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The Spiritualist Newspaper.

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

VOLUME EIGHT. NUMBER TWENTY-SEVEN.

LONDON, FRIDAY, JULY 7th, 1876.

INTERNATIONAL SPIRITUALISM.

THE first article in the *Révue Spirite* for July, in treating of the desirability of union between Spiritualists in all countries, points out that among the best means of promoting it is that put forward in a late article in this journal, namely, that the offices of the British National Association of Spiritualists shall be made the bibliographical centre of Spiritualism for the whole world; in fact, that it shall become an international *bureau* for all countries. To this end correspondence must be opened with all the Spiritual societies and conductors of Spiritual periodicals; the chief works on Spiritualism in all languages must have a place in its library, and, above all, the central establishment must be a *dépôt* for all the periodical literature, of which complete files shall be always at hand for reference, no distinction being made on account of special views represented by particular journals. If this work were begun at once the National Association Library would in time become to Spiritualism what the British Museum Library is to the whole English reading public of the United Kingdom; indeed, in one small respect it would rival it, because a large number of Spiritual works being published only in America, and being quickly out of print, they would be found with more certainty on the shelves of the one than in the vaults of the other.

The *Révue* then quotes a list of Spiritual periodicals which appeared recently in the *Messenger de Liège*. A few of these, having to our knowledge ceased to exist, have been omitted from the following transcript, and we should be glad to receive information about several of the remainder:—Germany, *Psychie Studies*; Austria, *Reflexionen aus der Geisteswelt*; Belgium, *Le Messenger* and *De Rots*; France, *Révue Spirite* and *Fraternité Spirite et Littéraire*; Italy, *Annali dello Spiritismo* and *La Salute*; England, *The Spiritualist*, *Spiritual Magazine*, *Human Nature*, and *The Medium and Daybreak*; Spain, *El Criterio Espiritista*, *Revista Espiritista*, *El Espiritismo*, *La Revelacion*, *La Fraternidad*, and *El Buen Sentido*; Turkey, *l'Echo d'Orient*; Egypt, *La Vérité*; Australia, *The Harbinger of Light*; United States, *The Banner of Light*, *The Spiritual Scientist*; *The Spiritualist at Work*, *The Little Bouquet*, *American Spiritual Magazine*, *Religio-Philosophical Journal*, *The Philadelphia Sun* and *The Dagstytset*; Mexico, *La Ilustracion Espiritista*, *La Luz en Mexico*, *La Ley de Amor*; Cuba, *La Luz de Ultratumba*; Brazil, *Revista Espiritista* and *Echo de Alem Tumulo*; Uruguay, *Revista Espiritista*; Peru, *El Espiritismo*; Chili, *El Espiritista*; in all, thirty-eight journals and reviews.

A Library Committee will probably soon be formed in connection with the British National Association of Spiritualists, and it is to be hoped that somebody with the requisite faculty for the work will take the matter in hand, of keeping in stock all the current foreign literature of Spiritualism, including periodicals, books, and pamphlets. The collection of past foreign works on the subject would at present involve too much expense, so friends in distant countries cannot do better than to make a gift to the British National Library of all those books and pamphlets which they believe to deserve careful preservation. Facilities should be given to Spiritualists in foreign countries who desire to make *verbatim* extracts from any scarce books in the collection.

LAST Sunday afternoon Mr. J. J. Morse gave a trance address at Newcastle-on-Tyne. The subject was "What is Religion; and How are its Observances to be Understood?" Mr. Kersey presided. The evening meeting, which was a crowded one, was presided over by Mr. T. P. Barkas, F.G.S., and the subject of the trance address was "The Origin of the World."

SPIRIT PHOTOGRAPHS.

BY M. A. (OXON).

THE stride made of late in demonstrating by scientific experiment the objective phenomena of Spiritualism is very great. It seems as though a wave had come which had advanced the high-water mark, and, with its full flood of new and clearly-defined truth, had swept away much of the haziness and indefiniteness of the past. We are beginning to get phenomena under conditions which the most prejudiced sceptic cannot quarrel with. Late experiments recorded in these pages leave little to be desired on the score of completeness. It is to be hoped that they may be so followed up as to secure not only the production, but the repetition at will of phenomena—the simpler the better—under conditions where they can be scientifically observed.

The stride made in other ways has extended to the most hazy and uncertain of all branches of Spiritualism—Spirit Photography. It has been the misfortune of those who have paid attention to this subject that they have been hampered by (to put it mildly) *adverse circumstances*. It is uncertain in its operation, makes large demands on patience, time, and purse, and the best photographer who had the requisite power, the man who got the best results, developed with marvellous rapidity another power which multiplied the first. So skilfully did he counterfeit that the public declined (not unnaturally, but still quite wrongly, as I do not doubt) to believe in him at all. So it has come to pass that one of the most convincing and satisfactory pieces of evidence—for be it remembered that as a camera has no imagination, and records only what is placed before it; it should, therefore, be easy to guard against imposture—one of the best means of coming to terms with a sceptic has been left unproven.

Of late, however, an approach to satisfactory conditions has been secured by an American photographer—indeed by two—who have produced results of which the description given is almost too good to be true. The story, however, is circumstantially told by good witnesses, and is worth summarising.

First comes a photograph taken by Mr. B. P. Brown, of Boston, respecting which my friend Mr. Epes-Sargent, who was kind enough to send me the picture, testifies as follows: "Mr. Brown is a man, I should judge, between twenty-five and thirty, and his appearance is in his favour. My friend Allan Putnam, who has given much time to the subject, has no doubt of the genuineness of his pictures. Mr. Dudley, who vouches for this particular portrait—*got in the dark*, is a clerk in the *Banner of Light* office, and has been known to me some twelve years. He marked the glass on which the negative was taken, and superintended the whole process, as did Mr. Putnam also. Both are fully persuaded that there was no fraud."

The picture in question shows the head and bust of a female figure as unghost-like as can be conceived. The hair, fashionably dressed, falls in long curls on the shoulder; and the face is decidedly pretty. Were it not that the picture is a little hazy (not "sharp"), it might be the portrait of some Broadway belle. This is alleged to have been produced in total darkness on a marked plate, and lends considerable sanction to the idea that, in some cases at least, the *modus operandi* is directly with the plate, and is analogous to the production of writing or drawing by spirits without the use of writing or drawing materials. Mr. Coleman has in his possession drawings of this kind, and I have repeatedly known cases of direct writing so produced. I have one special piece in different colours where I know that no pencil was used.

But Mr. Epes Sargent mentions a still more remarkable case, in which a sceptical photographer of Boston, a well-

known artist, by name Black, obtained a most curious result at a sitting with this same B. P. Brown. Mr. Black sat for a photograph, and the resulting picture bears no trace of the sitter whatever, though he was properly focussed, but the chair is distinct in every detail, even to the part which must have been hidden by his body, and behind it stands "a remarkably well defined spirit form." Mr. Black is not a Spiritualist, and professes his entire inability to explain the result. He is to publish an account in the *American Journal of Photography*, which I shall hope to quote on its appearance.

Another successful photographer of spirit forms is Mr. Jay J. Hartman, of Cincinnati, Ohio. His results are chiefly remarkable for being obtained in the presence of a sceptical committee of expert photographers. The first case that reached England was recorded in the *Spiritual Scientist*, January 13th of this year. There were seven practical photographers on the committee, who certify unanimously that Mr. Hartman did not handle the plate or enter the dark room when the successful result was obtained. Moreover, the experiment was conducted in the room of a sceptical photographer, who was "an expert in detecting the spirit picture trickery," and Mr. Hartman had never entered the studio before the sitting in question. The picture, though perfectly clearly defined, was not recognised by any person present.

Encouraged by this success, Mr. Hartman again came forward with a challenge to the public to investigate his manipulation, and see his results at his own rooms, No. 100, West Fourth-street, Cincinnati, at ten o'clock of the morning of May 21st ult. He invited "men of character, decision, and acuteness, able and quick to detect fraud, and willing to admit a fact when proven; especially editors and photographers, also our city divines (!)" "Each person taking part in the investigation must provide himself with three plates, and be thoroughly searched as I will be. . . . Before the investigation the dark room, camera, and everything about the room shall be thoroughly searched by a committee appointed, until all are completely satisfied that everything is correct."

To this straightforward challenge Mr. H. Slatter, an expert photographer, replied, offering to give 100 dollars to a charitable object if Mr. Hartman would come and take "spirit pictures" in his (Mr. Slatter's) own room. It was finally arranged that Mr. Slatter should join the company at Mr. Hartman's, prepared with his own plates: and after vainly trying two other studios, the meeting adjourned to Mr. Slatter's, the plates, camera, and chemicals being those in regular use in his establishment. The first plate showed no result. The second, developed by another photographer in the presence of Mr. Slatter, showed "a faint yet definable image of a young child, seated in the lap of the sitter." The third showed "a faint image of a young man in the upper left corner of the plate," which was marked with a diamond. A fourth plate (all Mr. Slatter's own), marked and examined, and worked throughout by Messrs. Smith and Hopkins, Mr. Hartman simply standing and placing his hand on the camera, showed "a large oval shadow resting on the shoulder of the sitter, in the centre of which was a faint image of a middle-aged man."

At this point several of the valiant pilgrims, who had promised to sign a certificate provided a result was obtained, and who had declared that they were satisfied of Hartman's honesty and integrity, and with the results produced, quietly folded their mantles about them and glided away.

Determined to keep their promise made to Mr. Hartman, the gentlemen remaining signed the following certificate as fairly and honourably won by him, which we give *verbatim*:

"Mr. Jay J. Hartman, having gone to Mr. H. Slatter's photographic gallery, and accepted the use of his camera, chemicals, &c., we hereby certify that three indistinct forms made their appearance on the plate beside the sitter; and we are satisfied that they were produced by some means unknown to us—and without any fraud on his part, as he never entered the dark room or handled the plates.

"BENJ. F. HOPKINS. ROBERT LESLIE.
"EDWIN PINCHON, M.D. JOSEPH KINSEY.
"C. F. HESSER.

"In justice to myself before signing the above, I add, that although I, at the request of several present, prepared the above plates, I was not present at their development, although I was requested to do so; the above, however, were all my own plates. HENRY SLATTER."

It will be observed that Mr. Hartman's part consisted only in placing his hand on the camera. He was thoroughly searched, had no machinery for fraud at hand, and took no part in preparing and developing the plates. It would be difficult to imagine a more complete case of "killing a man with his own sword," or one in which the conditions of investigation were more satisfactory.

THE RECOVERY OF STOLEN PROPERTY BY OCCULT METHODS IN INDIA.

MR. BENJAMIN COLEMAN, of Upper Norwood, has favoured us with the following interesting communications for publication:—

Simla, India, June 3, 1876.

MY DEAR MR. COLEMAN,—When I saw you in 1871 just before my departure from England, you asked me to communicate with you if I should observe any Spiritualistic phenomena amongst the natives of India, but until lately I have heard of nothing that would interest you. A short time ago, however, a Major in the Royal Engineers described to me a curious scene that he had witnessed of the employment of a native who was celebrated for the discovery of stolen property by a species of divination, which bore so remarkable a similarity to the case of Jacques Ayman in France, as narrated in page 57 of *Wallace's Miracles and Modern Spiritualism*, that I was tempted to inquire further into it. I send you a copy of the statement made by Major B—— of the Royal Engineers, a gentleman in whose word I can place implicit confidence. All my inquiries resulted only in finding that this kind of divination was very common in India, but I failed to get a man to come to me to exhibit his powers. One of the Rajah's near here said that there were many men in the neighbourhood who pretended to powers of divination, but there were none reliable about this part of India, or at all events in the immediate neighbourhood.

I also send you the statement of a native servant of Colonel Marshall, who alleges that he saw money recovered in this manner.

Very similar proceedings are alluded to by Tyler in *Primitive Culture*, pages 142 and 143, vol. ii., as happening in central Africa and in Northern Asia.

My friend, Colonel Marshall, who has given to me the statement of his servant, is going to England before long, and he is desirous of inquiring into Spiritualism and seeing for himself. I have given him a letter of introduction to you in the hope that you kindly put him into the way of following out his intentions. Your little pamphlet on the *Rise and Progress of Spiritualism in England*, has interested me very much. I have lent it to many people in India who have cared to talk about such things.

G. L. M.

B. Coleman, Esq.

POT DIVINATION.

Statement of Karim Baksh, Kitmutgar in the service of Colonel W. E. Marshall, of the Bengal Staff Corps, Indian army.

In the year 1863, I was "table servant" of Major Shakespeare, Deputy Commissioner at Benares station, from whom five hundred rupees had been stolen. A man, a Hindoo, was brought to him, who was noted for his power of detecting thieves by the "siphale ilm" (or the "pot trick"). This man plastered a little plot of ground near Major Shakespeare's house; in this he sat with a brass pot, such as is ordinarily kept by natives for holding water. He purified the pot by passing it over a little fire which he made, and into which he threw incense. This done, he said a prayer or charm over the pot. He then set the pot down by him on the ground, on which it began to revolve. Ordering it to "go and find the thief," it moved off as he blew once on it, and spinning it went for about a mile entirely by itself, a crowd of sight-seers merely following. When it arrived at

a certain spot it halted, and went round and round in the space of a cart wheel, when the man told the people to dig at the spot, which they did, exhuming three hundred rupees. The man then took the pot, and, repeating the charm, blew on it, giving the order a second time to "*find the thief*." The pot moved to a field close by, where two hundred rupees more were found. Informant says he saw the whole process himself.—(Signed) W. E. Marshall, Colonel, Simla, May 30th, 1876.

A THIEF DETECTED BY OCCULT MEANS.

Major B., of the Royal Engineers, has given me the following account:—

In the year 1870, at Dalhousie, in the Himalayas, Lieutenant S., his assistant, was robbed of one hundred rupees, and sent for a "Chulah" (a man who professed to find out thieves by the "siphale ilm," or pot trick). This "Chulah" obtained a lotah (or brass pot similar to that described in the previous statement), and poured rice and salt over it. He then took it to the place where the money was supposed to have been before the robbery, and again pouring ghee, rice, and salt over it, repeated some kind of incantation over it, whispering into the lotah. He then asked Lieutenant S. to name one of his servants whom he wished to employ as the medium for moving the lotah.

He made the man thus named take hold of the lotah, and immediately afterwards the man appeared to be dragged off by the lotah, and rushed about, apparently following it unwillingly, and perspiring profusely. After about two hours passed in this way, it rolled over and over several times in succession, and at last over the sill of a door, which, being examined, the one hundred rupee note was found under it. The thief then confessed, and was sent to prison; but he said he had never held any communication with the chulah through whose instrumentality he had been convicted. In fact, the two men were of different castes, which could have no communication with each other.

Major B. afterwards having been robbed of a cash-box, sent for the same chulah, to see if he could recover it. He also witnessed the process as described above in all its particulars, naming one of his servants to take hold of the lotah. This man in the same way went for about two miles over a very rough country, apparently unwillingly, until he came to a place where the cash-box had evidently been buried, but again exhumed; the medium was, however, too much exhausted to proceed with the search that evening, and Major B. left the place the next day, so that he was unable to prosecute the search further. Major B. says that the native police have great faith in these chulahs for the detection of stolen property, and the chulahs decline to act unless police are present for their protection. G. L. M.

THE MORAL INFLUENCE OF SPIRITUALISM.

(Part of a public Trance Oration delivered through the Mediumship of Mrs. Cora L. V. Tappan at Chicago.)

SPIRITUALISM differs from other sciences in this: that it has no specialities, that there are no absolute authorities upon the subject; but it is a question that each may make himself an authority upon, and that so intimately concerns every individual mind, that if you care to question about it in any manner whatever, you may become yourselves the students of the system in various degrees. As a matter of fact you may investigate Spiritualism, believe there is something in it, but still it may not have the slightest effect upon your life or actions here in any manner whatever. Such are phenomenal Spiritualists, who accept the phenomena, consider them genuine, believe there is a future state, and go on their way, just as many Christians do, regardless of the world to come. There are those who believe in the philosophy of Spiritualism, who have made themselves profound students, who consider that it is a growth, and who accept what it gives concerning the law of change called death as a clear solution of the most profound mystery in existence. Indeed, to this class of minds it comes in the form of a revelation. It is the solving of that wonderful problem; it is the revealing of the keystone in the archway of existence whereby the one great mystery is unlocked, the one chasm bridged over, the one terror swept away. The moral effect of the abolition of fear in the world is in itself so great that

if it were possible now to wipe out from the human mind all fear of death by a philosophical knowledge of the change called death, it would have more effect upon human existence than all theoretical knowledge put together. The fact that science has approximately done so has elevated the moral standard of humanity without, perhaps, improving the religious or spiritual nature; but when behind the science there is a system of philosophy that supplants fear without taking devotion away, that adds rather to the spiritual appreciation by giving knowledge in place of belief, when there is a system that reaches so far into man's existence as to show him the problem of life by proving to him that it never perishes, then it becomes the solution of the mighty problem of the ages, and uplifts mankind from the paltriest passion that ever obscured the human reason, namely, fear. You know what men will do in blindness of terror—what madness they exhibit at the approach of death, what cowardice when taken unawares. You know what death has been in the world—the one skeleton by the fireside, the one dark closet in the corner of life, the one terror that seer, philosopher, and preacher have sought to overcome. You know how it abides in the thought of the young. You know how in maturer years the cheek blanches at the thought of death, unless accompanied by a loftier motive of love or patriotism. You know that martyrs and saints have triumphed over it because of the consciousness of spiritual life beyond, and because of the faith and fervour that has upheld and sustained them. Make death not a demon of darkness, not a fiend of terror, not a skeleton clothed in armour, that comes to attack the world, and slay humanity, but rather the fruition of life, the blossoming out of existence here, the continuation of the growth of the tree, the shedding abroad of the leaves and the branches that have been cultured here in obscurity and darkness, and you have a moral lever in the world that no religious zeal nor fire can exceed, that patriotism cannot, with its spasmodic expression, equal, and that only love divine and perfect can excel in any degree.

And this is the philosophy of Spiritualism. Wherever the fact has become apparent to the human mind, wherever the members of the household group have received evidence of the presence of departed friends, it is not like the ancient oracle, the Mithraic cave, in the superstitious ages of darkness, but it is the presence of loving friends, the consciousness of their power in the fireside and family circle, the recognition of ties, the blending of hearts and lives, the revelation of another existence. It is a sublime encompassing by the power of knowledge of that mystery which every heart yearns to solve, but which must remain unsolved unless it be revealed by this system of philosophy and science.

The moral effect of this must be adjudged by yourselves. We know of nothing save absolute right and the love of it, save truth and the love of it for its own sake, save the all-conquering and controlling love of the Infinite, that with profound compassion encircles all human weakness—we know of nothing save these things so calculated to uplift humanity from the debasing cares and narrow region of external life as the consciousness of the presence of departed ones.

The belief that they were dead—the belief that they were placed afar off on some tender shelf of memory—the belief that, above your reach, they abode in some loftier air, where you could never penetrate, and that you were required by some process of spiritual transubstantiation to meet them there, was an elevating belief. How much more elevating and valuable the knowledge that the love you bear to them, and they to you is so substantial, that it finds a way to bridge over this great voiceless silence; that on some invisible chord of vibration they may speak the words and reveal the consciousness of their individual minds, so that not their memory but they themselves are there and abide with you. You know what an earthly mother's love is; you know how through all the years of childhood and youth her prayers, her admonitions, her gentle voice, form the one loadstar of moral excellence to the youthful mind. You know that even when dissipation and crime creep in, hers is the only extenuating earthly love, and hers the only prayer that follows to dungeon, to cell, and, if need be, to gallows and death. When you think of an earthly mother thus,

what shall it not be if, beyond the gateway of time and sense, above your prison bars of outward life, she beats her breast with prayers and petitions and loving admonition still? What does it not become when death itself has no power over that love, but all the more brightly does it shine, and all the more does it illumine the captive's pathway, and the worldling's lonely routine of life? Ah! if the mother be the saviour of man's outward life, what shall her love not be when transfigured and glorified beyond the outward life! It becomes then, for evermore, an uplifting and saving grace. It becomes then a shrine of perfect glory, and any message from that mother's soul is as an abiding light and a sustaining power. Or, be it friend or sacred companion, be it from child of your heart, or risen brother or sister, is not the voice sweet, and is not the influence good?

If there be moral influence in the world, if sainted wife, or mother, or child, have any influence to guide footsteps aright; if loving friend or brother in companionship turn your paths from evil, and strengthen when resolution falters; if teacher, by word of wisdom or warning, directs your mind in the right pathway; if sainted friend, poet, sage, or philosopher breathes out, through books and written words, the evidence of his lofty purpose, and inspires to emulation, then what shall they not do living, who, dead, have this effect upon your memory? The shrine is there—the sacred citadel of life no longer deserted; the temple transfigured and glorified, the altar not of dust, but of flame; the voice, not of the past, but of the present; the uplifting, not of memory, but of actual life and hope, to kindle an ever-present flame that fades not away.

We know of no Spiritualist who fears death bodily; we know of none but what fear the moral death in which, alas! too many souls are found to-day; we know of none but whose conscience is as a searching fire continually finding out the dark corners and places of the mind, and quickened with the ever-present vigilance and ever-watchful life of the angel world, consuming all that is unworthy and full of dross. We know of no true Spiritualist who does not desire that the angel world shall gaze all the time into their souls that are aspiring to a higher and better life. They fail—every one fails—no one achieves what they hope or expect to; but it is something to try, and by earnest trial all the time, and by turning the face steadily toward the light, it cannot be but that a loftier purpose and grander excellence will be attained in life.

The cupidity and ignorance of the world have made moral standards low, and have caused men to do for fear of detection that which they would not do if left to themselves. This philosophy of Spiritualism, if interpreted aright, places every human being on the level of his or her thoughts, on the level of his or her actions, and the judgments are not of men, but of the spirit, and their spiritual state corresponds to the state of the inner mind. If, in doing away with the fabled kingdom of heaven that is external and literal, and placing heaven where Jesus did, within you, there is less incentive for excellence; if, in doing away with the fires of Hades in a literal sense, and placing them within the conscience of every human being; if, in lightening the burdens of death so that you shall not so much fear to die as to live, there be an immoral tendency, then Spiritualism may plead guilty. If the uplifting of the human voice and the teaching of a truth be to unmask that which is veiled and hidden, and reveal the true condition of humanity, if it be to inspire the love of truth for its own sake, and the love of love because of those who abide in their home full of kindness and compassion, if it be to tear away the fictitious terrors woven by creed and sophism, and lead man to the assurance that he has nothing worse to fear than himself, and if all this be immoral, then Spiritualism teaches immorality. But if it be great and good to tell the exact condition of every soul here and hereafter, to make each spirit know its own state, and strive for that which is highest and best; if the law of gradual growth supplant the law of providential interference, and lead man to know that he "shall work out his own salvation with fear and trembling," then Spiritualism uplifts the standard, places the basis of human life upon its own merits, reveals integrity for its own sake as the highest offering of man, and reveals love because of love as the greatest boon of the

angel world. It in nowise relieves humanity of their burthens or responsibilities; it in nowise performs the labour of life for you; it only shows the next stage into which each human being must pass—opening the gateway that you may see, and revealing the philosophy of that which lies beyond. But all the time it is as the sunlight, and the air, as the earth beneath your feet, shining out upon you, flowing around you and only influencing you as you receive it. If the thistle and the lily grow side by side and the thistle receive the same sunlight that nourishes the white petals of the lily, shall it be the fault of the sun's rays that it is not as beautiful? If the germs of folly and pride, and ignorance and passion, are within you, even the sunlight of truth may be perverted to yield a harvest of thistles; but if you have aspirations and prayers for truth, if you seek union with that which is highest and best, if the friends you invoke are those whose companionship you would cherish, if the light that you seek from the spiritual world be the light of purity and of excellence, then Spiritualism yields to you in the garden of life the fruition of choice flowers, and golden fruits that hang upon the tree of life of which you shall not be ashamed.—*Banner of Light.*

SPIRITUALISM IN AMERICA.

THE signs of a marked progress in the direction of a full scientific verification of the wonderful fact of spirit materialisation are multiplying on all sides. I send you herewith a well-attested account of phenomena through Mr. Morris, a new medium, at Indianapolis. The device of separating the medium's side of the cabinet from the spirit's side by a wire screen is, I believe, something new. Ample precautions against fraud seem to have been taken in this case by the supervising committee; and the evidences of a distinctive personality in the spirits manifesting, carry much weight.

A WONDERFUL MATERIALISATION TEST SEANCE.

We have been having such wonderful manifestations of late in this our Capitol City, that I thought it my duty to the friends of our glorious cause to send you a brief account of the materialisations witnessed under such test conditions as should satisfy the most sceptical. Our medium, Jas. T. Morris, is a young man about twenty-four years of age, five feet two inches in height, of a delicate and feminine appearance, brown hair and brown eyes. He has been developing for materialisation about one year, and holding *séances* three times a week, but owing to the increase of his business and his somewhat delicate health, he is now only able to give one *séance* per week. At considerable expense he has furnished a fine *séance* room. The cabinet is built of seven-eighth-inch floor boards, stained a black walnut colour. It is seven feet high, five feet wide, three feet deep, stands twelve inches from the wall, and is raised eight inches from the floor. There are two doors opening in front, in one of which there is an aperture four and a half feet from the bottom of the cabinet, the size of the opening being fifteen by twenty inches, covered by a velveteen curtain, which parts in the centre.

The *séance* of which I write was given on the evening of May 10th. The test was made by inserting a wire screen of one-eighth of an inch mesh in the cabinet, separating the medium's side of the cabinet from the spirits' side. This screen was fastened at the back by substantial hinges, at the front by a padlock, and was further secured by iron clamps and plates bolted to the frame of the screen and through the cabinet, all the bolts, screws, and nails, being on the opposite side from the medium. Every joint of the cabinet was sealed with long strips of thin paper on the outside, so that if there was any loose board to be moved it would break the seals, and be detected by the committee. The committee was appointed by the audience, who, after satisfying themselves that the cabinet was all right, took the medium into an adjoining room and disrobed him, made a thorough examination, then reconducted him to the *séance* room, and reported to the audience that they had found nothing upon his person, and that the cabinet was all right. The medium then took the seat in his side of the cabinet and was locked in. The lights were reduced, but still sufficient was left to plainly distinguish the features of every person in the room. The choir commenced singing "Let the Beautiful Gates Ajar." The audience sat motionless, watching the aperture with eager attention. Soon a low fluttering sound was heard within the cabinet, and when it ceased, a hand suddenly divided the curtains and the form of a gentleman appeared, fully six feet high, dark eyes, heavy eyebrows, long dark beard and moustache, wearing a broadcloth suit, and was recognised by several persons present who had known him in earth-life as Mr. Whitcomb. He requested the choir to sing a favourite song of his, and after remaining a few minutes to hear it, thanked them and bade the company good night.

An interval of about five minutes elapsed, when the Indian control, who holds the medium, spoke from the cabinet, saying that a spirit was coming who wanted much light. The three lights of the chandelier, hanging within six feet of the cabinet, were turned on at full head. The curtains were then suddenly parted, and a thrill of surprise went through the audience when they saw a tall, broad-shouldered, broad-

facéd German looking out on them with critical interest. He was so unlike the form that preceded him, and unlike the medium, that his appearance created something like awe in the company. His eyes were a deep blue, and in the bright light of the chandelier looked unnaturally brilliant and uncommonly beautiful. He wore a long moustache of a reddish tinge, had a bristly beard on his chin, such as a man with a strong beard might have who had neglected to shave for two weeks, and his hair was a light brown. He was dressed in a coat of some thick, rough-looking material, on the right lapel of which glistened a golden five-pointed star. A scarf of plaid flannel was carelessly crossed on his breast, and a white handkerchief was tied loosely around his neck. He stood in full view of the audience for several minutes, then bowing, dropped the curtain and was seen no more.

Then came the figure of a man who seemed fully six feet two inches in height, dark-blue eyes and dark-brown moustache. This was one of the medium's band who has never given his name, and is called the "Unknown."

After he had retired, the Indian control announced the coming of another of the band known as Tim O'Connor. He opened the cabinet door, and, stepping out, shook hands with several of the audience, talking in a rich Irish brogue, accepted and ate a piece of candy which was presented to him by one of the ladies. He was three inches taller than the medium by actual measurement, wears a sandy beard and moustache, and dresses in an ancient Irish costume. He remained out about ten minutes, then bade the company good night.

After another interval of about five minutes, which was relieved by some fine singing by the choir, the spirits' door of the cabinet again opened, and displayed to our view the beautiful form of a young and handsome lady, stylishly dressed in a long flowing white robe, and known as Millie Thorpe, another of the medium's band. She is of medium height, fair complexion, with long golden hair flowing over her shoulders. She recognised and shook hands with several of those present who had attended upon previous occasions, chatted in a modest and extremely winning way, and accepted some candy, which she ate in our presence. She remained about fifteen minutes, and on returning slowly to the cabinet, commenced gradually to dematerialise, so that by the time she reached the door she had diminished fully two feet in height, and correspondingly in size of form. Then she seemed to be slowly drawn by some unseen power into the cabinet, and, while standing within the door, in full view of all, gradually dematerialised to the size of a babe not more than eighteen inches in height. She reached out her little hand and arm, and waved it to and fro, then the door closed, and she was gone from our sight, to the regret of all.

The next to appear was a gentleman about five feet ten inches in height, with dark hair and long dark beard, who was recognised by a gentleman present as his father-in-law, who passed away in August last. This was followed by a face imperfectly defined.

In a few minutes afterwards the Indian control announced that they had exhausted all their power, and the signal was given to unlock the cabinet door. The medium was found in an exhausted and unconscious state, from which he did not arouse for some minutes.

The committee again overhauled the cabinet, examined every seal, tried every bolt and screw, and announced to the audience that everything about the cabinet was satisfactory. The medium then offered to be searched again, but the committee said it was not necessary.

The hard sceptics admitted that this *séance* completely puzzled them, and overturned all theories of the medium personating different characters. At the request of some, the medium stood up inside of the cabinet, when it was found that his face merely reached a little above the opening.

A gentleman present then drew up a paper and read it before the company, and requested them to sign it as an endorsement of Mr. Morris as a materialising medium. It was very readily signed. The following is a copy of the statement, with the signatures:—

Marion County, Indianapolis, Ind., May 10th, 1876.

We, the undersigned, attended a test *séance* for materialisation, given by James T. Morris on the evening of May 10th, 1876, and are fully satisfied that under the test conditions the faces which appeared at the aperture, and the forms which stepped from the cabinet, were not that of Mr. Morris; also that it was impossible for a confederate to be introduced into the cabinet without being detected.

DR. WESLEY CLARK,	MRS. MARY A. POTTS,
JNO. S. WRIGHT,	W. B. POTTS,
MRS. E. EVELAND,	DR. B. ATKINSON,
MR. J. EVELAND,	J. F. BAKER,
J. W. GARRISON,	AUG. SIEFERT,
J. DONNELLEY,	JACOB ELDRIDGE,
M. B. MOORE,	MISS C. M. SHARPE,
MRS. J. DONNELLEY,	DR. W. H. THOMAS,
H. L. AUSTIN,	S. W. PREESE,
THOS. JORDAN,	A. M. WHITE.

B. ATKINSON.

I also append an account, by Mr. Zenas T. Haines, of the *Boston Herald* (June 4th), of some good tests of spirit action in the paraffin mould manifestations, obtained in the presence of Mrs. Bennet, of Boston, as the medium. These proofs are approximating nearer and nearer every day to what must be regarded as a complete scientific verification of the phenomenon.

MOULDS OF MATERIALISED SPIRIT HANDS.

Some years ago two dear friends of the writer of this died of consumption. Near the last stage of his illness the older of the two visited Cuba and the Isle of Pines, in the hope that the mild climate of the Antilles might bring relief. The other had arranged to make the same journey, and the writer, who was then in a Southern city, corresponded

with both, with the view of bringing them together in Cuba. But the sudden death of the younger of his friends prevented the accomplishment of this purpose, and a few weeks later the other, soon after his return to his home in Cambridge, also died. But although they failed to meet in this life, if Spiritualism is true, they have met and joined hands on the other side, and in token thereof have sent to their common friend, the writer of this, waxen moulds of their clasped hands. They came through the instrumentality of the newly developed medium at the West End. Upon a finger of one of the hands is the impress of a ring, resembling one presented by the writer to the younger of the two persons above referred to. The size and shape of this hand, as well as of its companion, correspond very closely to the writer's knowledge of the mortal hands of his two friends. For further identification, the moulds were taken to Foster, the great test medium, now stopping at the Parker House, who said they were from the hands of the two friends in question, unhesitatingly selecting their names from a mass of other names written upon slips of paper. At a subsequent visit to the West End medium, a mould of the same hand, with a ring, clasped with a hand, represented as that of a nearer friend of the writer, was presented to him.

To the ordinary observer of this phenomenon, perhaps the strongest evidence of the supermundane origin of these moulds is the apparent impossibility of withdrawing two clasped hands of flesh and bone from a fragile mould of paraffin without shattering it. The artist in Province House Court, who is often called upon to take plaster casts of these moulds, as well as of masks produced in the same manner, declares that it would be impossible. Moreover, he says they bear the unmistakable impress of human hands, not of inflated rubber gloves, and are strongly suggestive to him of the hands of the dead, of which he is often called upon to take casts.

Meanwhile Mr. Jay J. Hartman, the spirit photographer, has removed from Cincinnati to Philadelphia (918, Spring Garden-street), where he has given new evidence of the genuineness of his powers. You may remember that on Christmas Day, 1875, he gave, in the presence of a number of critical photographers, proofs which were irresistible, of his peculiar mediumship. May 21st, 1876, he had another triumph in Cincinnati; some of the most sceptical witnesses, who had previously opposed his pretensions, signing a card exonerating him from any suspicion of fraud, and acknowledging the inexplicable character of the phenomenon of the photograph claimed as spiritual.

Notwithstanding this manifest progress in the verification of our phenomena, the old assailants of Spiritualism are as bitter and dogmatic as ever. A work was published last week in New York, entitled, *Spiritualism and Allied Causes and Conditions of Nervous Derangement*, by Wm. A. Hammond, M.D. This writer would explain the higher phenomena simply by denying them. Hallucination on the part of the witnesses, trickery or self-deception on the part of the mediums, are the cheap and easy guesses by which he would make it appear that our facts are chimerical. All that Dr. Hammond says in opposition has already been said by Dr. Carpenter, Sir David Brewster, and Faraday. The scientific value of the book as an explanation of Spiritualism is beneath criticism. Nothing new or suggestive is offered.

Even among persons claiming to be Spiritualists there has been a strange reluctance to credit the materialisation phenomena; but the facts are getting to be a little too powerful for further resistance. I see that in England they are also accumulating. The deductions from the careful investigations instituted by Mr. Charles Blackburn, and corroborated by the testimony of Gully, Crookes, Luxmoore, Varley, Coleman, Sexton, and others, are now daily confirmed by the multiplying manifestations going on in this country. When will intelligent men of science get rid of the stupid superstition that these phenomena are explicable by the theories of fraud and illusion, and manfully go to work to examine them modestly and fairly? E. S.

Boston, U.S., June 9th.

THE new Spiritualistic book by the Countess of Caithness, *Old Truths in a New Light*, has been favourably reviewed in the *Morning Post*, also in the *Evening Standard* of last Tuesday.

RECEPTION AT DR. SPEER'S.—On the 33rd ult., Dr. Stanhope Templeman Speer, M.D., and Mrs. Speer, of Douglas House, St. John's-wood, London, gave an evening party to some Spiritualistic and other friends, including Mrs. Makdougall Gregory, Mrs. Fitz-Gerald, Mr. and Mrs. Desmond Fitz-Gerald, Mr. and Mrs. Tebb, Miss Birkett, Miss Kislingbury, Miss Katherine Poyntz, Mrs. Percival, The Rev. W. S. Moses, M.A., Mr. F. W. Percival, Mr. C. C. Massey, Mr. Ivimey, Mr. Fabyan Dave, Mr. Vacher, Mr. Wood, Mr. Wedgwood, Mr. W. H. Harrison, and others. In the course of the evening Mr. Charles Speer, son of Dr. Speer, improvised some music of a high-class order, and gave some performances from well-known masters. Miss Katherine Poyntz also entertained the company with her superior singing.

MR. BLACKBURN'S SEANCES.

BY GEORGE WYLD, M.D.

THIS evening I was present at a test *séance* with Miss Lottie Fowler at 38, Great Russell-street, London.

A lady sewed the medium's sleeves together behind her back, after which I fastened securely her wrists with tape.

She was then enclosed up to the neck in a calico bag, and the mouth of this bag was closely sewed round her neck.

I then tied tape round her neck, fastening one end of the tape to the roof of the cabinet, and the other end to the arm of the chair she sat in.

Under these conditions it was impossible for the hands of the medium to escape from the bag, and it was found that her mouth could not be forced within six inches of the table within the cabinet.

The curtains being drawn, the whistle was almost immediately loudly blown, and the tambourine and other articles on the table inside the cabinet were banged about.

The musical box was then placed on this table, and I placed a piece of paper and a pencil beside it. We heard a fumbling at the box, which was then thrown down; we picked it up, and I found my bit of paper and the pencil inside the box, within the outer wooden lid and the inner glass lid, and on the paper a quantity of illegible pencil scrawling.

I then placed another marked piece of paper and a pencil on the table. This was shortly dropped on the floor, and on examining it we found in large, ill-formed, childlike characters, written in pencil, these words, "*God Is Good.*"

We were then asked by the medium, one by one, to insert our hands within the curtains, and on doing so several present were touched. I was permitted to grasp two fingers. They appeared to be hard, dry, and knotted fingers. I attempted with my full strength to retain these fingers, but they were forcibly withdrawn, not dissolved, as is said sometimes to be the case.

It is said that these hands usually have a resemblance to those of the medium. In the present instance it was not so. The fingers I felt were hard and dry, while those of the medium, which I shortly afterwards felt, were soft, and wet with hot perspiration. We also saw hands outside the curtain five or six times.

This was the first time I had seen or felt naked hands while the medium was confined in a bag.

The medium was now released from the bag, as she complained of exhaustion from the heat, which was very great even outside the bag, but her hands remained tied as before, and were further tied to the back of the chair she sat on, but the tying of the back to the cabinet was by an oversight removed.

The medium became quickly entranced, and in the voice of her Indian spirit asked us, one by one, to look within the cabinet and see the lights. This we did, and saw several small lights rapidly moving about. We all remarked on a strong smell of phosphorus, which the medium declared came from her body, remarking that the smell of phosphorus from rubbed matches would remain, while that we now smelt would shortly disappear. This latter fact I found to be the case, but we made no experiments to test the statement about matches.

The medium then declared in the voice of "Pinky" that Pinky would show herself. This promise was fulfilled about a dozen times. The figure we saw seemed about two or three inches taller than the medium. This I concluded by, after the *séance*, asking the medium to stand in the position the apparition had occupied.

The front of the figure was visible down to about the knees, and the appearance had a shadowy resemblance to the medium. It showed itself for about two seconds at a time by apparently with both hands withdrawing the two curtains partially, and in the timid and hesitating manner often characteristic of such appearances.

The figure appeared to be clothed, as seems usually the case, in a winding sheet of gauzy material. The medium, having then in Pinky's voice said good-night, we withdrew the curtains and found her tied in her chair, and in the dazed condition of one awaking from a sleep.

The *séance* lasted fully two hours, and we sat in a dim

gaslight. The medium frequently urged us to examine her position, and the condition of the fastenings. The tyings remained intact as we had fastened them, and on examining the bag we found neither tear, slit, nor hole.

The other members of the circle were Mr. J. W. Gray, Mrs. Michell, Mr. Potts, Mr. John McGlassford, F.C.S., Mrs. Robinson, Mrs. Molle, and Captain James, late 90th Light Infantry.

12, Great Cumberland-place, Hyde-park, London, July 3, 1876.

WARNED BY A DREAM.

CAPTAIN ADAM S. SMALLEY, of West Duxbury, Mass., has received a handsome and valuable gold chronometer watch and chain, suitably inscribed, from the British Government, in recognition of his humanity and kindness in rescuing the crew of the *Sparhenhoe*, of Dublin, Nov. 30th, 1875. The story of the rescue, as told by Captain Smalley, is a singularly interesting one. Capt. S. sailed from Bordeaux Nov. 24th, 1875, in the brigantine *Fred. Eugene*, of Portland, Me., bound for Key West, and soon after leaving port encountered heavy weather. When about six hundred miles at sea, on the night of Nov. 29th, Capt. Smalley awakened suddenly from sleep, strongly impressed with a dream, in which he had seen a number of men in imminent peril, whom he endeavoured to rescue, but without success. This he related to his wife at the time, expressing the hope that no shipwrecked crew stood in need of his services. The impression passed off as usual with dreams, and after midnight he again retired. The vision was now repeated with greater distinctness, the men appearing on a wreck, and needing the utmost dispatch to save them from perishing. The captain went immediately on deck, and on the impulse of the moment altered the course of the vessel two points without any apparent reason therefor, and giving orders to be called at daylight, he again retired, and slept until the appointed time. Going aloft at dawn, and sweeping the horizon with his glass, he discovered a ship far to the windward, with a signal of distress displayed. He endeavoured to work his vessel up, but, with short sail and heavy sea, a large portion of the forenoon passed, and still a long distance remained. Finally, the captain determined to make a long tack, and not put his vessel about until some such impulse as had prompted him to change his course the night before bade him to do so. More sail was made, although prudence dictated otherwise, in the face of a gale evidently about to break, and the vessel stood on that course with all the men at their stations over an hour for tacking. At last the prompting came, and going about the vessel reached a point two miles to the leeward of the distressed ship, where her three boats, containing twenty-three men in all, were waiting, having put off to intercept the brig. They were immediately taken on board, the boats cut loose, sail reduced with the utmost expedition, and in ten minutes more a fierce hurricane lashed the ocean into foam. For four days the gale continued without abatement, successively making it impossible to put into Lisbon and Cadiz, and ultimately obliging Capt. Smalley to run for Gibraltar, which place he safely reached, and landed the shipwrecked seamen.—*Banner of Light* (Boston, U.S.).

THE NATIONAL ASSOCIATION OF SPIRITUALISTS.

AMONGST the improvements necessary in the modes of procedure of the Council of the National Association of Spiritualists, there is none more urgent than the recording of the names of the voters, and the part they take in all divisions, for the information of their constituents. At present their votes are not recorded, unless somebody asks that it shall be done, and the importance of any division may not always be known at the time of the meeting. Again, the attendance at Council meetings is so small that half-a-dozen friends and relatives, by attending and voting together, might control a meeting, not that we suppose any members of the Council to be actuated by so low a code of honour to be capable of thus banding together to unduly influence the proceedings. If any measures for the good or harm of the Association are passed, the public have the right to know who passed them, but at present are debarred from knowing how their representatives act. The recording of the votes will increase the feeling of responsibility of the members, and tend to prevent inconsistencies.

MADAME CELLINI will give a concert at St. George's Hall next Saturday evening, at 8.30 p.m., under the patronage of H.R.H. the Princess Christian, H.R.H. the Duchess of Cambridge, and of several well-known Spiritualists.

THE NATIONAL ASSOCIATION OF SPIRITUALISTS.

MEETING OF THE SCIENTIFIC RESEARCH COMMITTEE.

LAST Monday evening a meeting of the Scientific Research Committee of the British National Association of Spiritualists, was held at 38, Great Russell-street, Bloomsbury, London, under the presidency of Mr. Desmond Fitz-Gerald, member of the Society of Telegraph Engineers. The other members of the committee present were Mr. C. C. Massey, Mr. D. H. Wilson, M.A., Mr. W. H. Coffin, Dr. Carter Blake, Mr. Gray, Mr. E. Dawson-Rogers, the Rev. W. W. Newbould, Mr. George King, and Mr. W. H. Harrison.

The Chairman reported that he had taken action upon the resolution to ventilate the room in which dark *séances* were held, by obtaining estimates. Two shutters could be made, each with three bent zinc tubes near the top, which would let air out without letting light in, each tube three inches in diameter. He further proposed that from the bottom of each shutter one large tube should go to the floor, to permit cold air to enter the room. The total cost of these shutters would be £4 10s.

Mr. Massey remarked that as it was a Research Committee, with not much money in hand, he doubted whether they had the right to expend funds in ventilation.

Mr. George King said that as the sitters as well as the mediums influenced the manifestations, any step tending to promote health and comfort must have some effect upon the results.

Mr. Massey replied that if it were so his objection had been answered; but he doubted whether the physical condition of the sitters had any influence. He thought that nearly everything depended upon the medium, and upon the impressions on the mind of the medium.

Mr. Harrison remarked that he was sure from what he had seen that certain sitters had an influence upon the manifestations in dark circles, independently of the thoughts or feelings of the medium. At certain circles also, when the spirits were giving the ring test with a medium at one end of the room, it was quite common for a medial person at the other end of the circle to be violently convulsed at the moment the ring was put on the arm.

The Chairman said that although the funds in hand were small, they had been sent in without any application; indeed, he had been surprised to hear, on coming to the meeting, that they had any finances at all. He had every reason to believe that when application was made for money to promote research, the responses would be liberal, for a feeling was abroad that money could not be better expended than in that direction.

Two other plans for ventilating the room besides that proposed by Mr. Fitz-Gerald were then mooted, and on the motion of Mr. Rogers, seconded by Dr. Carter Blake, it was resolved that Messrs. Coffin, Gray, and Harrison be appointed a sub-committee to consider the best method of ventilation to adopt.

It was next resolved to purchase, at a cost of 17s. 6d., an iron bottle which would hold fifteen gallons of compressed oxygen gas, to be slowly discharged through a piece of india-rubber tubing into the cabinet during a *séance* of two hours' duration, to promote the health and comfort of the medium. Messrs. Baill and Co. would charge this bottle with fifteen gallons of oxygen whenever required for 2s. 6d.

Mr. Harrison then moved: "That the Council be requested to direct that all photographs, apparatus, or objects of a scientific nature be subjected to the examination and approval of the Research Committee, before they are placed on public view on the premises or at the meetings of the Association." He said that half-informed people sometimes sent to the Association, as scientific curiosities, articles which in the eyes of competent judges were founded on error, or were of no value whatever; these consequently should be passed under the examination of some competent persons before they were placed on public view, that deserved ridicule might be averted.

Mr. Coffin seconded this, and it was carried unanimously.

Dr. Carter Blake stated that at a future meeting he would propose a trial at *séances*, as opportunity afforded, of a considerable number of physiological experiments in connection with mediumship. At recent *séances* with Miss Lottie Fowler he had discovered that her pulse was in its normal state throughout the whole sitting; it was slightly lower at the end than at the beginning.

It was then announced that Mr. Blackburn had placed the last four of his *séances*, with Miss Fowler as medium, at the disposal of the Research Committee. A resolution was accordingly passed, that next Friday (to-day) a *séance* should be held with Miss Fowler, and that the spirits should be asked if they could ring an electrical bell, by bringing down a lever arm to complete the circuit, while the said arm was enclosed in a scaled and properly secured box.

The proceedings then closed.

SPIRITUALISM IN LIVERPOOL.

At the services at Meyerbeer Hall, Liverpool, last Sunday, Dr. Hitchman delivered the afternoon lecture, and Mrs. F. A. Nosworthy that of the evening.

Dr. Hitchman took for his subject, "The Unseen Universe Vindicated by Scripture and Science," in the delivery of which he sought to point out that Spiritualism was really the keystone of the top, middle, or base of every theological arch in the world's history. Scepticism as to the reality of a spiritual body and a spiritual universe, he affirmed, did not exist in the minds of those philosophers who had investigated the matter scientifically. He gave numerous illustrations in corroboration of these statements. He also showed that the best preparation for the coming life was the highest form of moral and mental culture in the present.

Mrs. Nosworthy pursued the subject of her previous lectures, and in quotations from teachings through the mediumship of "M. A. (Oxon)," and others, she strove to disperse an erroneous impression that the gospel of Spiritualism holds out but little fear of punishment to wrong-doers; on the contrary, she set forth the important fact that sin carries with it its own punishment, both here and hereafter, and can by no means be wiped out save by a severe discipline of remorse, repentance, and suffering. After a gloomy picture of the dark spirit spheres, and the despair experienced therein by the wilfully wicked, she changed the scene, and showed the happiness awaiting the humble, earnest seeker after virtue, and the faithful servant of truth.

MR. ALGERNON JOY, who is now at Chamouni, will return to London about the 15th of this month, and in the mean time may be addressed at the *Hôtel des Deux Mondes*, Paris.

THE funds of the British National Association of Spiritualists have been much benefited during the past year by the sale of some of the musical boxes which were placed at its disposal by one of its members for that purpose. Several first-class boxes still remain to be disposed of.

A GARDEN PARTY AT ISELIPPS MANOR.—On Wednesday, last week, Mr. George Harris, F.S.A., and Mrs. Harris gave their annual garden party to various friends connected with the Anthropological, Psychological, Spiritual and other societies devoted to the study of man. Mr. and Mrs. Harris received their guests at Iselipps Manor, Northolt, near Southall, and a cold collation was served upon the lawn, beneath the shade of a magnificent walnut tree. Afterwards several brief speeches were made.—Mr. Gannendro Mohun Tagore, a Brahminical member of the Psychological Society, remarked that nothing was more objectionable to the Oriental mind than the idea of a female sovereign, consequently the recent visit of the Prince of Wales to India was exactly what was required to meet Eastern ideas.—Dr. B. W. Richardson, F.R.S., responding to the toast of "The Royal Society," said that that society represented the intellect of the world, and he hoped soon to see Mr. Harris enrolled as one of its members; he added that Mr. Harris had just given to the world two valuable volumes, which were now in the hands of many men of intelligence, and were read by scholars of a high tone of mind. He had looked through them himself, and thought that they were volumes which would live, because of the scrupulous absence of bias with which Mr. Harris had set forth the ideas of various great men on different points connected with the study of man.—After a few remarks from Mr. Moggridge, of Swansea, the Secretary to the Royal Historical Society rose and said that that organisation ought to flourish in the future if the proverb of Solomon might be believed—"Spare the rod and spoil the child," for he could answer for it that the Historical Society had had plenty of the rod.—Mr. Percival returned thanks on behalf of the Psychological Society, saying that he saw many around him who dealt with the study of the body, but the Psychological Society dealt with the soul, the governing power of the body; he therefore thought that its importance must be acknowledged; the soul, unlike the body, could not be buried or cremated.—Mr. George Cruikshank responded to the toast of "Art and Artists." He believed art to be at the top of the tree—above science and everything else. Indeed, he and his brother artists were confirmed in the belief that there was nothing like art and artfulness. What an appreciation of art was displayed by the unknown man who so strongly admired the picture of the Duchess of Devonshire, and who could deny that in carrying off the prize he displayed the highest type of artfulness?—Mr. Harris opined that art and artfulness of the kind just described, were not so high as to dispense with the aid of magistrates. (Laughter.) He had much pleasure, therefore, in calling upon Mr. Flowers, of Bow-street, to reply on behalf of the magistracy; however unpleasant it might be to be brought before him, those assembled were very pleased to see Mr. Flowers brought before them, and, as it was the first time, circumstances were rather in his favour.—Mr. Flowers responded, after which Mr. Harris proposed the "Bar," to which Mr. Harrington replied, after which Mr. Harris proposed the "Medical Profession," remarking that there were no doctors in the village of Northolt, consequently the dwellers therein lived to an enormous age.—Dr. Richardson thought that the circumstance that there were fewer doctors where the people lived longer lives, was due to the circumstance that the doctors were not wanted in those localities. In Norway and Sweden, where populations of ten or fifteen thousand could be found without a medical man, the length of life was very great; but that did not prove that mortality was due to physic; it meant merely that the places were healthy and doctors not wanted. The close packing of human beings in towns was one of the chief causes of disease.—Mr. Tagore proposed the health of Mrs. Harris, which was responded to with acclamation, after which the friends broke up into small parties, and wandered over the house and grounds, surveying their many attractions.

THE Council of the British National Association of Spiritualists will hold its usual monthly session on Tuesday next, the 11th inst., at 6.30 p.m.

MISS HARRIET MARTINEAU passed to the higher life a few days ago. She realised and made great use of mesmerism during the last twenty years of her life, but did not admit the truths of Spiritualism, nor did she so fully inquire into the latter subject as her literary friend, Mr. H. G. Atkinson.

JUVENILE EDUCATION.—Mrs. Weldon, who has given so much personal attention to the education of very young children, says that if they are taken in hand at an exceedingly early age, hereditary characteristics of an objectionable nature can be almost, if not completely, eradicated, and that education in schools begins too late, moreover, is not always of the right kind. If she can prove these points by practical illustrations, they will be of interest in relation to the question of the education of the children of Spiritualists.

SPIRITUALISM IN FLORENCE.*

THE recently formed Pneumatological Society of Florence, of which Baron Michele Guitera de Bozzi is President, has devoted two of its sessions to the consideration of the report of the St. Petersburg University. A commission consisting of six of the most active members was appointed to draw up a reply to the Russian *ultimatum*. It commences with the saying of the Hindoo Narada, that it is necessary to learn in order to know, to know before understanding, and to understand before judging, then the authors give an elaborate defence of the Petty Brothers, against whom accusations have been made.

The Italian critics assert that the Russian Commission refused to allow the conditions on which the medium insisted of darkness, or partial light, and a certain distance between the medium and the circle. These conditions being rejected, no phenomena took place. At the sitting of Nov. 20th a curtain near the medium was torn near the handbell which was to have been rung. It is not, however, ascertained who tore this curtain, and there is no ground to infer that the mediums were the culprits. Mrs. C., the non-professional medium, who sat for the sake of advancing Spiritualism, is accused of having been in a position where she could have moved the table with her feet, but the commission has made no formal charge against her in this respect, at the same time that it states that the elevation (!) of the table was produced by her hands. The Russian Commission does not state how this extraordinary mechanical feat was performed. The report of the Italian critics further states that Mr. Charles Darwin is a Spiritualist, of which we were not previously aware, but which, if true, will afford Spiritualists much pleasure. The opinions of the Italian report were at once adopted by the society, and the resolution was carried "That the conclusions of the St. Petersburg Commission are unacceptable and irrational" giving as grounds that they were not arrived at after careful experiment; they were influenced by preconceived ideas; they were given by persons who were unacquainted with Spiritual phenomena, and who were indiscreet and offensive to the medium.

We shall be glad to have further information as to the progress of this little Florentine Society. The writers appear to be careful reasoners, and expert controversialists. It is pleasing to see that the conclusions of Professors Aksakof and Butlerof have been supported by the scientific Spiritualists of Italy.

SPIRITUALISM IN DALSTON.

A NARRATION of the experiences of members of the Dalston Association of Inquirers into Spiritualism, and other investigators, took place on Thursday evening, the 29th ultimo, under the presidency of Mr. G. R. Tapp, at the Rooms of the Association, 74, Navarino-road, Dalston, London.

The hon. secretary reported the receipt of a letter from Mrs. Bassett, intimating that, in consequence of Mr. Bassett's illness, he was prevented from submitting his promised paper to the meeting. A letter was also read from Mr. William Oxley, with reference to some of his recent experiences, particulars of which have been contributed to *The Spiritualist* newspaper, and pointing out certain questions for consideration by his fellow-members.

Messrs. Arthur Vaughan and Edwin Dottridge said that they had respectively been troubled with the unpleasant influence of the spirit of an uncongenial "old woman," and that it had passed, apparently, from one to the other, and, eventually, to a lady friend, whose health had suffered, presumably, from sitting at *séances*.

Mr. Tapp observed that the effects of *séances* upon sitters was a fruitful subject for consideration, but that, in his opinion, a great deal was wrongly attributed to Spiritualism.

Mr. John Rouse gave some interesting particulars of some open-air experiments he had been engaged in for two or three years past. He said that on a hot, sultry summer's day, when the air was calm, distinct rappings had been obtainable by him, on holding a silk umbrella over his head, and that he had held intercourse with his spirit friends in that manner in the bright sunlight. The spirits said that the umbrella served the purpose of concentrating the emanations rising from his body, the silk preventing their escape in an upward direction; but that, unless the surrounding atmosphere was perfectly calm, they were unable to control the emanations sufficiently to manifest in this way.

Mr. R. Pomeroy Tredwen inquired whether any one besides Mr. Rouse had heard the rappings upon the umbrella, and, if so, whether they were clairaudient?

Mr. Rouse, in reply, said that various members of his family had

heard the rappings to which he had referred, and that they were not clairaudient to his knowledge.

Mr. Tapp said that the experiments in question were of a novel and interesting nature, and hoped Mr. Rouse would extend his operations, so as to ascertain whether any other fabric than silk would answer the purpose. He added that once, while sitting on a tombstone in the country with a powerful medium, rappings were obtained in reply to questions, and remarked that on the occasion he recollected that the atmosphere was warm and very calm.

Mr. T. Blyton called attention to some recently published experiments by Dr. Crowell, as to the effect of silk coverings in protecting sensitives from spirit influence, and thought that Mr. Rouse's observations had some bearing thereon.

Mr. Rouse considered that, in the case of Mr. Tapp's open-air experience, the fact of the manifestations of the medium being of a powerful physical character afforded an opportunity for the spirits to manifest without an umbrella; further, the atmospherical conditions were likewise good. In respect to Mr. Blyton's remarks, he was of opinion that the experiments tended to corroborate the idea of silk being a non-conductor of the force used by the spirits, as, in his experiments, he had always used a silk umbrella.

In reply to a question, Mr. Rouse stated that the decease of an individual, announced through his mediumship at the meeting of 15th ult., and reported in *The Spiritualist* of 30th ult., had, upon inquiry, proved to be true.

Mr. T. C. Bachfolde, a visitor from Switzerland, narrated an instance of the appearance of a spirit to a relative at the time of its departure from earth-life.

Various questions were asked by Mr. V. Earle and Mr. W. C. Storey, visitors, to which the chairman replied.

On the motion of Mr. John C. McGlassford, F.C.S., seconded by Mr. R. Pomeroy Tredwen, a vote of thanks was awarded to the chairman for presiding.

MEDIUMSHIP EXHIBITED AS CONJURING.

As a too general rule no very high principles distinguish the words and deeds of those spirits who possess most power over common matter, and who produce the most wonderful physical manifestations; they will sometimes help their mediums in imposture, by mixing some of their own extraordinary manifestations with earthly tricks—if, indeed, the mediums are not so far their slaves, that they are responsible for both. They will also help those scoundrels of mediums, who set up as conjurers because that line of action pays best. A Mr. Bishop has been imitating Mrs. Fay's manifestations in America, and Mr. Theodore R. Noyes, M.D., of 320, East Fifty-fifth-street, New York, in the course of a letter in the *New York Daily Graphic* of June 19th, points out that Mr. Crookes' electrical experiments demonstrated the reality of the materialisations in her case, independently altogether of any trust in the medium. He then adds:—

"Mr. Crookes and other scientific Spiritualists, whatever may be their opinion as to the causes of these phenomena—Mr. Crookes has given none—generally confine the conclusion they have drawn from such *séances* as the above to the narrow limit of belief in the duplication or multiplication of the human form under peculiar conditions. They are convinced that under circumstances admitting of no mistake one human form, with its dress, has become for a short time two. Whether this is a separation of the medium into two forms appertaining to the medium only—a physical and a spiritual body—or whether it is the temporary appearance of a distinct, spiritual being by the assistance of the medium, they have not attempted to decide.

"Accompanying the above conclusion is another, which rests on similar evidence: that while this duplication is taking place one or the other of these bodies displays an independence of the ordinary laws governing matter, doubtless by the superintention of deeper laws, which, if it does not directly demonstrate the existence of supersensuous intelligent beings, at least shows abysses in the constitution of what we call matter which give ample scope for the wildest flights of the ideal philosopher.

"To return to Mr. Bishop. Scientific men work by proof, and when this is impossible, by showing the balance of probabilities. Spiritualists like Mr. Crookes have drawn conclusions from what in any other matter the world would acknowledge to be proof. It is only fair that men like Mr. Bishop should be required to controvert by proof of equal weight. But though most of his audience seem to have been convinced in advance by his mere announcements, his whole performance barely rises to the level of showing a probability that mediums sometimes resort to fraud. And from the Spiritualistic point of view his own *exposé* is equally open to the probability that it may be a fraud. Nothing whatever is proved. He does not bring forward a single fact to controvert the position of Spiritualists. For, granting, for the sake of argument, that Mr. Crookes is right, and supposing that Mr. Bishop is one of those persons gifted with the capacity for undergoing the process of duplication, there is nothing whatever in his *exposé* inconsistent with the theory that his highly respectable audience really assisted at a genuine mediumistic performance, and we have simply Mr. Bishop's word that he was playing tricks. That he should give us his word is nothing strange when it makes the difference between an audience of twenty or thirty obscure persons in a back street, and one of a thousand in the Brooklyn Academy of Music, with ex-Mayors and M.D.'s on the stage. Any one who noted with what nervousness of manner he exacted the last title of the conditions demanded by mediums when such precautions were entirely unnecessary for the success of the *exposé*, has good ground for the suspicion that, like his fellow-exposer Baldwin, he is a medium plying a more profitable trade. Baldwin, by the way, is more practised than Mr. Bishop, and much too adroit in

* *Stato del verbale delle due sedute dell'Accademia pneumatologica Fiorentina, 4th and 7th May, 1876.*

dodging the explanation at the end to get off on the flimsy excuse of fatigue.

"But, even if Mr. Bishop is not a fraud, I think it a shame that the position of so sincere and truth-loving a student of nature's laws as Mr. Crookes should be misrepresented before an audience like that at the Brooklyn Academy of Music, on Thursday evening."

Correspondence.

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

DR. LOPEZ AND THE DAVENPORTS.

SIR,—It seems to me very late in the day to occupy your columns by giving prominence to the opinions of Spanish doctors or any other sceptics who ignore the well-attested history of spiritual manifestations.

The opposition which the Davenport Brothers met with in this country a few years ago—which was stimulated by the bitter hostility of a rival medium who refused to witness their exhibition, but loudly condemned them as impostors—brought out in the controversy which ensued every suggestion to account for the facts which excited the public mind; and I, to whom they gave their first private sitting, being satisfied of the reality of their mediumship, arranged for their first *séances* in London, before twenty gentlemen of the Stock Exchange, who each paid a guinea, and I ultimately had the satisfaction of knowing that the majority of unbiassed observers, aided by a committee of well-known public men whose names and opinions are upon record, came to the conclusion that though they could not account for the facts they witnessed, they were certain that the Davenports were not impostors, and that the phenomena were not produced by jugglery. Dr. Garcia Lopez's opinions and explanations, therefore, you will see, are really not worth the space you have given to them. But it is not for the purpose of replying to long-exploded theories that I now write, but to suggest to those who conduct Mr. Blackburn's *séances*, given at the Rooms of the British National Association of Spiritualists, an easy way, not apparently thought of, of binding the medium's hands.

The Davenports, who were accustomed to exhibit to very large audiences, found by experience that it was useless attempting to satisfy the crotchets of the clever fellows who were always present, and, therefore, by the advice of their invisible companion and counsellor, John King, by whose opinion they were guided on all emergencies, they resolved to go through their programme in their own way, and leave objectors to account for the very extraordinary phenomena witnessed in any way they pleased.

On one occasion, at a private *séance* of my own friends, the Davenports readily assented to my binding them with any material I pleased, and forthwith I produced a piece of soft copper wire, which is most easily twisted around the wrists without giving pain, and from which there is no possibility of slipping the medium's hands, or replacing them in an instant of time, as the conjurors assert (though I believe erroneously) is done with rope-tying.

This method of fastening the Davenport Brothers made no difference in their manifestations, and as tests with tape or rope-tying are made, I see, a part of each exhibition at the British National Association of Spiritualists, it is to suggest this simple mode of uniting the wrists by soft-metal wire that I have thought it worth while to trespass upon your space.

BENJAMIN COLEMAN.

Upper Norwood, July 3, 1876.

"ART MAGIC."

SIR,—I was sorry to read Mr. Theobald's letter on the book *Art Magic*. I shall not be accused of devoting myself solely to "mediæval absurdities," or of undervaluing the gospel of "the Christ that is to be," now in process of revelation. I value that revelation as highly as man can. I would receive it with thankfulness, and welcome it as God's gift to man at a time when he sorely needs more light. But before I can so receive what professes to be Divine Truth, I must be allowed to submit it to the standard of reason which the same God has furnished me with. I can accept no revelation which does not come to me with fuller knowledge than the last, and which does not satisfy the deeper cravings of my nature. If it satisfy these conditions, then I further hold myself not only justified, but bound to seek into the means by which it is transmitted to me: to study the methods, tabulate the conditions, and, above all, to search out the character of the invisible communicators. And if in this search I meet with contradictions, absurdities, falsities, frauds, I further hold myself bound to do my best to explain how the Divine and the devilish come to be so mixed up. I must try and find out whether, perchance, there may not be "evil mingled with the good" in spirit-land as here. And to do this I must seek out the means of communion, and enable myself to "discern spirits," so as at least to know somewhat of the methods by which I may possibly be deceived.

And if I can add to my knowledge on this all-important point, by raking about among any rubble, or poking into any mediæval or modern stores of knowledge, professedly so called, I will risk the absurdities in the hope of finding the small grain of truth. Why should I imagine that the present age has a monopoly of spiritual wisdom? Why refuse to avail myself of the garnered knowledge of the past? The same reason which aids me to sift the communications of the present, will avail to reject the absurdities of the past: and the very scanty knowledge I have as yet attained, not by "glancing through" a book or books, but by laborious and patient study, inclines me to say that the absurdities are not so numerous as your correspondent would lead us to believe. The eye frequently finds what it brings, and a hasty glance sees an absurdity where patient study discovers truth. Surely no source of possible information should be neglected, least of all those records

which have been left by men who had far more spiritual love than we have; and who, if they did write absurdities, and seem to deal in mysteries that perplex their readers, had laboured long and earnestly to find the truth, and who, at any rate, were not content, as many are nowadays, to investigate profoundest mysteries on the principle of the infantile game, "Open your mouth, and shut your eyes, and see what God will send you."

M. A. (OXON.)

SIR,—Mr. Morell Theobald, according to his letter in a recent number of your journal, has "glanced through" *Art Magic*, and on the strength of that glance has utterly condemned the book. I would recommend him to read it—to read it through—and he then may find his opinion considerably modified. The book is a most valuable one. It has some undeniable faults of style and grammar, but these are evidently mainly due to the haste in which it was written, and are the faults of the editor, not of the author, who is not of English extraction. It is a valuable epitome of the history of religious, Spiritualistic, and magical knowledge and belief, from the earliest historic times to the present day. "Mediæval absurdities" form but a small portion of the work, though an important one; and Mr. Theobald should be reminded that many things appear absurdities to a limited mental perception, and that there is just a possibility of his standing in the same position with reference to the more occult forces as the ordinary outsider does to ordinary Spiritualism.

But Mr. Theobald's real objection to the work is apparently due to the fact that it does not come under that much misused designation, "orthodox." Those who prefer wearing blinkers to confine their vision to their own chosen line of progress are welcome to do so, but they would do well not to seek to disparage others who wish to survey and to study the whole circle of nature. Again, a Christ of "nineteen hundred centuries," being a new discovery, can scarcely be regarded as strictly orthodox,—while the great majority of readers of *Art Magic* will doubtless hold that, before Christ was, I AM.

LUX.

Brighton, June 5th, 1876.

THE COLEMAN TESTIMONIAL.

SIR,—The subscription "A Friend, £50," has been struck out of the list, at the request of the subscriber, because, being no Spiritualist, he does not sympathise with Mr. Coleman's labours in connection with Spiritualism, and did not subscribe to a testimonial on that account, but on account of his noble and disinterested exposure and punishment, at his own sole risk, of the frauds connected with the West Hartlepool Dock and Railway Company, some years ago. He has, however, paid the £50 to Mr. Coleman, through the committee, but insists that it shall not be published in connection with a *Spiritual* testimonial.

A. JOY, Hon. Sec.

MR. EGLINTON IN THE WEST OF ENGLAND AND SOUTH WALES.

SIR,—Will you kindly announce in next week's *Spiritualist* that I shall be in Plymouth next week, and Wales a week or two after? Friends desirous of engaging me in surrounding towns should address to me, care of Mr. Vincent Bird, the Market, Devonport, Plymouth.

WILLIE EGLINTON.

Timberscombe, Somersetshire.

SPIRITUALISM IN HUNGARY.

SIR,—Your article in *The Spiritualist* of June 9th, 1876, headed, "Spiritualism in Germany," mentions a "reincarnation school" of Spiritualism in Austria as distinct from Spiritualism in Germany. Allow me to assure you that no Spiritualist in Austro-Hungary ever had the desire to form a school, be it in support of Spiritualism or of reincarnation.

Since 1853, when table moving was introduced into our country, and people began to recognise invisible intelligences as the cause of it, a considerable number of families and individuals zealously took up the inquiry in almost all the larger centres of the empire, but without gathering into a public association. Societies were first formed as late as 1865 in Vienna, and 1872 at Pesth.

Reincarnation may have been revealed in India thousands of centuries ago, as it was declared to myself in 1840 and 1851 by two patients under mesmeric treatment, who, in their visionary state, quite spontaneously made positive and analogous statements about anterior existences, of which, up to that time, I had not even dreamed. These statements were duly recorded. Since 1853 several mediums have been controlled to confirm the two messages. My acquaintances among Spiritualists in Austro-Hungary, Switzerland, Italy, and France increased the number of observations. Allan Kardec's *Révue Spirite* was handed to me about the year 1865, when I first read the word "reincarnation." My investigations were continued seriously, and perfect conviction was the result.

Very far from forcing upon anybody, what to myself is a most valuable truth, not a single word shall be lost on my part in the attempt to convince others. Each has to strive for himself, to increase the amount of his knowledge and the ennoblement of his mind. We should confess, not convert. Unless we have attained a certain degree of mental maturity, unless we have forgotten and unlearned very much, have emancipated ourselves from authority, dogmas, and infantile traditions, our spirit is inaccessible to many revelations about Psyche, her origin, pilgrimage, metamorphoses, and her sublime destination. My fellow Spiritualists should remember how obstinately they fought against facts proving the reality of our personal existence after earth-life, and the blessed certainty of constant intercourse with our deceased dear ones. To my own mind these objectively are ever present, and I am always ready to undergo a new apprenticeship.

Baron Dirckinck-Holmfeld's letter to Mr. Aksakof cannot be answered,

for want of the same rudeness that ought to be employed in duly refuting it. Never more should a Spiritualist periodical be dishonoured by similar invectives and animosity. Spiritualism will never be endangered by anything more than by the unspirituality of its disciples.

A. E. NEHRER.

Eperjes, Hungary, June 25th, 1876.

THE "FIVE MINUTES' RESOLUTION."

SIR,—I am distressed to find myself helplessly occupying the vortex of the storm in a teacup which rages in your columns round my devoted head, and that of my still more helpless co-victim, the secretary of the Association of Spiritualists. I think that much has been published which was neither wise in itself, nor necessary to publish, and the publication of which is calculated to do the Association in particular, and the cause of Spiritualism in general, rather harm than good. I know that some things which have been said are absolutely incorrect, and others more or less exaggerated. And, since my letter of the 19th June, I have received information which has not appeared in your paper, some of which I believe you to be ignorant of, and which gives a different aspect to part of the question. I, therefore, feel bound to say, that I have good reason to believe that both the mover and seconder of the proposition to "dispense with the luxury of an honorary secretary" did so in perfect good faith, and, at least, believed themselves to be actuated by no other reasons than:—1st, that the office was useless and unnecessary; 2nd, that it was desirable that there should be no division of responsibility; and 3rd, that I had used for party purposes knowledge which I had acquired officially as honorary secretary. I also believe that this last reason was suppressed at the Council meeting, by both proposer and seconder, solely to avoid personality and contention. If I am correctly informed, Mr. Martin Smith, one of my warmest supporters, was the first to allude to my being considered by some to be too much of a partisan for the office in question.

In addition, I must beg to deprecate the larger part of the compliments which have been so kindly and liberally showered on me, both by you, sir, and by Mr. Carter Blake; and which, so far as they are unfounded or exaggerated, can only be oppressive, however flattering and kindly meant. For instance, I have literally done no "work for the Association" in France or Germany, and none deserving of the name in either California or Switzerland; and the only living foreign language in which I can sustain a conversation, or write a letter, is French.

In conclusion, sir, allow me to express my deep regret that, so far as this question affects me personally, so much has been published.

A. JOY.

Lausanne, Switzerland, 2nd July, 1876.

THE EDUCATION OF THE CHILDREN OF SPIRITUALISTS.

SIR,—There are some points in Mr. Binney's letter on the above subject on which I should like to offer a few remarks.

First, as to mixed education—boys and girls together. This is an experiment which I most earnestly hope to see tried before long in English schools, though public opinion is hardly ripe for it at present. There are in reality but few years during which boys and girls are separated, and this the boarding-school system makes almost unavoidable. In Kindergartens, of which there are yet far too few in this country, and in our Board schools, girls and boys are taught together. The Working Men's College in Great Ormond-street, London, has developed into a college for men and women, and Cambridge has now its Girton and Merton, both colleges devoted to women. At present these have their classes and lectures apart, but at the Berne and Zurich Universities men and women are admitted to the same classes, and are allowed to compete for the same degrees. If they are fit company for each other in hours of idleness, and in the ordinary work of life, why not in hours of study? I do not know, and cannot imagine, one single, sensible argument against the practice of their combined study.*

So far I go with Mr. Binney. On the question of the value of classical studies I differ from him. Greatly as I desire to see the study of physical science more largely introduced into our schools, it cannot take the place of classics as a means of mental training.

Looking upon education as a means rather than an end, I find that all those who have given much time or thought to the subject, agree that there is no study which has as yet been found of equal value with Latin and Greek as a training power for the intellect. The mistake has been that that which should precede it—a knowledge of modern languages—has been comparatively crowded out in the great press of work which boys are expected to get through in the very few years of public school life. All boys and girls should, as a matter of course, be taught to read and write French and German as soon, and in the same manner, as they are taught to read and write English, and only proceed to the study of grammar after they have a considerable acquaintance with the languages themselves, when it becomes a comparatively easy task. But after the age of ten years, where is the study that offers the same scope for careful analysis, for comparison of ever-varying forms, and for cultivation of style, as the Latin and Greek languages, independently of the rich field they open to the lover of literature, and the facility they afford for acquiring other European and even Oriental tongues? So far from wishing boys to give them up, it is my desire to see all girls share in the advantages of this knowledge, especially where they show an aptitude for literature. I consider that the girl who has not been taught Latin has suffered a wrong. With all due respect to the Women's Suffrage Society, I would a thousand times rather know Latin than have a vote.

What I hold to be wrong in the present school system in this respect, is the want of objective teaching; the plan of beginning with abstract

rules and classifications, instead of first learning to read, write, and speak the language as we learn our mother tongue.

In advocating the introduction of physical science into the school curriculum, my idea is that it should be added to other studies which now occupy too exclusively the time and attention of boys; in too many instances, I fear, time without attention. But botany, chemistry, and physiology, in order to be made fruitful studies, must be accompanied by experiments and researches, and among boys and girls below a certain age this can of necessity only be very limited, and not often original. Botany I look upon as a most valuable study where children have access to the country, and can collect their own specimens. I know children of six years old who can tell you at a glance whether leaves are lanceolate, heart-shaped, or pinnatifid, or whether their margins are serrate or dentate; at that early age the observing powers of a healthy child are acute, and may be easily cultivated by the study of natural objects, whereas they are generally fixed on books, and in time become blunted to outside observation. The head master of a department of one of our greatest public schools, on the other hand, once asked me, when walking in the New Forest, what holly-berries were like before they were red.

But, as I said in my former letter, there is a great reform going on in all these matters. A chair of education for teaching teachers the art, science and history of the subject, has lately been founded at the College of Preceptors, where it was most ably filled for a time by the late Mr. Joseph Paine. Since then a similar post has been created at the Glasgow University, to which Professor Meiklejohn, well-known in the educational world as a successful teacher, has been appointed.

To Spiritualists, then, I would say, do not seek denominational exclusiveness, but go in with the van of educational reformers; support and profit by the work of Mrs. William Grey, Miss Shirreff, the Kindergarten Association, and the Girls' Public Day Schools' Company. Discourage and avoid all *dilettanti* teaching, all "seminaries for young ladies and young gentlemen," and seek for your children the best public instruction of the day. Fit them to be able workers in some of the world's many fields of usefulness; to be foremost in reforms; to lead the thought of their age, and to give it a right direction. To do this they must have knowledge, which is, more than ever it was, power; they must be equipped *cap-à-pie* with armour as bright, new, and invulnerable as that of their adversaries; but they will only attain to this by sharing in the best experience of their contemporaries, and in all the advantages of physical development and intellectual training afforded by the more advanced of our public educational establishments.

EMILY KISLINGBURY.

38, Great Russell-street, London.

THE DOCTRINE OF ETERNAL PROGRESSION *versus* THE DOCTRINE OF INSTANTANEOUS BEATIFICATION.

SIR,—William Fish, the barber, convicted of the Blackburn murder, wrote as follows to his wife:—

I write these lines hoping they will find you in good health as I am at present. I feel my place very much. It is too late to pull things back, but God is merciful, and will forgive us our sins if we only ask—"Ask, and it shall be given you; seek, and ye shall find; knock, and the door shall be opened to you." There is pardon for the worst of sinners, and I am one, and may God forgive me. I have broken the law of the land, and committed the worst crimes, but God is merciful and will forgive me. Give my kind love to all. No more at present.

WILLIAM FISH.

We see here a man belonging to the Church of England, after committing the most heinous double crime, expecting that in asking God for forgiveness he shall be absolved. We have often heard Protestants sneer at the Roman Catholics on account of their belief that repentance at the moment of death will make atonement for any crime committed, but in the present case it seems that the teaching of the Protestant and Romish churches is identical. This teaching is demoralising, for it offers a cheap escape from the consequences of evil doing. The Anglican, equally with the Catholic priest, says in effect to the criminal—"My son, confess your wickedness, and you shall have absolution." This scene is repeated, as is well known, previous to every execution; and each time it deepens the impression on the popular mind. Although not broadly stated, the inference is drawn consciously, or unconsciously, by all orthodox people throughout the land that, live as they will, when it at last comes to the push the minister can be called in, who will keep off the fiend waiting to claim them for his own, will vanquish for them all the powers of darkness, will draw back their frightened souls from the pit of eternal torment, and open to their ravished sight the joys of heaven. Let it be considered what an influence this conviction must of necessity have on the life conduct of a whole people. Human nature is prone to self-indulgence; and how many men will *not* yield to the seductions of evil as long as they have the assurance, given as they deem by the highest authority, that they may neglect every duty, enjoy every sensual, worldly, and ambitious gratification—nay, commit every crime, with complete impunity—provided they make snrc (as they in general take good care to do) of the last offices of the Church.

But not only is this teaching demoralising; it is false, and false to the very Book from which it is professedly drawn. It assumes that the criminal is saved by repentance through faith. This is justification by faith of a kind, however, not contemplated by the Apostolic writers, and herein the Church is clearly convicted of inconsistency with its own authorities. These assure us that "faith without works is dead." If this be true, and nothing can be more reasonable, observe what follows. The convicted murderer, though he be repentant, though he have confessed, and though, under the counsel and assurance of his spiritual adviser, he die believing, yet he is not "saved," for he has no "works" corresponding. What good deeds has he to set off against the evil tenor of his life—especially of that last act for which he suffers the penalty of the law? This penalty satisfies his human judges only; there still remains satisfaction due to a Higher Court, and that satisfac-

* In the art schools at University College and South Kensington, students of both sexes work together, both at antiques and in the life class.

tion demands "works." It necessarily follows that these works, not having been performed in this world (through the forcible and abrupt termination of the man's life), must be performed in the next—or he is "lost" to all eternity. This conclusion agrees with the views of Spiritualists on the same subject, based on information from spiritual sources; and I would here remark that this is not the only point on which the clergy fail to comprehend their own Scriptures, and that unless they speedily (to use one of their expressions) "shake off dull sloth," and enter on an investigation both more profound and more truly spiritual, they will be indebted to Spiritualists for a key to unlock many a mystery that has been a puzzle for centuries.

In contradistinction to the doctrine ignorantly taught by the orthodox, how much more rational and edifying are the teachings imparted by the spirit-world, viz., that we must make full reparation for all the evil done on earth, not by repentance alone, but that good actions, either here or hereafter, must outnumber and outweigh the evil deeds committed in this life, and that until this be accomplished there is no remission. This has been insisted on and illustrated again and again by the spirits of persons who have departed this life. Take, for instance, the case of Isaac Singer, the inventor of the original sewing machine. He was not what would be termed "a bad man;" he did not commit any grossly criminal acts—he was merely negatively bad. From his invention, given him for the benefit of humanity, he received a huge income, which he spent or hoarded for purely selfish objects. He did no good with the means of which he was simply the steward. Soon after his death he communicated; and that the communication might effect its object, it was made publicly in the *Banner of Light* circle room, in the presence of forty persons, to this effect—that his selfishness had brought him into much misery; that he was in a state of great spiritual destitution; and that he was condemned to be a hewer of wood and a drawer of water to others until he had expiated his selfish life.

The condition of a positively evil man after death, would, of course, be much more aggravated, and would vary with the number and darkness of his crimes; but the same law works, in degree, for all.

The question should be asked—if these convictions of Spiritualists were universal would they not materially influence for the better the national life? If men were once convinced that every evil act must be atoned for by themselves in some way or other before they could deserve, and therefore before they could possess, happiness hereafter, would not the conviction produce a caution and a self-restraint now unknown? And would not the corresponding assurance that every good act is a treasure laid up above where "their works do follow them," be an incentive equally potent to active beneficence?

It is really high time that orthodox people should open their eyes and modify their corrupted doctrines, which seem rather to encourage than to prevent crimes, as the great number of these clearly shows. The Church incurs a fearful responsibility by continuing to disseminate such pernicious doctrines; and all clergymen individually share in this responsibility, which, viewed in the light of advancing knowledge, fore-shadows a weight that threatens to grind them to powder.

J. N. T. MARTHEZE.

Brighton.

THE FUTURE STATE OF EXISTENCE.

SIR,—Concerning the fact of our future progress all shades of Spiritualists are in accord, though not in the manner of it; all also agree in the desirability of our striving against the retardation of that progress. But over and above, though not apart from our future, certain questions have been of late mooted respecting our past, necessarily speculative, and, however important, naturally of less importance, as a matter of knowledge, than that which concerns our future. Still, as questions on the past are now receiving attention on all sides, not only among all shades of Spiritualists, but by the psychologists and occultists also, with progressive prominence, there must be reason for it. Such questions, for instance, as the following are now asked—Whether man's soul pre-exists? whether a man's soul is a divine spark, shot forth directly from the Divine Centre? and at what period, under the last-named supposition, our assumed divinity as beings thus separated from the parent stock may be supposed to have commenced?

These questions concerning our past condition, if it existed, may be considered as futile by some, even if we could hope for any certitude concerning them while denizens of this world, whether in or out of the flesh; but since seeking for what may appear rational in the above direction, concerning that on which our present and future may have depended and will depend, is at any rate now called for on all sides, I send a communication which seems to have anticipated this now general train of thought on this side of the channel, as it was written two years and a half ago. It is a translation from the last number of the *Révue Spirite*, that for June, 1876, and is an extract from a book lately published at Bordeaux, in November, 1873, giving the remarkable experiences of Madame Krell, a medium of that place:—

"The intelligent principle developes with the being that possesses it, and it is a *Unit* in its origin, and *one* only during its development, ever *one*! It is a spark which goes on enlarging, to become light and finally seen. Our present object is to know at what moment this spark makes its appearance, transforming a material being into an intelligent being. So long as the being, during its first peregrinations in the animal form, only as yet possesses latent life, movement; so long as in the quality of an atom, a molecule, a vibration (*vibration*), appearing and disappearing during a few short moments, it only as yet serves for the transformation of matter; so long as it has no conscience of its life, we must admit that it does not as yet possess in itself that instinct which afterwards becomes intelligence, soul, spirit. Those unnamed existences of no precise form, impalpable and almost invisible, which are everywhere present in fluidic as well as in compact matter, are in the intermediary state between vegetable vitality and animal life which is commencing.

"According to my belief, this divine spark lightens up matters as soon as a being attains to the feeling of preserving its life. From this point, it is some one (*il est quelqu'un*).^{*} It does not yet understand this, but it feels in itself this indefinable thing which is life!

"This feeling is still entirely instinctive, for the animal, as it scarcely comprehends life, has no fear of death; not understanding dangers, it rarely avoids them; death overtakes it without suffering, so to speak, and transfers it to another form. The above is the intermediary condition between instinct and intelligence; from this first state to the second, that is to intelligence, there exists, we cannot but see, all the degrees by which the being must pass in order to arrive at the higher grades through the lower.

"When instinct in a being grows into intelligence to the extent of a desire to preserve its life, a dread of death and of suffering ensues: the animal now defends its life in every way; it attacks its enemy; it foresees danger, it uses cunning to avoid it; the animal now possesses self-love, and will hold its own to the death so far as its force will go. It is already gifted with memory and reasoning powers, as well as with will, in its struggles against the fatal law of death, which nevertheless comes upon it of necessity. Might we not also add that the animal has now an intuition of sufferings endured at some former period; for this innate fear of death, is it not the result of a dim memory of anterior struggles? . . . Who knows? . . . I can but think that at this crisis the intelligent spark is very near becoming sufficiently luminous for a still more important transformation. I believe that the hour is not far distant when this intelligence will be able to call itself—let us not hesitate—Soul! Then this creature not only seeks to defend its life, but does its best to preserve it, and strives to prolong it: a few more passages, and the creature is on the eve of becoming master of himself, and attaining the power of a free will. From this point can he be very far from possessing the ability to comprehend the duty of preserving his life, the necessity for trial, and the goal to be sought after, as imposed on the creature by the Creator?

"We should pass the limits we have set ourselves were we to go further; but I must repeat that God's work is alike admirable in order, connection, harmony, and simplicity. Man's pride can scarcely find place when he contemplates grandeur such as this! So then, although man is averse to the idea, it is none the less true that, by attentively studying the world which he inhabits, he may easily come to a conclusion concerning his origin.

"Man, the king of creation, by the law of progress, will at a later period understand the connecting chain which links him to all the beings by which he is surrounded; when he attains this fraternal standing point, he will no longer call himself master, king, but father and protector of those inferior beings that are beginning the life which he is finishing."

As these last words are certainly no denial of man's immortality, perhaps the substitution of the term "phase of life" would have expressed the meaning more plainly. An essay on progress is no herald of death.

SERUTATOR.

POWERFUL SPIRITUAL MANIFESTATIONS.

SIR,—Being in the neighbourhood of Belper on the 24th instant, and hearing of the presence there of Dr. Monck, the medium, I made my way to the hotel at which he was staying just in time to find him in company with Mr. Adshead, preparing to proceed to a *séance*, which, though of a somewhat select character, I was courteously invited to attend. The circle was held at the residence of a prominent Spiritualist in the town. On our arrival we found some twelve ladies and gentlemen assembled.

The room was darkened by means of drugget curtains; the doors were locked; and, after some little singing, all our hands were joined round a massive four-leaved table. Dr. Monck's hands were held by Mr. Adshead on the right, and Mr. Sowerbury (a gentleman of position of the town, who was sceptical about Spiritualism) on the left. On the table had previously been placed a guitar, two musical boxes, two tambourines, together with some nails, wood, and a hammer, also several paper tubes. The medium very soon passed under the control of Samuel, who appeared to be director of the proceedings. He commenced by humorously accusing Mr. Sowerbury of having in his possession the key of the musical box, and, almost before the denial could be made to the charge, he (Mr. S.) declared that the key had mysteriously been placed in his closed hand.

The musical boxes were then wound up, Mr. Sowerbury still retaining the key, and were alternately played and stopped in the middle of the airs, according to the desire of the sitters. At length two musical boxes were played together; the guitar was violently operated upon by what appeared to be a thumb; the tambourines floated, together with the tubes. Whilst this was being done, Samuel desired the two gentlemen next the medium to continue firmly their grip of his hands, and also to raise them, so as to place their fingers between his teeth. The tambourines and books were thrown at particular sitters, at their request, whilst Mr. Sowerbury, who came in for a large share of these personal favours, several times felt a strong hand pulling his hair so violently that he was compelled to call out to it to desist. This gentleman, who appeared to be an intelligent and critical investigator, declared himself convinced of the genuineness of the phenomena.

The table, an unwieldy piece of furniture, was raised *en masse* some four feet; and, by way of conclusion to this portion of the *séance*, Dr. Monck was raised to the ceiling, on which he wrote, then was placed upon the knees of the last-named sitter. At this point, the hands of course being now loosed, another control took possession of the medium, and a remarkable test was given to a sitter, about a private interview he once had with a departed friend.

^{*} It attains character, unity.—Translator.

So varied seems the mediumship of Dr. Monck that it forms a pleasant exception to the stereotyped results at the *séances* of certain physical mediums, the strange uniformity of which in some cases has a tendency to create a suspicious feeling in the mind of sceptical investigators.

Again the control changed, and we were treated to one of the most eloquent, though brief, dissertations on the science of Spiritualism to which it has been my fortune to listen.

The spirits next announced that they were about to conclude the sitting by an experiment of a different nature: and immediately a small slate was handed to Mr. Adshead, who, after well rubbing it, placed it on the head of the medium, retaining hold of his right hand. In about three seconds a light was struck; a message was found upon the slate, containing, I believe, about thirty words, neatly and straightly written. Thus concluded a most interesting meeting, which lasted over three hours; every one present expressed great satisfaction, in answer to which Samuel declared us all "biologised."

EDWIN HALL.

19, Elsworth-street, Chocetham, Manchester, June 27th, 1876.

MAGICIANS AND MEDIUMS.

SIR,—The following extract, from an account of Paracelsus in Hallam's *Literary History* (vol. iii. p. 398, edit. 1855), appears worth copying into your paper, as bearing upon the connection between magical and medial powers. Although unable to concur in your expressed opinion that the records of magic are resolvable into cases of misunderstood mediumship, I have always suspected that magical powers, so far as the science of the adept is dependent for its application upon the power of his will, are referable to the same abnormal development of the psychic force or body which distinguishes mediums from other persons. Given this material to work with, and the magician simply differs from the medium as having the power, scientific and volitional, of dealing with it himself, instead of yielding it to the manipulations of others (spirits). Like every other natural agent, this astral or psychic body can only be dealt with effectively by one who is acquainted with its properties and powers; but there seems no reason why this knowledge should be unattainable by mediums, if they would only recognise the force as *their own*, and cease to regard it as merely instrumental to a foreign control. How far the higher precepts of the occultist, if faithfully followed, would avail to develop this abnormal flow of the psychic force in others, not exceptionally gifted with it by nature, is another question; but it is evident that Paracelsus distinctly recognised a peculiarity of constitution as favourable, if not indispensable, to the professors of magic. And, by-the-by, allow me to commend this passage to the notice of the gentleman who, as appears by your leading article of the 7th January, made a fruitless search through the occult writers for anything bearing upon modern Spiritualism:—"Man has a sidereal as well as material body, an astral element, *which all do not partake in equal degrees*, and therefore the power of magic, which is in fact the power of astral properties, or of producing those effects which the stars naturally produce, *is not equally attainable by all*."

C. C. M.

SPECTRES OF ANIMALS.

SIR,—A letter from Prince Wittgenstein appeared in your journal last month, containing a singularly interesting account of spectres of dogs and other animals, and I am sure that those cases related by the Prince's personal acquaintances will doubtless obtain a ready credence, sufficient to rescue them from the realm of superstition; further, I trust that his able paper may have the effect of inducing others to come forward with their experiences on the same subject, who, like myself—until the matter was taken up by abler hands—would have shrunk from the obloquy incidental to every new phase of psychological phenomena.

The following case came under my own immediate notice. Some ten years ago, while resident in Manchester, I was returning towards Upper Brook-street, after the Sunday morning's service, walking slowly and in rather a meditative mood. I was just coming to the end of a meadow pathway, before entering the main road, when I observed, at about fifteen yards' distance, a hideously ugly dog looking intently at me. It seemed of the largest bull-dog species, dark, and grizzly as if from old age; as I approached, it moved on before me, occasionally looking back with furtive glances of terror. When I had proceeded about twenty or thirty yards, I observed that the action of its hind quarters was that of a dog receiving a severe kick from behind. This at once enchained my attention, and on looking quickly around I saw no person near me from whom the cause of this movement could have proceeded. I watched closely thereafter its every motion. On proceeding a little farther, on the left hand, there was an open carriage-way leading to a comfortable-looking, but rather old-fashioned, mansion. This seeming dog turned up this gateway. I quickened my pace, and never lost sight of it. The house stood thirty or forty yards from the entrance, and as I had reached half-way to the house I observed the dog leap down a sunken basement window. At the risk of its being considered obtrusive, I walked straight up to the window, and there was no dog there! An incarnate dog could not have left the place except by leaping back, because the basement windows were built between the height of the front level, and the lower windows were all stanchioned. I followed the thing so quickly and closely that I could not for a moment doubt my senses; which, coupled with the seeming chastisement from an unseen power, gave me no hesitation in believing that I was protected from some malign influence, and that by an unseen but watchful guardian.

My conviction of that at the time was complete, and will never be forgotten. Knowing how incredible such a statement would appear, I never mentioned the circumstance to my nearest friend, and whether the term hallucination be awarded as the solution of the narrative it matters not, it may induce others to come forward with similar episodes of life.

J. B. W.

3rd July, 1876.

SPIRITUAL CONFERENCE AT NEWCASTLE.

THE adjourned Conference at Newcastle-on-Tyne took place on Sunday morning last, when Mr. J. J. Morse was again appointed chairman. He spoke of the injudicious step taken at the last meeting, at which numbers of persons from a distance were present, of adjourning the Conference, as proved by the present small attendance, adding that what was still more annoying was that the mover of the resolution in question, Mr. Pickup, was not present. Should they then at once close the Conference, or resolve it into a meeting of the committee?

Mr. Faucett, of Bishop Auckland, observed that he was there simply on his own account, and not as representing his district; he gave a detailed account of the progress of Spiritualism in that locality, where they had already a society in working order.

On the mooted of the question of the secretaryship of the Association, Mr. Rhodes still declined the office, and suggested that Mr. Morse himself would, if circumstances permitted, be the right person for that position.

Mr. Mould proposed that Mr. Morse be appointed secretary of the organisation.

Mr. Morse said that he would attend to the duties once a month when he came to Newcastle, and do his best in the matter.

The proposition was seconded by Mr. W. C. Robson, and after a few remarks from Messrs. Kay, Robinson, and others, it was carried unanimously.

Messrs. Petty and Martin, of Newcastle, and Mr. Crisp, of Stockton, were added to the committee.

Mr. Kersey agreed to act as treasurer, and a vote of thanks to Messrs. Kersey, Rhodes, and Morse having been passed, it was moved and seconded that the Conference be closed.

A committee meeting was then held, Mr. Mould in the chair.

Some considerable discussion began as to the best mode of action, and it was thought that they would do well to follow the plan of the Lancashire organisation by forming sub-districts, with Newcastle as headquarters.

The committee meeting was then adjourned; therefore any suggestions and communications on the matter, or any donations in aid of the undertaking, must be made at once to Mr. J. J. Morse, or to Mr. Kersey, 4, Nixon-street, Newcastle-on-Tyne.

SPIRITUALISTIC MARRIAGE CEREMONY.—The *Religio-Philosophical Journal* relates that Mrs. Cora L. V. Tappan, at the close of her lecture at the hall of the Spiritual Lecture Association in Chicago, Sunday, June 4th, united in marriage Mr. Erastus W. Pratt and Mrs. Electa E. Kelley. After an impressive address, and the usual formula, Mrs. Tappan concluded with the benediction in a poetical improvisation.

DR. SLADE'S VISIT TO ENGLAND.—Dr. Slade, the celebrated American test medium, writes to us, announcing his intention of leaving New York on the 1st July, by the steamer *Holland*, of the National line, for London direct, in company with his niece and his managing partner, Mr. J. Simmons; the whole party will, therefore, probably reach London towards the close of next week. Dr. Slade wishes all letters for him to be addressed to the care of Mr. W. H. Harrison, 38, Great Russell-street, W.C.

PASSED TO THE HIGHER LIFE.—Last week Mr. Bassett, husband of Mrs. Bassett, the well-known medium, departed this life, after a short illness. Mr. Bassett will always be remembered as a kindly and disinterested worker in the cause of Spiritualism, and one who, by means of free lectures and a large number of free *séances*, did much to spread a knowledge of its truths, chiefly in East London. He worked actively and intelligently on various local boards, from the belief that such action tended to promote the welfare of his neighbours and of the community.

A SÉANCE AT BRIXTON.—A *séance* was held by the members of the Brixton Psychological Society, on Tuesday evening, June 27th, with Mr. Williams, medium, at the house of the vice-president, Mr. Desmond Fitz-Gerald, of Loughborough-road North, Brixton. Both the hands of the medium were held by his neighbours all through the *séance*. An outer and inner circle were formed, some distance apart, and soon after the lights were extinguished an *impromptu* castanet accompaniment to the singing was heard, as if all sorts of tools, from a bradawl to a chisel, were being jangled together. This tool-box was brought by the outside power from a distant part of the room, and shaken in time with the singing. Then a bell was taken up, and rung around the circle, its progress indicated by the direction of the sound, and beautiful spirit lights were seen. Several of the sitters were touched by spirit hands. My hand was taken by one and lifted up with great power so high that I was compelled to stand on a chair. Then on resisting further uplifting I received three taps by way of farewell. A gentleman present was called from the outer circle to wind up the musical box on the table, for which he received three taps likewise. Rings were taken off the fingers of several persons, and placed on the fingers of others by request. Some electrical apparatus in the room was worked, and by way of finish to this part of the *séance* some scent was brought from another part of the room and distributed upon the sitters; then a rather heavy table was brought also, and placed on the top of the one the sitters were around. On a light being produced, the table was found to be covered by a perfect chaos of articles. The medium's hands had not been released during the occurrence of these phenomena. Everybody present was perfectly satisfied with the perfect genuineness of the manifestations.

—H. E. FRANCES, *Hon. Sec.*

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ERRATUM.—The marriage of Mr. and Mrs. Jonken took place four years ago, and not two years since, as stated in a recent article in these pages.

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