Kabbalah, and the missing Greek Canon of Proportion; Madame H. P. Blavatsky, who is writing a work to be called *A Skeleton Key to Mysterious Gates* (which is destined to make as profound a sensation as anything that Spencer or Huxley ever wrote); Mrs. Hardinge Britten, who is editing a mysterious book called *Art Magic*; the editor of two or three literary magazines, one of them an LL.D. of an English university; some physicians, lawyers, and leader-writers of our New York dailies; the president of the New York Spiritualist Society, who also succeeded Professor John W. Draper in the presidency of the Photographic Section of the American Institute; sundry artists and others. Our preliminary meeting was held last Saturday evening at a private house, and, besides ordering to be printed a preamble and bye-laws, we listened to an extemporaneous address by Mr. Charles C. Massey, of London, upon his observations of the phenomena occurring in the presence of Mrs. Huntton, a sister of the Eddys. It is within the scope of the society to reprint and translate standard occultist works and papers read at its monthly meetings. I think you will not have to wait long before hearing its echoes across the water. My proposed "Miracle Club" will be merged into this broader and more important organisation, and the course of experiments I had laid out may be conducted under its auspices.

New York, October 21, 1875.

DALSTON ASSOCIATION OF SPIRITUALISTS.

THE ordinary weekly *seance* of the Dalston Association of Inquirers into Spiritualism was well attended. The circle consisted of Mr. William Eglington, physical medium, Mrs. J. R. Cope, Captain James, Mr. William Harris, Mr. J. R. Cope, Mrs. R. Coker, Mr. Thomas Wilks, Mrs. Amelia Corner, Mr. R. Pomeroy Tredwen, Mrs. M. Theresa Wood, Mr. R. Coker, Mr. G. R. Tapp, Mr. Thos. Blyton, Mr. Henry Cook, the Misses Nina and Caroline Corner.

The *seance* was opened by reading from the Bible, and by the singing of a hymn. Before extinguishing the light all hands were joined, a condition which the circle observed throughout the sitting. Evidence of the presence of spirits was given by various members of the circle stating that they felt the touching of hands. The bell and concertina, which were upon the table, were manipulated, and the pencil was heard as if some one were writing with it. A sheet of paper was handed to Captain James, and on a light being obtained the signature of Joey, one of the manifesting spirits, was found inscribed thereon, while the chair, upon which the medium had been sitting, was discovered upon the table. The sitters on each side of Mr. Eglington averred they had retained their hold of his hands, and, as the remainder of the circle had observed the same condition, the results obtained thus far were considered most satisfactory. The chief result of the second part of the *seance* was the raising of the medium and placing him upon the table, Mrs. Wood stating that she retained his hand while it was being done. A second spirit responded to the name of Daisy during the sitting, and spoke through the medium. The *seance* closed shortly after ten o'clock.

THE first meeting this session of the Psychological Society of London was held last night, under the presidency of Mr. Serjeant Cox.

DEATH IN THE PULPIT.—The Rev. Isaac Hanks, for many years minister of the Independent Chapel, Silver-street, Malmesbury, fell down dead in his pulpit on Sunday night, just as he had given out his text, which was, "But man dieth and wasteth away; yea, man giveth up the ghost, and where is he?"—*Daily Telegraph* 26th October.

NEXT Sunday evening, Dr. Sexton will give a discourse at the Cavendish Rooms, Mortimer-street, Regent-street, in reply to Professor Tyndall's article in the last number of the *Fortnightly Review*, upon Spiritualism.

THE DAVENPORT BROTHERS IN EUROPE.—The Davenport Brothers are still on the Continent, drawing large audiences. Last Friday night they gave a public *seance* at the Victor Emanuel Theatre in Turin. Mr. Charles Blackburn, of Manchester, and two English ladies, were present on the occasion, and Mr. Blackburn has sent us a copy of the Turin newspaper, *La Nuova Torino*, containing some particulars relating to the proceedings. Mr. Blackburn will remain in Italy during a considerable portion of the winter.

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 send in their names to Martin R. Smith, Esq., 38, Great Russell-street, London, W.C.

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