

# The Spiritualist,

## AND JOURNAL OF PSYCHOLOGICAL SCIENCE.

The Oldest Newspaper connected with Spiritualism in Great Britain.

No. 180.—(VOL. VIII.—No. 5.)

LONDON: FRIDAY, FEBRUARY 4, 1876.

Published Weekly; Price Twopence.

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A Seance room can be engaged under special arrangements, to be learned from the Secretary. Open from 10.30 a.m. to 10.30 p.m. Close at 6 p.m. on Saturdays.

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THE object of this Association is the discovery of truth in connection with Psychology.

The Society seeks to attain its object by the following measures, or such of them as from time to time are found to be practicable.

1.—By frequent meetings of its members for conference, inquiry, instruction, mental improvement, spiritual culture, social intercourse, and healthful recreation.

2.—By engaging in the education of children and others, for the purpose of developing their physical, mental, and spiritual powers.

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February, 1876.

## In the Press.

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Booksellers and others who have Works upon these subjects are requested to forward their Lists by post to the Manager.

# The Spiritualist Newspaper,

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

VOLUME EIGHT. NUMBER FIVE.

LONDON, FRIDAY, FEBRUARY 4th, 1876.

## EXPERIMENTS IN MESMERISM.

As it is probable that the Winter Meetings Committee of the National Association of Spiritualists will take steps to bring all the varied phenomena of mesmerism practically under the notice of members, and as one mesmerist with his sensitives is able to exhibit phenomena different from those presented by another mesmerist, various operators will probably occupy the platform in succession. Our present object is to suggest that these gentlemen should be recommended to present their facts only, and to abstain, as much as possible, from theories; otherwise intelligent visitors may be repelled rather than attracted by what is said to them. For instance, some of these speakers have invented terms of their own not generally recognised, and possessing no well-defined meaning, and they do not always state what is the fact when they quit the field of their own experience to speak upon matters of science. For instance, we once heard a mesmerist say that six or seven different kinds of electricity can be obtained from different kinds of batteries, which of course displayed an utter want of knowledge of the subject. Electricity possesses a positive and negative character, and varies in intensity; but, fundamentally, it is the same, whether obtained from the Leyden jar or from the galvanic battery; in fact, by means of modern appliances, galvanic electricity can be transformed into electricity having a tension like that evolved by frictional machines; this experiment has often been performed by Mr. Varley by means of very remarkable apparatus invented by himself. If mesmeric lecturers are to make known their facts from our platforms, they should be requested to abstain from theories, and from speaking upon subjects with which they are not acquainted, otherwise intelligent visitors will be prejudiced against the meetings.

## PHYSICAL SOCIETY OF LONDON.

### PHOTOGRAPHING INVISIBLE DRAWINGS.

At the ordinary meeting on the 29th ult., the president, Dr. Gladstone, exhibited experiments on the relation of photography to the phenomena of fluorescence. Writing, on white paper, made with colourless solutions of acid sulphate of quinine, æsculine, or chlorophyl, and visible only as blue and self-luminous when illuminated by monochromatic violet rays, or invisible ultra-violet rays, was photographed while apparently a blank sheet, in the rich electric light; and the negative so obtained, after fixing and development, was shown by the lantern as a picture of dark figures. A striking illustration was a case in which the photograph of white figures, painted with fluorescent solution on a dark blue ground, was interpreted by the camera as dark figures on a light ground. After a variety of experiments, in which colourless solutions in bottles were shown to photograph as bottles of black ink, Dr. Gladstone explained the results as due to the property of fluorescent bodies, of lowering, in reflection, the rapidity of vibration of the invisible but chemically active actinic rays of the more refrangible portion of the spectrum, and bringing them within the limits of vision, though reducing their photographing power. He called attention to the anomalous results in photographing pictures, fabrics, and decorations, owing to the frequent occurrence of fluorescent properties in the pigments, oils, and varnishes used.

### DISCOVERY OF A SUPPOSED NEW FORCE.

Mr. Thomson read a paper on the results of researches made at the Science Schools, South Kensington, upon the so-called Etheric Force, a new force, alleged to have been discovered in America. The arrangement of electrical apparatus by which Messrs. Edison and Batchelor detected an unexplained modification of electricity, provisionally termed Apolic or Etheric force, is illustrated in the *Chemical News*,

and Mr. Thomson's experiments confirm the observations of those investigators. The salient feature of the manifestation is a spark, unaccompanied by any appreciable current, or galvanoscopic, chemical, heating, or physiological effect, which may be obtained from a body, insulated in the presence of an electro-magnet excited by an interrupted current. No circuit is required to produce the spark, which appears on make or break of contact between different parts of a conductor attached, or between the earth and the insulated body, which is apparently in some condition of static charge. In the opinion of Professor Houston and Dr. Beard, there is an unexpected production of an unrecognised force, or modification of known forces.

## A SEANCE WITH MRS. KATE FOX JENCKEN.\*

BY PROFESSOR BUTLEROF, OF ST. PETERSBURG UNIVERSITY.

IN London I had a sitting with Mrs. Jencken, formerly Miss Kate Fox, in whose presence the well-known rapping phenomena took place at Rochester, in the United States. Mrs. Jencken is not a professional medium; her time is now entirely devoted to domestic life, and the care of her two little sons. She remains almost always at home, and those interested in Spiritualism are heartily welcomed by her and her husband, the barrister-at-law, Mr. H. D. Jencken. Their private life is pervaded by medial phenomena, and while one is sitting in ordinary conversation, by daylight, the most decisive raps come quite spontaneously and enter into the discourse. These raps are extremely loud and clear, and have a peculiar character; they come in pairs. M. Aksakof and myself heard them for the first time when we were paying a morning call. The sounds came upon the floor; but when Mrs. Jencken laid her hand upon the half-opened door of the room, and expressed a wish for the raps, they resounded on the door, and even close to my ear, which I held close against the wood. A few days later, we spent an evening at the house, in company with one or two gentlemen already known to us. During tea the raps were numerous; but when we afterwards sat at the table, we were directed to turn out the gas, and to form a chain by holding hands all round. Almost immediately I felt a pull at my left coat pocket. Presently Mrs. Jencken invited me to leave the circle, and to go with her near the door, while the rest of the company remained at the table, from five to seven feet distant, holding each other's hands. I now took both Mrs. Jencken's hands in mine, and was again pulled by the coat, and distinctly touched on the left knee with fingers.

After this little *séance* Mr. and Mrs. Jencken were so kind as to invite myself and M. Aksakof to spend another evening with them, which we were very glad to do. On that occasion we four sat at a square table, on which a lamp was burning. A newspaper happened to be lying on the ground under the table. While Mrs. Jencken was engaged pouring out the tea, and we were not sitting formally, the raps were again audible; they came from the table and from the floor, and were sometimes so strong that the table trembled, and they continued to be felt even when they were no longer heard. During tea I felt gentle fingers touching my leg, Mrs. Jencken being at that time quite passive. Shortly afterwards we heard the newspaper being torn up, and I could feel my hand, which was below the table, touched with a folded piece of the same paper. By means of the raps and the alphabet, partly also by the help of Mrs. Jencken's medial writing, we were directed to lay a sheet of paper and a pencil under the table. It is well to explain that Mrs. Jencken's medial writing is

\* Translated from the January number of *Psychic Studies* (Leipsic).

of a peculiar kind; she writes with the left hand, and generally backwards, so that the writing can only be read before a mirror, or through the paper when held up before a light. Everything followed according to promise. The pencil under the table was red at one end and blue at the other. Although I had not expressed any doubts, Mrs. Jencken showed me her feet, which she divested of her slippers for a moment. She wore white stockings, and sat quietly near the table, and remained the whole time so passive that one could have no suspicion that she was taking any direct part in the manifestations. The lamp was burning all the time upon the table. For a few minutes, after the paper had been laid under the table, we heard the sound of writing; on one piece of paper was written in blue, on the other in red, quite distinctly, the words, "*God bless you!*"

One more opportunity was granted me of hearing the extraordinary sounds which take place in the presence of Mrs. Jencken. It was on the occasion of the *soirée* of the National Association of Spiritualists, already described in this journal.\* In a brightly-lighted and well-filled room loud raps were produced at the simple wish of Mrs. Jencken. These raps were also heard on the thin partition doors of the so-called cabinet, which is nothing but a large cupboard, in which the mediums are seated when *séances* are held for what are called *materialisations*. From all that I was able to observe in the presence of Mrs. Jencken, I am forced to come to the conclusion that the phenomena peculiar to that medium are of a strongly objective and convincing nature, and they would, I think, be sufficient to the most pronounced but *honest* sceptic to cause him to reject ventriloquism, muscular action, and every such artificial explanation of the phenomena.

#### STARTLING SPIRITUAL PHENOMENA CONFIRMED BY THE TESTIMONY OF NON-SPIRITUALISTS.

BY DAVID H. WILSON, M.A., LL.M. (CANTAB.)

At a private dinner table I heard Mr. W—— narrate the following experience of himself and wife: Mr. and Mrs. W—— were in their drawing-room one afternoon, when they heard several raps at the door. Upon saying "Come in," the door opened a little way, and an old lady's head, in a very large bonnet, appeared for a moment, was then withdrawn, and the door closed. Mr. W—— immediately went to the door, opened it, and was surprised to see no one there. He called his servants and asked who let the old lady into the house, and who she was. All the servants declared that no lady had been there. Both Mr. and Mrs. W—— had seen the old lady's head, and had seen and heard the door open and close. They had not time to scrutinise the face; but the large bonnet reminded them both simultaneously of a certain old lady friend. They subsequently heard that that friend had died at or about the time they saw the mysterious apparition in the large bonnet. Mr. and Mrs. W—— are intelligent people, and have been intimately acquainted with my family for many years.

Miss L—— tells me that she was awakened one morning by a terrible shriek. It was a cry that seemed to pierce and appal her, and is never to be forgotten. She looked at the hour. On that very day and hour (allowing for the difference of time) her brother met with a violent death in Australia. Miss L—— is one of my best friends.

Mrs. S——, a Catholic, and very excellent woman, says that one day when she was at Liverpool, "it came into her mind" that a lady friend of hers had just died in New York, and she was so sure that this impression was true that she thereupon read the "prayers for the dead" in favour of that lady. Nor was she mistaken. A letter afterwards from New York showed that her impression accorded with facts. I have long enjoyed the friendship of Mrs. S——, and have heard the foregoing from herself.

Mrs. W——n told me one morning, when I called upon her, that in the previous night she had had a startling experience. She was awakened by feeling a heavy weight on her feet, and on sitting up saw the form of her husband (Mr. W——n was then thousands of miles away) seated on the bed, in his night-shirt, and having the appearance of a

corpse. After a few moments the form vanished. I recommended Mrs. W——n to record this experience in her diary, and she did so. In due course she was informed by her husband that on that particular night he was in a state of coma, having been delirious for some days, and his life was quite despaired of by the doctors. I have known Mrs. W——n all my life. She was of a materialistic turn of mind, with sound common sense, and of unimpeachable integrity.

Miss R——, with whom I am well acquainted, and who commands my respect, tells me that one evening, having lost her way in a lonely part of the country, she became much alarmed at the prospect of not reaching her home that night. So she knelt down and prayed for safety and comfort. She was then in the centre of a field. On rising she was startled somewhat at seeing a little girl by her side. Inquiring of this child the way home, the little girl led Miss R—— across the fields, gave her directions as to the road she should take, and suddenly disappeared.

Mr. B—— is a gentleman I have known for more than fifteen years. He is practical, shrewd, and very trustworthy. I am indebted to him for the following narration:—One morning a few months ago, at five o'clock, he was awakened by a noise outside his room, but near the room door. He attributed it to his children playing in the passage, and was annoyed with the nurse for allowing them to disturb him so early. Opening the door in order to reprove her, he was surprised to find that neither the children nor the servant were yet awake. He returned to bed, and had scarcely composed himself when he was very disconcerted by seeing the form of a lady friend of his glide or flit across the room. He thereupon awoke Mrs. B—— and informed her of the fact. This was Saturday, and at the end of the week Mr. B—— called at the house of his friend, the subject of his vision, and was informed that the lady had thrown herself out of the window the previous Saturday, at about five o'clock in the morning, and was thereby instantaneously killed.

Algiers, Jan. 21st, 1876.

#### DALSTON ASSOCIATION OF INQUIRERS INTO SPIRITUALISM.

ALLIANCE WITH THE NATIONAL ASSOCIATION.

THE eleventh half-yearly general meeting of the Dalston Association of Inquirers into Spiritualism, was held on Thursday evening last, at the Association's rooms, 74, Navarino-road, Dalston, under the presidency of Mr. Edwin Dottridge. The honorary secretary having read the notice convening the meeting, the chairman read the report of the Council and statement of accounts for the half-year ending 31st December last. They were considered to be generally satisfactory, and on the motion of Mr. Thomas Wilks, seconded by Mr. G. R. Tapp, were unanimously adopted.

In accordance with the decision of the Council, to recommend the adoption of a resolution for alliance with the British National Association of Spiritualists, Mr. Thomas Blyton moved, and Mr. Thomas Wilks seconded—"That the Council be, and is hereby authorised, to make an application on behalf of this Association for alliance with the British National Association of Spiritualists, and that in the event of such application being granted, the Council be also authorised to elect half-yearly from amongst the ordinary members a representative to be, *ex-officio*, a member of the Council of the British National Association of Spiritualists." An amendment was moved by Mr. George W. Forbes Playfair, and seconded by Mr. Henry W. P. Makeham, to the effect "That the Association do not make an application for alliance with the British National Association of Spiritualists." A spirited discussion ensued, in the course of which Messrs. R. Pomeroy Tredwen, Robert Nelson Dawson, Thomas Wilks, Charles Lee, John Rouse, G. R. Tapp, Henry Cook, and Thomas Blyton canvassed the subject *pro* and *con*. At length on the amendment being put to the vote of the meeting only two hands were held up, and on the resolution for alliance being submitted it was carried with an overwhelming majority.

Some proposed alterations of the rules were discussed, and it was resolved that all meetings of the Association be held in future on Thursday evenings.

The following were then elected to serve in office during the current half-year:—Mr. Henry D. Jencken, M.R.L., *President*; Mrs. C. Ada Blyton, Mr. Thomas Blyton, Mrs. Corner, Mr. Alfred E. Lovell, Mr. John Rouse, Mr. Jonathan Tozeland, Mr. R. Pomeroy Tredwen, Mr. Thomas Wilks, and Mrs. Wood, *Council*; with Mr. Thomas Blyton, *Honorary Secretary and Treasurer*.

A vote of thanks to the officers for their services during the past half-year, and a vote of thanks to the chairman for presiding over the meeting, brought the proceedings to a close.

\* The entire report of the meeting in question was republished from *The Spiritualist* in the *Psychic Studies* for December, in the German language.

NEXT Monday night Dr. J. M. Gully will preside at the discussion on Mesmerism, at 38, Great Russell-street.



## SPIRITUALISM IN AUSTRALIA.

THE PERSONAL IDENTIFICATION OF SPIRITS.

The *Harbinger of Light*, which arrived by the last mail, contains the following statement by its editor:—

The following particulars, accompanied with communications and letter from the long-lost sister, were furnished to us by a respectable Scotch family residing in one of the northern suburbs. Mrs. M—— has been a believer in Spiritualism for some time past; her husband, though somewhat interested in what transpired at the circles, was a consistent materialist until this test of the truth of the communication was received, but it, he informed us, swept away all doubt from his mind. To use his own expression, “there was no getting over it.”

Mr. and Mrs. M—— left Scotland for Australia over thirty years since, Mrs. M—— leaving behind her a brother and sister. Shortly after their arrival here, the correspondence with this brother and sister ceased, and nothing more was heard of them until the early part of this year, when, at a circle at Mrs. M——’s house, a spirit purporting to be her brother communicated, stating that he had been in the spirit world sixteen years, and that the sister was still in the body, living in America, writing in answer to their request what purported to be the name of the place, but this, after repeated attempts, they were unable to decipher. It appeared like “Chig” or “Chigo,” and not knowing any place with a similar name, was pronounced by Mr. M—— to be humbug. Mrs. M—— nothing daunted, and having more faith, pursued her inquiries, and was told if she wrote to the postmaster at Burreltown, in Scotland, enclosing a letter for her sister, the said postmaster knew the address and would forward it. This was done, and, to the surprise and gratification of the whole family, a reply from the long-lost sister, “dated Churchville, Monroe Co., U.S.A., July 8th,” was received by last mail. Most of the letter is on family affairs, but we extract from it those portions which bear upon the test:—

“My Dear Brother and Sister,—

“Your letter dated March 12 has just come to me, it was made welcome indeed, it seemed as if it came from the dead. We were all so glad to hear from you; we never met but we talked about you. The last letter we received was when Sister Ann died, from William. I answered it. Brother Thomas wrote after that, but his letter came back. Dear sister, I have so much to say to you that I hardly know where to begin, but now when the communication is opened we can exchange our feelings frequently. We are all in North America, and all well. It is 31 years since James, Helen, Thomas, and family came here, and 25 since Margaret and myself came. Brother John died about 16 years ago. They did not come to America. . . . I never would have got your letter, but Jas. Brodie is postmaster at Burreltown, and he is brother to Helen’s husband, so he knew our address and sent it on to me. . . . I think some time to go to Chicago to live this winter. I lived there before the great fire.”

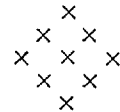
From the foregoing extracts it will be seen that the information given by the spirit brother (John) as to the period of his death was correct. It also throws some light upon the word they were unable to decipher, which was probably “Chicago,” where it appears the sister had lived, and is living not far from now. We are often asked for the good of Spiritualism. Is it not exemplified here? A long-sundered family united, and a knowledge of immortality brought to one who had failed to find evidences of a future life in any other direction. In reference to the communications handed to us with the letter, one of them appears to be a remonstrance with Mrs. M—— or some member of the circle, who, from something unsatisfactory having been communicated, had hastily accused the spirits of falsehood. The communicating spirit, a female, says, “We wish to give you all the information we can, but if we do make mistakes, it is not because we do it for malice, but because I am not developed enough yet for giving quite such intelligent communications as perhaps I should, but believe me, I don’t wish to deceive you.” The other communication is from the brother “John,” subsequent to receiving the letter. After expressing his pleasure at the results of his former communication, he says, “Dear sister, you should have been there when they got the letter; you would have laughed, for they looked as frightened as if your ghost had appeared before them. Sister Janet ran over to Thomas with the letter in her hand; she was so glad, for they made quite

sure you were in the spirit world. I was there when the letter arrived, and was very glad to see them so happy about it.” The communication concludes with an exhortation to the sister to persevere.

## BLOOD-MARKED CROSSES ON THE HUMAN ARM.

From “*Evelyn’s Diary*.”

5TH AUGUST. There was sent me by a neighbour a servant-maid, who, in the last month, as she was sitting before her mistress at work, felt a stroke on her arm, a little above the wrist for some height, the smart of which, as if struck by another hand, caused her to hold her arm awhile till somewhat mitigated; but it put her into a kind of convulsion, or, rather, hysteric fit. A gentleman coming casually in, looking on her arm, found that part powdered with red crosses, set in most exact and wonderful order, neither swelled nor depressed, about this shape



not seeming to be in any way made by artifice, of a reddish colour, not so red as blood, the skin over them smooth, the rest of the arm livid and of a mortified hue, with certain prints, as it were, of the stroke of fingers. This had happened three several times in July, at about ten days’ interval, the crosses beginning to wear out, but the successive ones set in other different, yet uniform order. The maid seemed very modest, and came from London to Deptford with her mistress, to avoid the discourse and importunity of curious people. She made no gain by it, pretended no religious fancies, but seemed to be a plain, ordinary, silent, working wench, somewhat fat, short, and high-coloured. She told me divers divines and physicians had seen her, but were unsatisfied—that she had taken some remedies against her fits, but they did her no good; she had never before had any fits; once since she seemed in her sleep to hear one say to her that she should tamper no more with them, nor trouble herself with anything that happened, but put her trust in the merits of Christ only. . . . This poor wench was willing to submit to any trial, so that I profess I know not what to think of it, nor dare pronounce it anything supernatural.

## MRS. KIMBALL’S SEANCE AT THE NATIONAL ASSOCIATION OF SPIRITUALISTS.

BY J. M. GULLY, M.D.

MRS. KIMBALL gave a *seance* at the rooms of the British National Association of Spiritualists, on Friday evening, 27th inst. There were twelve ladies and gentlemen present, that number having been expressly chosen by the medium; these were:—Mr. A. Calder, Dr. Keningale Cook, Mr. G. R. Tapp, Mr. J. H. Gledstanes, Mrs. E. Dawson Rogers, Mrs. Maltby, Mr. Desmond Fitzgerald, Mrs. Burke, Mr. and Mrs. Everitt, Miss Kislingbury, and myself.

The medium soon passed into a trance condition, and seemed perplexed by the vision of the spirits, who, she declared, were somewhat disputatious as to what kind of manifestations they should make, whilst the company being appealed to, left the matter entirely in her hands. Some of the spirits she saw desired to materialise; but after some considerable pause the medium decided to reveal what she saw about the spirits present with reference to the sitters. She then proceeded to describe what appeared to her attached to each sitter, and in several instances the spirits were recognised from such description, but throughout the *seance* the medium protested that some condition of the room prevented her from seeing as clearly as she desired to do. In answer to my questioning she proceeded to describe the character of the aura which surrounded the individual sitters. That of Mrs. Everitt she described as exceedingly bright and particoloured, lilacs and pink with silvery spots; that of Mr. Tapp as very light blue, with a bright white light falling on the crown of the head; that of myself as delicate pink spotted with gold, and an *aureola* round the brain composed of blue, white and pink in lines one above the other. She dwelt for some time upon what she saw near me, and made some curious revelations of what her spirit observed. My daughter (who had been frequently seen near me by various mediums) she declared was near me and kissed me; that she was pouring quantities of half-opened roses into my lap, symbolical of a number of spirits in the other life, spirits, as it were, in childhood, tender and loving; these were banded with her, and all of them influenced me, so that I seemed to be doing here what they were doing there. The sphere of this band was the sphere of love, and she stated that they would aid much in future sittings, at which she indicated in detail the sitters. The sittings were to be in a cabinet for materialisation, and herself and Mr. Eglington were to be the mediums; if persevered in, and conditions kept, the results would be great. She laid her hands on mine and said after a pause: “You have strong spiritual power and yearnings, but your spirit seems as if it had been indolent for many years, as if you had not made it supreme; but now you have much to do in the matter, and you must and will do it; you have lived on earth before, thousands of years ago, in some long past Eastern civilisation—Hindoo; I see you dressed quite differently from the present; but you are now in your last earthly body; you will live on earth no more after the present life.” The medium then spoke under the control of a cheerful spirit named “Silverlight,” and referred again to the projected *seances*, speaking hopefully of the higher intelligences

which would come to them, and of the certainty that the spirit of man was undergoing one of those changes of opinion which in their vast results on this earth, could only be effected by extra worldly spirit influences. The whole sitting was most pleasing in character and testified to the clear incorporeal state of the medium's mind. Numerous distinct raps were heard during the evening in various parts of the room, especially near the end at which Mrs. Everitt was sitting.

#### THE MACMAHON MEMORIAL IN AMERICA.

To Miss Emily Kislingbury, *Secretary British National Association of Spiritualists.*

MADAM,—I am directed by Luther Colby, editor in chief of the *Banner of Light*, to inform you that the memorial to Marshal MacMahon for the pardon of M. Leymarie—forwarded by yourself—arrived at the office in safety, and will appear on the eighth page of this paper for January 15th.

Mr. Colby also directs me to state that he and his partner, Mr. Rich, will do all in their power to place copies of this instrument before the various Spiritualist societies of the United States, and to obtain as many signatures in this country as possible, to the end that the friends of the cause in America may not be behind those in Europe in expressing both their protest against the injustice impending over M. Leymarie, and their earnest desire that President MacMahon will make use of his high prerogative and pardon this worthy man, exemplary citizen, and fearless advocate of what to him appears to be truth.

In my own behalf allow me to extend to yourself and the organization you represent as secretary, my sincere thanks for the compliment conferred on me by my election on December 14th as an honorary corresponding member of the Association, a certificate of which I received from you in your note of December 23rd.

With best wishes for yourself, the Association, and all friends of the cause, I remain, yours respectfully,  
JOHN W. DAY.  
Boston, Jan. 10, 1876.

#### A SEANCE AT MRS. MAKDOUGALL GREGORY'S.

On Thursday evening last week, a private *séance* was held at the house of Mrs. Makdougall Gregory, 21, Green-street, Grosvenor-square. The medium was Mrs. Kimball, who has recently arrived in this country from America. The friends present were the Rev. Maurice Davies, D.D., Miss Katherine Poyntz, Lady Vere Cameron, of Lochiel, Miss Stafford, Mrs. Wilkes, Mr. J. H. Gledstones, Mr. Ward, Mr. Bennett, Miss Rhondra Lawrence, Mr. W. H. Harrison, and the medium through whom the "Spirit Teachings," occasionally published in *The Spiritualist*, are given.

Mrs. Kimball passed into a partially entranced state, in which she was not wholly unconscious, and said that near Mrs. Gregory she saw a dignified clergyman of the Church of England, he was a little taller and stouter than Dr. Davies, and she thought that he had departed earth-life when Mrs. Gregory was a little girl. He spent much of his time in the house.

Mrs. Kimball next said that she saw a young lady apparently about eighteen years of age, near Lady Vere Cameron; she was a friend of hers, and she thought that she was her daughter. Had she such a daughter once?

Lady Cameron replied "Yes."

Mrs. Kimball continued that the spirit said to Lady Cameron "God in his wisdom has given us power to return to communicate with our friends." She saw alongside the young spirit, an elderly gentleman and an old lady. She could not see very clearly, but the daughter appeared to her to have a fair complexion, blue eyes, and blonde hair; she had a free sweet nature, she was artistic and graceful in her movements. She (the medium) felt strange to those present, and to the house, as it was her first visit, and she did not see clearly, but she felt sure that the spirit would give absolute tests of identity if opportunities were given to her for doing so; she would also bring about a more tranquil state in Lady Vere Cameron's mind, for the spirit informed her that she was not tranquil in her mind; that she was trembling in spirit; that she wished to know what the truth was, yet did not like to think that her opinions upon such subjects were not firmly fixed. Her race was very fixed and unchangeable in its ideas, but in the case of Lady Cameron there had been a slow process of development which had fitted her to receive that wealth which belonged to spirit life; indeed she had a refined nature which was covered up by her exterior life, but which spirits were able to see. She was very receptive of truth and quick in her intuitions; she had an almost masculine brain, with an analytical power of sifting and taking the purest of everything. Hers was also a religious mind, free from the lower conditions of the earth. She mingled with people who did not understand her at all; they could not see below the outer shell, but the spirit world realised the truth. The increasing prayer of her daughter was that she might learn something of God's wondrous beauty through the manifestations of the spiritual world. She (the medium) could not help saying this, since she was not uttering her own thoughts at all.

The medium next turned to Mr. Bennett, saying that she saw a lady over him, and from his brain went a shaft of light which reached as far away as the vision could travel; it was a white light, not very large, but clear; mixed with it were some golden hues. The lady was as tall as she (the medium) was; she was not stout, she was graceful, had dark hair, and chestnut eyes. She grasped in her hand a beautiful garland of flowers. She thought that she was a person whom he had known, and that she had left earth many years ago, for she looked like

a spirit who was free from earthly conditions. The name of "Robert" was given to her.

All the time Mrs. Kimball was saying this Mr. Bennett uttered not a word, and the medium had never seen him until about ten minutes before she began to speak on this point. He said, "I know who you mean, her maiden name was 'Roberts.' Until you mentioned the name I did not know who she was, and was thinking of somebody else with blue eyes; but when you mentioned the name 'Robert' that explained the chestnut eyes which had puzzled me."

The medium next said that round Mrs. Gregory she saw a band of beautiful little children united to each other by a tissue of lace. She also saw, and had seen several times before during the evening, a very stout gentleman with grey hair; he was in uniform; he had heavy side whiskers, clear blue eyes, and a clear face. Did she know him?

Mrs. Gregory replied that she thought that he was an uncle of hers who had been a naval officer.

Mrs. Kimball said that the spirit informed her that he saw something in Mrs. Gregory's outward life which distressed her, but that she need not be under any anxiety; she would have compensation for the great work she had done in earth-life in very many different directions. Everywhere she had been sowing seeds of truth of the highest kind, and that in a way in which very few persons were able to do. She had a way of getting at people's hearts, and seemed always to leave there something better than they had had before; she always acted up to her highest conceptions of what was right and true. Her power for good had been a silent, and not a noisy one. She saw her head and neck covered with pearls. They were emblems of truth, purity and gentle deeds, all through life. Her spirit did not seem to live in her body half its time, but elung to it simply in order to carry on earth work. She was self-sacrificing; she diffused too much, and did not attend sufficiently to herself.

Shortly afterwards the *séance* closed.

#### NEWCASTLE MEDIUMS IN LONDON.

To the Editor of "*The Spiritualist*."

SIR,—On Wednesday, the 26th of January, 1876, Misses Fairlamb and Wood gave a ghost *séance* at No. 15, Southampton-row, London. Having a strong desire to see, I availed myself of the opportunity, and so avoided the expense and toil of a journey to Newcastle.

No strict test conditions were attempted, and the audience (consisting of about thirty persons) had to take for granted that the mediums were simply mediums, and the ghosts really ghosts.

The cabinet was the back parlour of the upstairs room, and curtains were across the folding-door opening. The two mediums simply went into that room, and sat on chairs; they were hidden from the audience by the curtains. The room door was locked, but of course there was no preventative to the use of a duplicate key. There was no need for using that door, because all the adult manifestations could have easily been produced by the mediums in or out of biological conditions.

The front room, where we were sitting, was all but dark. Faint gas-light came in through the windows from the street, and made the curtains visible. The observers were sitting in a kind of horse-shoe shape. A delay of about half an hour arose before the *séance* commenced. A great deal of "Gather at the River," "Ring the Bells, Watchman," and other hymns and songs were sung. Having thus given the surroundings, I come to the ghosts. I saw nothing to prove they were or were not ghosts; I took all as possible, and therefore, for the purpose I had in view, as true.

Just as the first ghost came up to the curtain, I felt the cold current of air I have been accustomed to feel at genuine light *séances*, when physical manifestations were about to begin. The spirit then opened the curtains, and we saw a dark face; the figure wrapped in white. He then closed the centre curtains, and opened the side one where I was sitting; placed his hand on my head, took off my spectacles, patted me caressingly on the head, then put on the spectacles, and withdrew. Shortly after, when the audience were singing a Scotch song, he came up to me, and I saw and heard him singing, and the words were uttered distinctly. Shortly afterwards, a female spirit in white, with ample folds round the head and arms, opened the curtains beside me, and put out her hand. I took it in mine. The hand felt delicate; the fingers were distinct; she carried my hand to her lips and kissed it, and I returned the kindly greeting. After caressing me on the head, she retired.

Now came a new phase. The centre curtains were opened, and an adult ghost figure, called, I think, Geordie, appeared; and down, standing on the floor, appeared a mannikin in white, about, say, 18 inches high, who spoke, laughed, answered questions; shook hands with me and others in the circle; took up a parasol, and playfully hit several of us. The room was so dark, and as the opposite side of the folding-door opening was in use, I could not see the face. Mr. Williams and Miss L. Fowler, the mediums, were sitting behind me, and as they expressed a great wish to shake hands, the little spirit invited them, and when they came, said, "Get down on the floor and see me." They did, and stated that they saw the tiny face, and shook hands as I had done. To me this was the most puzzling part of the scenes at the sitting. Some delay now arose, and Geordie attempted to come out into our circle, but could not, "as the power was almost exhausted."

So ended the *séance*. I went into the back room, saw Miss Fairlamb rubbing her eyes, and Miss Wood still in trance. The hour was past ten. I heard some stating their pleasure—some stating their regret that, being in the rear of the room, they had seen so little. All were thoughtfully orderly. I sped home by omnibus and rail and cab, and reached here after the ghosts' asserted hour of power—twelve.

J. ENMORE JONES.

Enmore-park, Norwood, Jan. 28th, 1876.

## THE PRESENTATION OF THE HARRISON TESTIMONIAL.

LAST Wednesday night, at the ordinary monthly *soirée* of the British National Association of Spiritualists, held at the Cavendish Rooms, Mortimer-street, Regent-street, the testimonial, in relation to which much has been printed in these pages, was presented to Mr. W. H. Harrison, as a mark of recognition of his scientific and literary labours on behalf of Spiritualism.

The hall was crowded to the doors, every seat being occupied.

Among the friends present were: Mr. Martin R. Smith, who presided; Mr. H. D. Jencken, M.R.I., Mrs. Kate Fox-Jencken, Mrs. Ross-Church, Mr. Alexander Calder, Mrs. Makdougall Gregory, Mr. Stanhope Templeman Speer, M.D., Captain J. James, Mr. James, Mrs. George Neville, Miss Clemès, Mr. J. M. Gully, M.D., Mr. Charles Carleton Massey (the barrister who recently visited the United States to investigate spiritual phenomena), Mr. Peele, R.A., Miss Ella Dietz, Mr. N. Fabyan Dawe, Dr. and Mrs. Carter Blake, Mr. Ivimey, Dr. and Mrs. Keningle Cook, Mr. Bennett, Mr. E. T. Bennett, Miss Houghton, Mr. E. Dawson Rogers, Mr. and Miss Rogers, Mr. and Mrs. Earl Bird, Mrs. Tebb, Mr. Percival, Mr. H. Withall, the Misses Withall, Mr. Dufour, Mr. Desmond Fitz-Gerald, M.S.T.E., Mr. Algernon Joy, Miss Fitz-Gerald, Mrs. Kislbury, Miss Kislbury, Miss F. J. Theobald, Mrs. Maltby, Mr. and Mrs. Arthur Maltby, Mr. W. H. Coffin, Mr. Percival, Mr. J. Frederick Collingwood, Secretary to the Anthropological Institute, the Misses Williamson, Mr. and Mrs. Bullock, the Rev. Mr. Newbould, Mr. and Mrs. Cogman, the Misses Young, Mr. and Mrs. Towns, Mr. Haxby, Mr. John Haxby, Mr. and Mrs. T. Everitt, Mr. F. Everitt, Miss Everitt, Mr. Selwood, Mr. Charles Beveridge, Mrs. and Miss Sexton, Mr. Sexton, jun., Mr. and Miss Shorter, Mr. Potts, Mrs. Stokes, Mr. A. L. Henderson, Miss Lottie Fowler, Miss Godfrey, Mrs. Olive, Mr. Thomas Blyton, Mr. Andre, Mr. and Mrs. Edmonds, Mr. Gladstones, Mr. and Mrs. Bassett, Mr. E. Parkinson Ashton, and many others. The early part of the evening was devoted to general conversation, and the business proceedings began at eight o'clock.

## THE PRESIDENTIAL ADDRESS.

Mr. Martin R. Smith, who rose amidst loud applause, said:—Ladies and gentlemen, as my remarks must extend to some length, and as my time of late has been too much occupied to permit of my making anything like the preparation of my "speech," I must ask you to permit me to read what I have to say upon the main topic of interest this evening—viz., the presentation to Mr. Harrison of the testimonial which he so well deserves.

I am not going to bespatter Mr. Harrison with indiscriminate praise, or to set him up before you as in any sense a faultless individual; I am sure he would be the last to wish that I should say one word of the truth of which I was not fully convinced. I will not dilate, then, very fully upon Mr. Harrison's good qualities, and will pass on at once to the circumstances which led to the conception of this testimonial.

For some years past Mr. Harrison has been carrying on among us a work of the highest importance as editor of, I believe, the earliest Spiritual newspaper in this country.

Speaking generally, I think I am justified in saying that Mr. Harrison has carried on his work to the satisfaction of the main body of Spiritualists. I do not, of course, venture to assert that no mistakes have been made, no toes trodden upon, no one's special fancies irreverently handled, but I would ask what sort of newspaper that would be which was constantly debarred from taking an independent course out of deference to individual views or by the foolish, because hopeless, endeavour to please everybody. What I do say, and I hope you will all agree with me, is that Mr. Harrison has conducted his paper with intelligence, thoughtfulness for the feelings of others, and capacity. Indeed, I consider it a high proof of Mr. Harrison's good sense that he should have made so few mistakes as he has, considering the novelty of his subject, its abstruse nature and characteristics.

For some years, Mr. Harrison, carried away by the intense interest of his subject, and doubtless by the conviction, which we have all of us at one time cherished, that Spiritualism, being a fact and a truth, must gain rapid acceptance, conducted his paper at a heavy loss to himself both of time and money, and without asking for assistance or co-operation. As time, however, wore on, he was forced to recognise the fact that the believers in Spiritualism were but few, and that their numbers increased but slowly.

He saw another paper published treating on the same subject, and thus necessarily rival to his own, but supported on a wholly different principle, viz., by the subscriptions of Spiritualists. I do not for an instant blame the editor of this newspaper that he boldly asked for and obtained this assistance. On the contrary, I think he was fully justified in so doing; but I am bound to point out to you how immensely Mr. Harrison's difficulties were increased by the sums of public money thus subscribed to establish a second newspaper among a community very limited in numbers, and which would barely suffice for the successful existence of one.

A few friends then alive to the exceptional difficulties of Mr. Harrison's position, guaranteed for three years an annual sum of £200. £200 per annum is a considerable sum no doubt; but it is not a large item in the yearly expenditure of a newspaper like *The Spiritualist*. Nevertheless, with this subscription Mr. Harrison has until now carried on his work contentedly, and without any public appeal for assistance. Those who knew him well, however, had little difficulty in perceiving that he was overworked and depressed, and it occurred to some of them that a public expression of confidence in him, and approval of the good work he had done for Spiritualism would act as a most opportune encouragement to him.

A few days sufficed to form a committee for this purpose, and the list of subscriptions to the testimonial which was suggested, and which you have since read in the outer page of *The Spiritualist* prove how widely-

spread was the feeling of regard and esteem which Mr. Harrison had earned for himself.

It has been remarked to me several times in the course of the last few weeks, "I am sorry that *The Spiritualist* newspaper has not been a financial success, but after all, that is no business of ours. Mr. Harrison went into it as a commercial speculation—if it succeeds, so much the better for him—if it fails, so much the worse."

Now, apart from the fact that a well-conducted newspaper is the life and soul of such a movement as this, I maintain that under the especial circumstances of the present case, these words present the matter in a wholly false light.

No doubt Mr. Harrison hoped in due course of time to meet with some financial success. No one in his senses would undertake such a task as the editing of a newspaper without some such hope in prospective; but he could not foresee that a rival paper would be soon after started on entirely new financial principles, viz., "co-operative" as regards its expenditure, and "proprietary" as regards its receipts. As I have said, the small community of Spiritualists in England is barely sufficient for the successful support of one paper. What hope, then, what possibility is there of one paper maintaining its ground as a mere "commercial speculation" in competition with another established on the ingenious financial principles I have just mentioned.

What sort of justice is there in subscribing to the one, and treating the other on the basis of a "commercial speculation?"

Forgive me for occupying so much of your time with *The Spiritualist* newspaper; but it is so closely identified with its editor, that I am in reality confining myself closely to my topic, which centres in Mr. Harrison.

Now take *The Spiritualist* paper all round, and I think you will acknowledge that it is one of which the movement may well be proud—well satisfied with the independent, straightforward tone it assumes. The courage with which it has always unmasked and denounced imposture—the forbearance with which it has met the acrid criticism of its rival—the tact with which it has excluded from its columns the questionable, I may say, the very questionable doctrines to which American Spiritualism has given birth. I think a fair criticism will find much to admire, and little to find fault with, in the general conduct of this paper, and I say, therefore, that it is difficult to over-estimate the importance to the movement of such an organ. It cannot, it must not, be considered as a mere "commercial speculation." We are all interested in its being maintained in its present efficiency, all interested in assisting Mr. Harrison in still further developing it, and rendering it still more worthy of the great cause of Spiritualism.

I wish to take this opportunity of publicly contradicting a statement which has of late been widely circulated; viz., that Mr. Harrison is in some mysterious way closely connected and identified with the British National Association of Spiritualists. This has already been publicly contradicted by our secretary in a letter addressed to all the Spiritualistic publications in this country, but it cannot be too widely known that Mr. Harrison's sole connection with the Association consists in his being an ordinary member thereof.

It is true that *The Spiritualist* newspaper may, in some sense, be called the "organ" of the Association, but it is also true, that if it were not, the Association would be deprived of all means of giving publicity to its sayings and doings, for *The Medium* newspaper has uniformly declined to publish any advertisement or information emanating from it.

As an instance, I may mention, that although this newspaper has week after week given publicity and countenance to the assertion that Mr. Harrison and the Association were one and the same thing, it has not had the maudlin or courtesy to publish, for the information of its readers, the letter in which Miss Kislbury, the secretary, distinctly and emphatically denounced the assertion as wholly without foundation. I am sure Mr. Burns' best friends must regret and condemn his action in this matter, and while the Association regret Mr. Burns' hostility, it enables them more fully to appreciate Mr. Harrison's loyal and generous support.

And now, Mr. Harrison, it is with unmingled pleasure that I present to you this evidence of our confidence and esteem. I hope, and believe, that it will be of some assistance to you in your undertaking, and I know well that it possesses, in your eyes, a value entirely unconnected with its amount.

It is a proof to you that your past labours have been appreciated by a very large section of English Spiritualists. English, do I say, not English alone, for the subscription list embraces contributions from many foreign countries. It is a proof to you that you have earned for yourself the goodwill and respect of those for whom you have laboured. (Applause.)

As regards myself, I wish to express to you my conviction, which I trust is shared by the majority of those present, that the newspaper with which you are identified was not originated, and has not been carried on by you solely as a "commercial speculation." I believe you are actuated by higher, worthier motives.

In the name of all the subscribers to this testimonial, I wish you heartily success and prosperity, and we trust that you may be long spared to promote the true interests of Spiritualism as fearlessly and efficiently as you have hitherto done. (Applause.)

## MR. JENCKEN ON "THE SPIRITUALIST" NEWSPAPER.

MR. H. D. JENCKEN said:—Ladies and gentlemen, I am taken slightly at a disadvantage in following my friend, but as the duty has devolved upon me, I will venture to make a few remarks, not by way of comment, but to indicate what are my sentiments in following the remarks of our President. I heartily concur with him in what he has said. There are two essential elements of success in every movement: the first is inherent merit, the second is that the merit should have the means of publicity. Now, unfortunately for Spiritualism—I do not say it with any feeling of anger, I say it with regret—the friends of Spiritualism have not paid particular regard to this principle, or to the good effected by the invaluable services rendered by Mr. Harrison by stepping out of his course and sacrificing his professional career—because to a great extent he has done so. He has given to Spiritualism a journal which is conducted with all the skill of an experienced editor, and the consequence is that we have for the first time in the English language, as far as I know, a solid and well-conducted journal, which is all-important to the interests of Spiritualism, and which is the more important for this reason, because the very inquiry we have to make, like the subject matter we have to deal

with, is so difficult to handle that unless we soberly set to rectify ourselves as we proceed, we go into errors which not only mislead us, but would raise an outcry which would be pretty prevalent all over the land against the movement. I believe it is a real but astounding fact that there are actually unseen beings communicating with men and women on earth; and therefore for my own part I heartily indorse the sentiments and expressions of our President, and I wish Mr. Harrison in the course he may pursue with his paper every success, and every success to those who have supported him in the noble efforts he has made for many years past, and to which he has given the best years of his youth. (Loud applause.)

The Chairman—A letter has been sent to me by Mr. Markley, of Peterborough, who is undoubtedly well known to many Spiritualists here, and which I may as well read:—

3, Crawthorne-street, Peterborough, Jan. 31st, 1876.

To the Chairman of the Harrison Testimonial Presentation Meeting.

DEAR SIR,—I regret my inability to be in London on Wednesday evening—the date of the *Soirée*, and the attractive occasion when Mr. W. H. Harrison is, in some measure, to be rewarded according to his literary, journalistic, and personal merits. However, I beg to state my personal appreciation of his character and abilities as illustrated in the editorial management of *The Spiritualist*—a journal of high-class and well-sustained pretension: at once able, accurate, and scientifically “cautions” in dealing with a subject which cannot be approached fairly or tested wisely under those trembling conditions of exaggerated feeling and faith, which excite and control the pardonable enthusiasm of the popular beliefs of the day. In writing thus, I would not in any way under-estimate the characteristic excellencies of the many other periodicals devoted to Spiritualistic inquiry. But all impartial observers must, I think, agree in opinion that Mr. Harrison is honest in his dual responsibility as a journalist: defending and explaining every phase of genuine “mediumship:” never—as far as we can judge—allowing *The Spiritualist* to deceive the anxious “outside public” by making that journal a “city of refuge” for impostors, no matter how eminent, active, or previously well-beloved in the movement. The inquiry is too serious to be played with as a toy; albeit that some rogues almost deceive the very elect. Hence the need of scientific reliability in dealing with phenomena affecting the most profound question of the age—the continuity of man’s spiritual being. Therefore, as a practical journalist, dealing with a most perplexing subject, I think Mr. Harrison is a safe, truth-seeking chronicler of psychological events, and worthy of encouragement. Somewhere—in his latest poems, I think—Swinburne speaks of—

“The light that outlasts the lightnings.”

Such a light—in matters of psychology—modern criticism and research demand. If *The Spiritualist* as yet cannot point to a fact so pleasing and poetic, it at least tries honourably to “conquer the clouds,” and make such an ideal summer day possible.—Faithfully yours, J. T. MARKLEY.

#### MR. HARRISON’S REPLY.

Mr. Harrison (who on rising was greeted with loud and continued applause) said:—Mr. President, Ladies and Gentlemen—I rise to return thanks for the very handsome testimonial which has been presented to me this evening. I rejoice to see so many kind friends whose faces have been well known to me for many years past, present on this occasion, and I am equally thankful to those friends who have been unable to attend to-night.

A testimonial of this kind is of necessity personal in its character, and, although I have always avoided presenting anything relating to myself to the notice of the public, except where connected with subjects of general interest, friends have told me that on the present occasion a little of a personal nature would be acceptable. Perhaps my own relationship to Spiritualism is typical, and represents that of many other individuals, consequently, if the experience of the one represents the experience of the many, something more than personal ends will be served by giving the desired particulars. I will therefore state some of my religious experiences in relation to Spiritualism, those relating to its phenomena having already been published in the little book, *Spirit People*, and in the pages of *The Spiritualist*. Next I will speak of the present position of Spiritualism, also of its relationship to the scientific world, and to the press; lastly, the possible course to be taken by Spiritualism in the future, with some statements relating to new and unconsidered questions now looming upon the horizon of this great movement. All these points I hope to deal with in so short a time as not to be wearisome to you.

#### THE SENSATIONS OF A DROWNING CHILD.

My story will begin at an earlier date than I originally intended, in order to state an incident bearing upon a subject recently brought under the notice of the Psychological Society, namely, the sensations of drowning persons. Some curious facts were made known there as elsewhere, about drowning persons having few sensations of pain, and seeing all the events of their lives passing before their eyes in a few moments of time, but I am not aware of the sensations of a drowning child having ever been recorded. At about the age of six or eight I lived with relatives at a farmhouse at Kenton, near Harrow-on-the-Hill; a large garden, abounding in flowers and fruit trees, adjoined the house, and in one part of it was a rectangular pond, of about the area of the floor of this hall, with high banks, and rich in water-lilies and gold-fish. One bright sunny day, while alone in this garden, I fell into the pond with a splash and an intense but momentary shock of fright; I rose to the surface on my back, and remember thinking that if I kicked or screamed any more, the more likely was the water to find its way into my mouth, which it did to some extent, nevertheless. I remember being pleased with the bright clouds overhead, with the rich bending trees around laden with blossoms, and with the green dragon-flies flitting about, as I sailed quietly on my back along the surface of that pond, until I became insensible. No mortal ever faced death more happily. The sensation was one of perfect repose, and total absence of fear or anxiety. Young as I was I remember that for weeks afterwards I wondered that I had not been more frightened. There was no vision of the deeds of my past life, perhaps because there were no deeds in particular to remember, beyond sundry attempts with a hook and line upon the lives of the gold-fish, and perhaps some of the local butterflies might have been found with pins through

them, I hope attached to cards in strict scientific fashion, and not to pieces of cotton that their attempts at flight under new conditions might be observed, for children, like savages, are sometimes very cruel, at other times very kind. My grandmother saw me from an upper window; aged and unable to swim as she was, she rushed across the garden into the pond, which chanced to be shallow, where I was then floating far from the bank, and she carried me out. Owing then to one of those heroic deeds which women will do when necessity requires it, I am here to address you to-night. (Applause.)

#### MR. HARRISON’S EARLY CAREER.

My father died while I was a boy at school. He had given me a good English education, and above all things had benefited me by taking care that I should learn the elements of experimental natural philosophy; fortunately my last schoolmaster, Mr. Albert Pennington, of Stoke Newington, whom I shall always remember with gratitude, had a taste in the same direction, so a special class, well provided with apparatus, was formed to give attention to science. A good classical education should by no means be undervalued, but a knowledge of the laws and principles governing the great world around us, is at least as valuable as acquaintance with the languages of dead and buried Pagans. I do not see why either should be neglected for the sake of the other.

Directly after my father’s death I obtained an appointment in the service of the Electric and International Telegraph Company, and after learning my duties at Paddington Station, received rapid promotion, chiefly in consequence of my previous scientific education having made me acquainted with the principles of construction of the apparatus placed in my hands, consequently the best means of using it and keeping it in order. For a time that Company placed me in charge of Trowbridge Station, in Wiltshire, and afterwards of Chepstow Station, in the centre of the exquisite scenery of the Valley of the Wye. Having always had much natural spirituality of character, I was accustomed to take solitary walks in the woods about Tintern Abbey, pondering over religious, political, and social questions, and expressing my thoughts in poetry, as I suppose everybody does at one time or another during life. From Chepstow I received promotion to Haverfordwest Station, at the western extremity of South Wales, the last telegraph station on this side of the Irish Channel, in communication with Wexford on the other side of the water. My duties in Haverfordwest consisted chiefly in testing the cable, ninety miles long, between Abermawr Bay and the opposite coast, and this work was sometimes difficult when faults appeared in the line; yet electrical methods have been brought to such perfection that once, when two wires came into contact with each other between Haverfordwest, in Wales, and Wexford, in Ireland, I tested the line, and telegraphed to Wexford that the fault was in the land-lines between that town and the Irish coast, at a certain number of miles from their office. They accordingly sent out a man on horseback, who found the fault at exactly the place indicated by the tests made in Wales. It was while engaged in work of this kind that I first became acquainted with Mr. Cromwell Varley, who came one day to Haverfordwest with Mr. J. B. Saunders, and the result of a few hours’ conversation with him was that he offered me a higher appointment in his office, which I did not accept, for I had made many friends in Haverfordwest, and for other reasons was disinclined to leave that town; in fact, I was so thoroughly comfortable there that for several years I declined all further offers of promotion.

#### RELIGIOUS SPECULATIONS.

While at Haverfordwest, I first began to speculate earnestly upon religious problems. I felt not the slightest antagonism to any of the orthodox creeds of the day. I saw that persons whom I assumed to be better than myself adhered to them, and thought that probably there was something wrong in my own nature which rendered me unable to endorse their views. Still, if this were the case, I felt it very hard to suppose that I might be condemned hereafter to an eternity of punishment, hanging to the sides of a bottomless lime-kiln, for opinions I was really unable to escape. My paramount perplexity was—and be it remembered that, in stating this, I am committing nobody but myself—that if there were really a life beyond the grave, and if evidence to that effect had been given to mankind in the days of old, why was not such evidence given now? Scientific experiments had practically proved to me that the laws governing this beautiful universe were invariable and unchangeable in their action. Why then, if spirits appeared and spoke to men in the days of old, did they not do so now? As they did not do so, I came to the conclusion that many of the things taught from the pulpit—and which the preachers threatened my young mind to disbelieve at its peril—were not true. At the same time, had I been compelled to give a casting vote as to the reality of a life beyond the grave, I think that the vote would have been given in favour of such being the case, and for this reason—seeing the glory, the majesty, and intelligence displayed in the wonderful works of creation—and none understand these so thoroughly as those who are acquainted with the laws of God as revealed by science—remembering also the utilitarian plan on which the universe is built up, nothing being lost, but everything economised, I could not see why man should be placed here for threescore years and ten, more or less, constantly gaining experience, and that, at the close of life here, his experiences should be dissipated. Further, deep in the heart of man there is implanted the desire for immortality, indeed, I have met but one exception to this rule—only one instance where the individual wished for extinction at the end of earthly life. Now, if we have within our breasts the fundamental desire for immortality, which desire can never be gratified, it seemed to me that the Power which would so create us must be unjust, and, looking abroad upon the face of nature, the beauties of hill and dale, and the evidence of the perfect powers of conception which first designed the summer flowers, there seemed to be no proof that God was unjust. Thus the problem of a future life was a perplexity to me. I was rather more in favour of its reality than against it, but knew of no absolute evidence that it was true, since my mind could not rest alone upon metaphysical speculations. This inbred love of the beauties of nature, which in some persons—Sir Humphrey Davy to wit—has been entirely lacking, comes out strongly in some of my poetical effusions written at that time.

#### EARLY LITERARY EFFORTS.

At Haverfordwest I first began to write for the press. My first lucubration appeared in the pages of the *Haverfordwest Telegraph*, under the signature of “Anthony Wobblejaws.” Afterwards I began to write for the *Cumbria*



*Daily Leader* with sufficient effect to materially increase its sale in Haverfordwest; as any result of this kind goes straight to the heart of a newspaper proprietor, the consequence was that Mr. David Morgan Thomas, who then edited it, came down to see me, and offered me an appointment on its staff as reporter, which I declined on the ground that I was financially much better off where I was. Mr. Williams, one of the proprietors, then wrote to me that in coming to Swansea as a reporter, it did not necessarily follow that I was always to remain in that capacity, but that I might be given some of the editing if I were found competent. This turned the scale. I went to Swansea, where I gained my first real experience in newspaper work, and after a time the editing of the paper was left in my hands for months together. Here, of course, I saw men and things from all points of view—at a colliery explosion one day, at the opening of a railway another, and at a prize fight, perhaps, the next. There is nothing like life in connection with the daily newspapers for seeing men and things from all sides, and the experience gained in such a career is of great value. Nothing occurred at this period giving me any clue as to the reality of the invisible world, in fact the only record I have been able to find of my mind having turned itself to supernatural subjects consisted in some verses upon Pepper's ghost, which was then first produced at the Polytechnic, and caused considerable sensation throughout the country, for during the first few weeks the method of its production was a puzzle to the general public. These are the lines:—

#### THE POLYTECHNIC GHOST.

Dark tales of the mysterious, the gloomy and the dread,  
From days of early childhood my wildest fancies fed;  
A lone peculiar mortal with visions high and wild,  
A dreamy young enthusiast—Sir Walter's "spectre child."  
The placarded advertisements I read not for their lore,  
Yet they told me of a spirit, by Pepper kept in store;  
Of a grim and ghastly phantom, with lips as cold as clay,  
Who walked the Polytechnic stage, by night and eke by day.  
I paid my shilling quickly at the check-taker's stall,  
With heart so wildly beating, I sought the darkened hall;  
And there with twice five hundred I sat in silent dread,  
With straining eyeballs watching for the spirit of the dead.  
The study of the alchemist was there revealed to view,  
With giant bats, and crocodiles, and bottles green and blue,  
Alembic, still, and crucible—and He so pale and wan,  
The centre of each earnest gaze—it was the Haunted Man.  
And as the tale grew wilder, still deeper grew the dread,  
And straight the hairs 'gan bristling on every Cockney's head,  
A still, unearthly silence reigned throughout the trembling host;  
They knew the man beneath the stage was lighting up the ghost.  
Its eyes they glared all haggardly, and fulsome was its shroud,  
Yet a thrill of stifled laughter ran through the waiting crowd,  
And bright-eyed little children, their parents' pride and boast,  
Were raised in arms all lovingly, to see the "pretty ghost."  
It knew that it was patented—that the shadow which it cast  
Was far from being orthodox—it felt that it was "fast."  
Ghosts of respectability are always thin as air,  
And when they quit their collars they leave their shadows there.  
The lady ghost was prettier, with eyes so full of love,  
As she fondly gazed on Pepper, and eke her white kid glove,  
Which she purchased at a ghost shop, most likely down below,  
Though Cruikshank says she didn't—but how came he to know?  
Ladies will keep the fashions, in spite of ancient tales,  
Yet laugh not at the ghostess ye modern birds of Wales,  
For I saw you meet in Swansea—Druids in long-tailed coats,  
With knickerbockers round your legs, and "Byrons" round your throats.  
The ghost will own these rambling lines are spun out long enough,  
Perhaps he'll move a vote of thanks for such a glorious puff.  
So long life to Her Majesty, and Pepper long live he,  
If he write some gratis orders and send them down to me.\*

#### MORE EARLY EXPERIENCES.

To cut a long story short, from Swansea I went to Merthyr, after a short residence in Cardiff, and was appointed secretary and manager to the Merthyr Newspaper Company, Limited; on behalf of that company I started the *Merthyr Express*, now a flourishing journal recognised by the authorities of the county of Glamorgan. While there I wrote a ghost story which created no little excitement. Mr. G. T. Clark and Mr. Bruce, the late Home Secretary, now Lord Aberdare, were trustees to the Dowlais Iron Works, which are about the largest in Wales, and the former gentleman, in his capacity of Chairman of the Board of Health, suggested that in order to improve the approaches to Merthyr from the Taff Vale railway station a slice should be cut off the churchyard. The Welsh are a somewhat superstitious people, and slicing a churchyard like a cheese is, in Wales, a very different thing to doing the same in London, as in the instance of circumscribing the churchyard of St. Martin's in the Fields. I doubt whether any local authority could carry out any such plan in Merthyr. I remember writing a story which some day I may search out and reprint, telling how the ghosts rebelled at having their tombs interfered with, how they held a public meeting at midnight in the church, at which they testified their dissatisfaction by groans, rustling of shrouds, and rattling of bones, and how they finally appointed a deputation to wait upon Mr. Clark, warning him of the legal steps they would take if he persisted in desecrating the churchyard. The ghost who carried the message appeared to Mr. Clark with a livid face, his mouth covered with blue mould, and with collar nails on his coat instead of buttons. An ordinary man would have been frightened, but Mr. Clark politely invited his visitor to take a chair, and fired off so many jokes at him that the ghost, who couldn't bear jokes, was made ill, and finally being helped liberally to glasses of wine, staggered away in a state of intoxication. The interest this story excited in Merthyr caused the rapid buying up of all the obtainable copies of the *Merthyr Telegraph* in which it appeared; moreover, the inhabitants of the town found out who the departed persons in Merthyr were whose ghosts had made the speeches in the church, and their surviving families were exceedingly annoyed because their de-

ceased relatives had thus been brought on to the stage. All I can say is that I did not know who the people were when I wrote the story; the ghosts were entirely personified by Mrs. Grundy; it was a case on a large scale in which the identity of the spirits depended entirely upon the imaginations of the living. I have seen many such cases since.

From Merthyr I returned to London as Mr. Cromwell Varley's private secretary, he being at that time engineer-in-chief to the Electric and International Telegraph Company. While there I obtained various engagements upon the scientific press as a reviewer and leading article writer, and after a time I gave up my appointment with Mr. Varley in order to take another on the permanent staff of a powerful London daily paper. Although I had known Mr. Varley long, he had never forced his religious opinions upon me, and I did not know for some time that he was a Spiritualist, but when I discovered this he gave me facilities for seeing certain of the phenomena for a long time in his own house, as fully narrated in my little book, *Spirit People*. That was about eight years ago, and from that day to this I have given about half my time to Spiritualism, unbiased by any theories or prejudices, consequently all my energies have been devoted first of all to the learning of what the actual facts are, by attending two or three sittings per week, then having ascertained what are indisputable facts, drawing conclusions from them that cannot be denied, this being the established scientific method of properly investigating any subject whatever, and proved by experience to be the only safe one.

#### THE RISE AND PROGRESS OF THE "SPIRITUALIST" NEWSPAPER.

In the year 1869 complaints were made by the speakers at the Gower-street conferences, that no newspaper existed in the Spiritual movement in which the utterances at public meetings were recorded; the result of that was that towards the close of that year I started *The Spiritualist* newspaper, and from that day to the present, regular records of all important Spiritualistic meetings in this country have been made, which was not the case before. Afterwards other journals came into the field, and introduced for the first time the subscription system, in order to keep themselves alive. I had never had anything to do with any newspaper which was a burden to the general public, and I believed in self-supporting principles rather than in asking for money, consequently for three years I kept aloof from the subscription system, while some thousands of pounds of the public money of Spiritualists were spent in competition with my journal. I do not say this by way of complaint, for it was my own fault that I did not publicly mention the harm that the subscription system was doing to me, but I thought Spiritualism too sacred a thing to have money matters of this kind mixed up with it. Some few private friends, however, saw the injury which the subscription system and my silence were inflicting upon me, and more especially in this matter do I remember with gratitude the acts of Mr. Charles Blackburn, of Manchester. After my mind was thoroughly interested in subjects connected with Spiritualism, I had still, as I do at present, to give a large portion of my time to scientific literary work, and it is a wearisome thing to shift the attention from one subject in which an interest is felt, to another of a less attractive nature. If two persons partial to the bad habit of practical joking were by preconceived arrangement to alternately question a friend upon entirely different subjects, so that his attention would have to be given to one thing at one moment and to a totally different subject the next, he could be thoroughly tired out in a short time, without perhaps knowing the cause of his weariness. My double duties had somewhat the same effect on me. Mr. Blackburn resolved to carry out a series of experiments, to determine whether or no the odic flames alleged by Baron Reichenbach to come from magnets would act upon photographic films, and I was engaged by him to carry out the experiments at his expense, thus he devised a means of freeing me for a long time from literary work of which I had grown tired, in order to do other work intimately connected with Spiritualism, consequently less wearisome. Mr. Varley also took part in those experiments. To Mr. Varley I am also specially indebted for the great facilities he gave me for many years to observe the phenomena of Spiritualism. Lastly I must not forget to mention Mr. Thomas Blyton, one of the most hard-working and disinterested Spiritualists in London, and to a large extent the life and soul of the Dalsion Society. His great ability as an accountant, and his acquaintance with routine work connected with public offices, he has freely placed at my disposal during his spare hours for seven years. Were I to enumerate the numberless acts of friendship towards me on the part of Spiritualists, I should scarcely ever get to the end of the catalogue. I therefore particularise only these three cases, because they have extended in an unvarying manner from the day *The Spiritualist* first appeared in 1869, until the present moment. There are friends who have contributed valuable articles to *The Spiritualist*, others who have subscribed heavily to the guarantee fund, others who have done the same to this testimonial; amongst the smaller amounts in connection with the latter I know are some made at no little self-sacrifice, the true measure of generosity.

#### THE RAPID EXTENSION OF SPIRITUALISM.

Of the progress of the Spiritual movement, and of its present position, I will say little; with the main facts most of you are familiar. For the benefit of those present who are strangers to the subject, it may be stated that modern Spiritualism took its rise twenty-seven years ago at Hydesville, in the United States, through the mediumship of Miss Kate Fox, now Mrs. Jencken, who I am exceedingly pleased to see here to-night. Raps and mysterious noises were heard in the house, to the fright of both children and parents, who were all good Wesleyans; after a time these noises were discovered to be governed by intelligence, for little Kate Fox said to the noises one fine morning, "Now then, old Splitfoot! Rap three times!" Three raps were given, upon which the intelligence was asked to spell out a message by rapping when the right letter was reached while the alphabet was being called over. He said that he was a pedler who had been murdered in the house. When these facts set the little village of Hydesville in a blaze, and a committee of investigation dug in the cellar, some human bones were found. Instructions were given by the intelligences how to form spirit circles, and from that day to this the phenomena have spread in a social way from house to house, until Spiritualists are numbered by millions, and are to be found in every part of the civilised globe. We have three weekly papers in America, two in England, one in Australia, and monthly periodicals by dozens—probably some fifty or sixty altogether.

\* *The Cambria Daily Leader*, September 12, 1868.

## SPIRITUALISM AND SCIENCE.

The action of the scientific world in relation to Spiritualism has been peculiar. The professors at Harvard University witnessed some manifestations through the mediumship of the Davenport Brothers, and, after finding fault with the first two or three things which occurred, they obtained some phenomena which were absolutely inexplicable, then had the moral cowardice to withhold from the public the report which had been promised. If any report was ever drawn up it has never seen the light of day. In England the Royal Society rejected a paper by Mr. Crookes containing simply a record of physical facts observed by competent witnesses, and the British Association for the Advancement of Science did the same. Dr. Carpenter told a public audience at Chelsea that one of Mr. Crookes' papers had been rejected because it contained certain mistakes; he further went to the expense and trouble of fitting up apparatus to show the listeners the mistakes which Mr. Crookes had made, and in consequence of which, so it was asserted, the Royal Society rejected his paper. The truth of the case was there was no such mistake in Mr. Crookes' paper, or anything bearing the slightest resemblance thereto; this was pointed out to Dr. Carpenter, but I believe he has never apologised for the bogus experiment, or informed the Chelsea Society that it had no foundation in fact. The Royal Society, by a formal resolution, disclaimed all connection with Dr. Carpenter in regard to his doings in this matter. Professor Tyndall once went to a *séance*, and afterwards wrote a sensational article about it, saying how most of the raps heard were produced by himself by "nipping his muscles," whatever that may mean, and that a peculiar buzzing noise which was heard was caused by his whiskers rubbing against the edge of a wine-glass, an explanation which, as might be expected, was not well received by the other persons present. It was a bold thing to say that a buzzing noise, which several persons ascribed to some abnormal cause, was caused by his whiskers rubbing against a wine-glass, nor has he ever repeated the experiment in public. On the morning before he delivered his presidential address to the British Association at Belfast, the *Belfast News Letter*, the oldest paper in the north of Ireland, called upon him to prove his case by making this buzzing noise with a wine-glass during his visit to Belfast, but in this matter he appears to shrink from experimental proof of the possibility of his words having an accurate foundation. In Colonel Olcott's book, *People From the Other World*, are several cases of cruelty practised by so-called scientific men upon mediums, and the general result of all this is that among Spiritualists men of science are not held in high estimation. To such an extent has this feeling grown, that the committee appointed by the St. Petersburg University to investigate Spiritualism has had the very greatest difficulty in getting mediums, for the mediums care nothing for the opinions of scientific men. Spiritualism has a natural growth of its own, and no body of men can force it upon the world before its time. If a scientific society said it was true, kindred societies would say its members had gone mad, and Spiritualism would gain little. In fact, Spiritualism spreads socially, and is quite independent of the sayings or doings of its would-be judges. In the meantime the public are greatly perplexed by the great evidence in favour of Spiritualism, and they turn to science, whose duty it is to give the explanation, but can get no information in the slightest degree trustworthy from that source. Professor Huxley on the spur of the moment once wrote a very contemptuous letter about Spiritualism to the Dialectical Society, but it should not be forgotten that after his more serious attention was called to the subject, he wrote a second letter, in which he spoke like a philosopher and a gentleman. In that second letter he said: "For the present year my time and energies are so fully pre-occupied that it would be little short of madness for me to undertake an investigation of so delicate and difficult a character, the only certain result of which would be an interminable series of attacks from the side from which I might chance to differ. I hope that I am perfectly open to conviction on this or any other subject."

The Royal Society has not only disowned connection with Dr. Carpenter in the line of action already stated, but has elected Mr. Cromwell Varley as one of its members, notwithstanding his Spiritualism; further, it has not allowed its prejudices to prevent the presentation of its Royal Medal to Mr. Crookes for his recent great discovery in relation to light. Another instance of absence of prejudice has been shown by *Nature*, the chief organ of scientific men, and edited by Mr. Norman Lockyer; this journal has never printed one word against Spiritualism, its only article on the subject, written by Dr. Balfour Stewart, having been of the most impartial and thoughtful nature, as might have been expected from the high character of its author.

## SPIRITUALISM AND THE PRESS.

The relationship of Spiritualism to the press demands but brief comment. The actual phenomena of Spiritualism being of an unbelievable nature, not in accordance with ordinary experience, it was natural that they should not be readily accepted; in addition to this there is a rooted habit among ordinary people of opposing that which they do not understand, instead of advocating unbiased investigation. Thus, years ago, there was an unlimited amount of abuse of Spiritualism issuing from the jaws of the press; nevertheless, those journals which represented the cultured sections of society have never committed themselves to a false position to any great extent. *Nature*, the organ of the scientific world as I have already stated, has never committed itself at all, and *The Times*, which represents as thoughtful and cultured a class of readers as it is possible for a daily paper to have—for any daily paper must bend itself more or less to the level of the populace, if it is to have any sale at all—has always dealt honourably with Spiritualism. For instance, in the year 1874, it gave a special correspondent a commission to examine the facts. Two or three weeks were spent in the work, and a very full and fair report of what was observed was published in *The Times* to the extent of five or six columns in length, with no misrepresentation or abuse; the commissioner admitted that he had seen at one of the *séances* an untouched lath rise from the table before him and float about in the air. I doubt if any other daily paper in this country has had the moral courage to state a fact like this officially. Many years ago when Foster, the celebrated medium, came to England, the editor of *The Times* also printed a truthful account of what was witnessed, but the account appeared to readers to contain such improbable statements that many of the other newspapers, of course, began to howl at the narrative. *Punch* took up the matter and remarked that—

"Whilst mysterious taps and remarkable raps  
Caused the editor's nerves to jar,  
The imperturbable Foster sat,  
Smoking his mild cigar."

The *Athenæum*, which also represents readers of a high class, has not committed itself much against Spiritualism, if it has done so at all; as far as my memory serves me, I think it has published one abusive article, the passages in which will read very awkwardly if hereafter they should be placed side by side with passages quoted from the same journal, when it sets forth the truth about our controverted subject. At the present time newspaper abuse of Spiritualism is confined chiefly to country journals, and to some of the smaller fry of the London press, which have not the means of learning much about the real influences going on in society.

I may here state that my work in connection with Spiritualism has not prejudiced my connection with the general press in the slightest degree. Although I am now working regularly for powerful journals, the proprietors and editors do not mind my giving attention to Spiritualism so long as I do my duty to them; indeed I think they like me all the better for sacrificing some of my prospects in life by taking up with an unpopular movement—in which, moreover, they do not much believe—before its time. (Applause). I am glad to be able to bear this testimony. Had I been connected with purely commercial people, or with small journals worked on trade principles, I believe I should have been persecuted as some other Spiritualists have been. I once knew a bookseller who had a newspaper, and if anybody offended him in talk, he went behind his counter and wrote a paragraph against him for the next issue. (Laughter). Small people are always more tyrannical and self-important than others, and the whole secret of my freedom from persecution is that I am connected with journals conducted by gentlemen. (Hear, hear).

## SPIRITUALISM AND THE EVOLUTION OF MORALS.

In America, Spiritualism has had a longer and larger growth than in this country, consequently by carefully studying what is going on there, we may gain wisdom by their experience, instead of painfully buying the knowledge for ourselves. Mr. Epes Sargent, Dr. Crowell, Mrs. Hardinge, and other good authorities connected with the movement have latterly raised their voices against the wild theories mooted in the United States in the name of Spiritualism, some of which are felt so to disgrace it that respectable people will not join the movement, and Mrs. Hardinge, for the same reason, has withdrawn from the public rostrum. What is the real meaning of all this? A critical examination of spirit messages given by writing and by trance, will very commonly show that the same phraseology and the same grammatical construction of sentences, are to be found in different communications given by different spirits, through the same medium. This can be seen in almost any book containing messages given by writing mediumship, and is evidence that the mental nature of the medium unconsciously impresses its character upon most of the messages passing through it. Thus in many cases, but not in all, what are called spirit messages, consist of say sixty or seventy per cent. of the thoughts of the medium, the remainder only being due to the spirits. Thus it may be assumed that at many spirit circles held regularly, the spirit teachings obtained are slightly higher than the highest ideas of the members of that circle, and have been evolved from their own inner consciousness without spirit aid. Hence if Spiritualism progresses rapidly among low type people, or among people with strong animal propensities, it follows that no very high system of morality will be evolved, nor can such elements produce as their outcome a religious system calculated to meet the requirements of people of a higher order. Hence I think the weakness of the very large growth of Spiritualism in America, arises from the movement having progressed more rapidly among uneducated than educated people, and that to avoid bringing about a similar state of things here, more time, money, and energy should be spent in experimental research, and a thorough investigation of such facts as we have, rather than in proselytising, or courting the attention of the public until our present facts are well proved and classified. If the preceding ideas be true, it follows that nobody can form a clear idea of the course Spiritualism will take in the future, without first studying the laws which govern the evolution of morals and of new religious ideas. Philosophical moralists are divided into two classes, into evolutionists, who believe that men have no innate sense of right and wrong, but gain such ideas from experience, certain acts producing suffering in a community, and certain other acts happiness, consequently as experience is gained in these matters a system of morals is gradually evolved. As an illustration in point, they say that a savage who lives in a tribe where there is community of goods, of necessity does not think theft to be a crime; under such conditions there can be no theft. The other school of moralists holds that within man is implanted an innate sense of right and wrong, and that systems of morals are not built up by the process of evolution in the way just described. This question of the relation of the growth of Spiritualism to the growth of morals, is, I believe, now raised for the first time, and it seems to me to be well worthy of attention.

Mediums vary in transparency to spirit influence much as different specimens of glass vary in transparency to light, some being almost opaque, and others as clear as crystal. In what I have just stated, I have spoken of the large number of cases in which spirit messages are unconsciously coloured by the mental nature of the medium; still it must not be forgotten that there are not a few spirit messages which come to us free from the thoughts of the medium, and of the opinions of any of the members of the circle. In authenticating some of the spirit messages given in England, it has been found necessary to search the records in the War Office of the United States to establish their accuracy, and in several instances laborious searches have been made in the British Museum to verify the messages which have been given, yet, after passing through such an ordeal, the said messages have been proved to be true.

In conclusion, sir, allow me to thank you as the original suggester of this Testimonial, and as Honorary Secretary to the committee, for the interest you have taken in this matter; nor must I forget to thank Miss Kislbury, the Secretary to the National Association of Spiritualists, for carrying out much of the actual work of this matter during her spare hours. I have likewise to thank the British National Association of Spiritualists for their kindness in allowing the Testimonial to be presented at this, one of their usual monthly *soirées*. (Applause).

Mr. H. D. Jencken rose and said:—I have to propose a vote of thanks to the chairman. No one has been so uncompromising in his efforts for

the benefit of Spiritualism than my friend on my right, being as he is in a position in life which generally retards men from going to the front. I will mention this incident. About six years ago he called upon me. He knew nothing about Spiritualism, and rather hesitated about it, but having communicated to him the facts, and having satisfied himself that Spiritualism was true as a fact, with the true genuine earnestness of an English gentleman he went to the front, and he has been the leader of many of our advanced movements. To him we are indebted for the occasion which has more immediately called us together, and to him we are indebted also in a great measure for the existence of that much abused institution called "The British National Association of Spiritualists." I will not say more; our president is known to you all, and I trust you will heartily follow me in proposing a vote of thanks to our worthy and honest and energetic president. (Loud applause.)

Mr. Alexander Calder seconded the resolution, which was carried with acclamation.

The President: I am sure the kind expression of opinion which you have just given is sufficient to repay me for any little trouble I may have taken. Some six years ago I was reading a little book upon Spiritualism. I was then a perfect unbeliever, nay, a scoffer, at the very idea of Spiritualism being true. As I was reading this book it flashed through my mind—as I honestly now believe from the outside, without any previous conviction on the subject—that Spiritualism is not possible, but it is probable. I was astounded at the strange thoughts that flashed into my mind, and I was immediately determined to investigate whether Spiritualism were true or false. I may mention that some of my family had been believers in it, but their belief had very little effect upon me; on the contrary, I think it rather prejudiced me against it. Mr. Jencken mentioned what I meant to have done myself, namely, that I called upon him; I think he was the first gentleman that I called upon; and now I look upon him as my father in Spiritualism. He received me very kindly, and when I came to him red-hot in my disbelief of Spiritualism the first thing he did was to calmly drench me as much as he could, and to tell me as much as he could to the prejudice of Spiritualism. He did it with a kind and good object, and he did me a great deal of good, and sent me into the investigation far more calm and cool than I otherwise would have been. The first two or three sittings I went to I found myself very sceptical indeed, and looked upon the whole thing as an imposture; but to my great astonishment it was brought home to me in certain medial powers I found developed in myself. I could not therefore remain much longer an unbeliever; in fact I very soon had the strongest possible proof that the facts of Spiritualism were true. Having made up my mind to that, I need not tell you that I very soon ceased to care for any scoffing or laughter that fell to my lot. One remark fell from Mr. Jencken—that Spiritualists were indebted to me for the formation of the National Association of Spiritualists. I wish it had been; but I cannot lay the smallest claim to such an honour. I had not anything to do with it. I did not like the idea when it was first mooted. I attended none of its earliest meetings, and it was only when it was thoroughly well established that I took any part in it. Now I do take the most intense interest in it. I believe that, abused as it has been, it is the main strength of the Spiritual movement in this country. (Hear, hear, and applause.) Doubtless we have made many mistakes, but I think those who take the trouble to read our rules and regulations will in justice acknowledge that they are wisely and carefully drawn up, with a special view to avoid the formation of anything like a *clique* of a body of men who seize upon and hold power. Our Council is formed annually under certain conditions, the greater part of which I believe you know, by which one-third of the Council must retire annually, so that every three years you have an entirely new body of members of the Council. That alone I think is sufficient to make it certain that no *clique* can be formed; or if it is formed, it cannot retain any permanent power. I cannot myself understand why the Association should have attracted the amount of hard words that in some quarters it has. I think it arises from misapprehension, and instead of being angry at it, I think our better course is to bear it very quietly and goodnaturedly, and wait until our opponents shall take the trouble to criticise us fairly, and judge for themselves, and ascertain what our intentions are. I believe when they gain the necessary information, then their criticism will be kinder. As regards myself, I can only thank you most sincerely for the very kindly and genuine expression of feeling that has come from you, and to tell you that all I can do for Spiritualism I will do. (Loud applause.)

Mrs. Ross-Church (Florence Marryat), Editress of *London Society*, then sang, with much ability and spirit, the following song by Henry F. Chorley. Mr. Hollingshead accompanied on the piano:—

#### JOAN OF ARC IN PRISON.

'Tis midnight dark,—all lonely in my sorrow,  
Helpless, abandon'd, hope within me dies;  
Not only visions of the fearful morrow,  
Trac'd as by light'ning gleam before my eyes,  
But dreams come o'er me of a day more golden,  
Fond memories of a happy peasant-time,  
Sweet as the melody of ballad olden,  
The tune of birds, the cheerful haulet chime.  
O mine own fountain, in the glade up-springing,  
For ever cool beneath the tender leaves,  
Amid the murmur of thy waters ringing,  
The voices talk'd with me on summer eves;  
No more, no more to bathe my burning brow,  
How much I love thee now! how much I love thee now!  
No more of dreaming in the leafy forest,  
The scaffold and the pile are set for me;  
No more kind smiles, when my heart needs them, so rest;  
The mocking crowd is all I now shall see!  
Can I not scape and hide me? can I not scape and hide me?  
Will no eye pity my youth? no ear receive my cry?  
Hark! I am heard? hark! I am heard!  
Hark! mine angel voices near me!  
With seraph clarions through the darkness cheer me!  
They bid me once again the armour wear  
Of faith immortal, won by lowly prayer.  
And I will triumph o'er my great despair,  
And lift mine eyes to heaven, and nobly die!

Thou gavest me the battle-sword by which the foe did fall  
Thou gavest me the crown, O Lord, to crown my King withal!  
And now thou givest me the chain my feeble frame upon,  
Because the mortal was too vain of deeds thine hand had done!  
But Thou wilt give me, soon, the palm of triumph o'er despair,  
That, safe in Thine eternal calm, Thy glorious angels wear;  
Wilt stand beside me in the fire, though keen its torture be,  
And, when the curling flames aspire, take up my soul to Thee.

At the conclusion of the above song there was an overwhelming shower of applause.

Miss Ella Dietz next gave the following recitation with admirable effect:—

#### THE BALLAD OF BABIE BELL.

Have you not heard the poets tell  
How came the dainty Babie Bell  
Into this world of ours?  
Tho gates of heaven were left ajar;  
With folded hands and dreamy eyes,  
Wandering out of Paradise,  
She saw this planet, like a star,  
Hung in the listening depths of even—  
Its bridges, running to and fro,  
O'er which the white-winged angels go,  
Bearing the holy dead to heaven.  
She touched a bridge of flowers—those feet  
So light, they did not bend the bells  
Of the celestial asphodels!  
They fell like dew upon the flowers,  
Then all the air grew strangely sweet!  
And thus came dainty Babie Bell  
Into this world of ours.

She came and brought delicious May;  
The swallows built beneath the eaves;  
Like sunlight in and out the leaves,  
The robins went the livelong day;  
The lily swung its noiseless bell,  
And o'er the porch the trembling vine  
Seemed bursting with its veins of wine,  
How sweetly, softly, twilight fell!  
O, earth was full of singing-birds,  
And opening spring-tide flowers,  
When the dainty Babie Bell  
Came to this world of ours!

O Babie, dainty Babie Bell,  
How fair she grew from day to day!  
What woman-nature filled her eyes,  
What poetry within them lay!  
Those deep and tender twilight eyes,  
So full of meaning, pure and bright;  
As if she yet stood in the light,  
Of those op'd gates of Paradise.  
And so we loved her more and more,  
Ah! never in our hearts before,  
Was love so lovely born;  
We felt we had a link between,  
This real world and that unseen,  
The land beyond the morn.

And now, the orchards, which were white  
And red with blossoms when she came,  
Were rich in Autumn's mellow prime,  
The clustered apples burnt like flame.  
The soft-checked peaches blushed and fell,  
The ivory chestnut burst its shell,  
The grapes hung purpling in the grange;  
And time wrought just as rich a change  
In little Babie Bell.

Her lissome form more perfect grew,  
And in her features we could trace  
In softened curves, her mother's face!  
Her angel-nature ripened too.  
We thought her lovely when she came,  
But she was holy, saintly now;  
Around her pale angelic brow  
We saw a slender ring of flame!

God's hand had taken away the seal  
That held the portals of her speech;  
And oft she said a few strange words  
Whose meaning lay beyond our reach.  
She never was a child to us,  
We never held her being's key,  
We could not teach her holy things;  
She was Christ's self in purity.  
It came upon us by degrees,  
We saw its shadow where it fell;  
The knowledge that our God had sent  
His messenger for Babie Bell.  
We shuddered with unlanguage pain,  
And all our hopes were changed to fears;  
And all our thoughts ran into tears,  
Like sunshine into rain.  
We cried aloud in our belief,  
"O, smite us gently, gently, God!  
Teach us to bend and kiss the rod,  
And perfect grow through grief."  
Ah, how we loved her, God can tell;  
Her heart was folded deep in ours.  
Our hearts are broken, Babie Bell!

At last he came, the messenger,  
The messenger from unseen lands;  
And what did dainty Babie Bell?  
She only crossed her little hands:  
She only looked more meek and fair!

We parted back her silken hair ;  
We wove the roses round her brow,—  
White buds, the summer's drifted snow,—  
Wrapt her front head to foot in flowers !  
And then went dainty Babie Bell,  
Out of this world of ours !

This was followed by the singing of "The Dawn of Day" (Reay), and "Good Night, Beloved," by the Winter Soirées Choir of the National Association of Spiritualists, consisting of the Misses Withall, Mrs. Keningale Cook, Miss Rogers, Mrs. Edmands, and Mr. André, and the listeners evinced their warm appreciation of the quality of the entertainment thus given.

Finally, Miss Ella Dietz recited "The Romance of the Swan's Nest," by Mrs. Browning, and the proceedings came to a close.

During the progress of the meeting such strong raps were frequently made by the spirits, through Mrs. Kate-Fox Jencken's mediumship, as to be heard nearly, if not quite, all over the hall.

#### THE MEDIUMSHIP OF MISS LAWRENCE.

MISS RHONDDA LAWRENCE, of Cardiff, a young lady well-known in that town as an excellent non-professional trance medium, has been, during the past few weeks, on a visit to Mrs. Makdougall Gregory, at 21, Queen-street, Grosvenor-square, London, where some interesting *séances* have been held in consequence. A few days ago a curious incident occurred. An evil spirit, who professed to be one who had been tormenting a gentleman now in a lunatic asylum, took possession of the medium, causing her considerable pain, and making her give utterance to sentiments for which she had no sympathy. The problem was, how to get rid of him, and this, under spirit direction, was done several times, partly by increasing the amount of light in the room, a strong light being well known to be unfavourable to spirit control. Prayer was resorted to, also sacred music and the exercise of will-power. On every occasion the spirit was driven off by one or other of these influences, and at the moment of his departure the medium fell to the ground as if shot. The better spirits were asked why these evil influences had the power to take possession of the medium, and the reply was that she was free from anything of the kind before she came to London, because previously she lived a simple life, subsisting almost entirely upon vegetable food, and never touching flesh—a kind of diet which it is not an uncommon thing for spirits to cause their mediums to adopt. They added that when she came to town she began to eat flesh food, and that was the chief reason why she had become subject for the time to the occasional power of spirits of a lower order. Sometimes when she was in great pain, she was controlled by a friendly spirit for an hour or more, who purported to have come to take possession of her body, in order to feel the pain for her for a time, and to give her the relief of insensibility.

#### THE POWER OF CARICATURE IN THE SPIRITUAL MOVEMENT.

THE little sixpenny pamphlet by Mr. Christian Reiners (London: Harrison) of which we have already spoken, was published yesterday, and it is of interest not only because of the true genius displayed by the author, but because it is the first instance of the introduction of the skill of the caricaturist in behalf of Spiritualism. The author, in a series of roughly executed but forcible pictures, sets forth the astounding adventures of Dr. Molecule, F.R.S., B.I.G.A.S.S., and Professor Protoplaster, while testing a medium in order to explode Spiritualism, and after a series of exciting scenes, the spirits get the better of the professors, who, in the last picture, are revealed ill in bed with bottles of physic by their sides. There is nothing personal in the story, but it is a hard hit at bigoted men of science.

MRS. HARDINGE writes to us from New York, under the date of Jan. 12th, to the effect that the book *Art Magic* was then just going to press, and she hoped that copies would be ready in five or six weeks, although of course there might be unexpected delay with printers and binders.

SPIRITUALISM IN ISLINGTON.—The annual meeting of the Islington Society of Spiritualists will be held on Sunday, the 13th inst., at the Spiritual Institution, 19, Church-street, Upper-street, Islington, London. A service will be held in the morning at eleven o'clock. In the evening, at five, tea will be provided; afterwards a conference of Islington Spiritualists and others from various parts of London will assemble, at which several well-known Spiritualists have promised to give short addresses. A large gathering of friends is anticipated.

#### THE HARRISON TESTIMONIAL FUND.

As announced by Mr. Martin Smith last Wednesday, the subscription list of the Harrison Testimonial will be kept open another week, some further sums being expected from the Continent, and to give an opportunity to friends in this country who may yet wish to contribute.

#### Correspondence.

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

#### FOREWARNING OF AN ASSASSINATION.

SIR,—Taking much interest in Spanish affairs in the year 1870, I thought deeply over the circumstances which retarded the free development of liberal principles in the administration. That the nation did not desire an occupant of the throne I firmly believed. I inwardly lamented the policy adopted of placing there an alien, however worthy, and felt satisfied that should Marshal Prim continue at the head of affairs, comparatively few obstacles would long exist in the line of progression. Pondering the display of his energetic will, surveying his popularity, I was brought into *rappor*t with spirit intelligences, also deeply interested in the subject of my thoughts, but I was unprepared for the result. One morning in November, while contemplating the difficulties of Marshal Prim's position, I was astonished by hearing the words "Write to him to beware of assassination." These words were repeated. It seemed to me as if the words were addressed to my spirit, and inaudible as external sounds. I was alone, except that my child lay asleep in the room. Where did those words come from? Who uttered them? I felt perplexed and sorrowful, but had no fear, only doubt as to the necessity for the message being transmitted to him. One so popular, who could desire his death? I wrote the words, intending to send them, without comment.

I feared to create doubt in the mind of Marshal Prim regarding the integrity of men around him, who, perhaps, were his friends. I was unhappy in the commission given to me; I looked too much on myself and my lowly position. I reasoned when I should have acted, nothing doubting. "Take this note to the post-office; it is for Spain," I said to my daughter. When she offered to take it, my fear of arousing a false alarm became too powerful to be withstood; the warning was retained. I could not destroy the note. I laid it aside, and took it forth one month afterwards in great distress, to look on the few words that might have saved a valuable life if the wish of the unseen intelligence had been fully carried out.

"E. B., Member of "London National Society for Women Suffrage."

Edinburgh, January 24th, 1876.

#### "PRAYERS FOR THE DEAD."

SIR,—The practical nature of such "Spiritualism at Home" as that given in your number of January 21st, which is said now to be prevalent, appears to be of a very important and useful character, as it not only sets forth the comfort and hope which honest and charitable mediums are frequently able to give to unhappy spirits, but also the powers which they likewise most fortunately seem to possess, of settling them in the way of progress through sympathy and prayer. The advice, "You must have done me good had you prayed for me, and talked to me without fear," given by a spirit in the above-named article, "Spiritualism at Home," is well worthy of being laid to heart by many a devoted medium desirous of finding a useful field for his or her faculty; and, if entered on with due earnestness, judgment, and forethought, he must be amply repaid by the results, even supposing that the identity of the spirits communicating can only be proved in but rare instances. There appear to be some mediums in France who give themselves especially to this work, carrying out a system of what may be called "Prayers for the dead;" and (while seeking for such spirits as they imagine may most need their prayers, advice, and sympathy) these same mediums also find many spirits coming to them spontaneously, who have learned of their mission through other spirits, or by some other means. And what an extensive, what a beneficial mission of good works may this become! Of this surely it may be said, "It blesseth him that gives, and him that takes." And, moreover, these prayers for the dead in particular, unlike public general prayers (commendable as they doubtless are), bring personal satisfaction in many ways, as well as knowledge and experience, both to the giver and to the receiver.

M. Kardec's *Ciel et l'Enfer* (Heaven and Hell) is full of examples of this description, and I venture to send you extracts from one, in which the idiosyncrasy of the spirit communicating is well defined. In the present instance the medium invoked the spirit of a deceased acquaintance, doubtless with the view of serving her; he knew her character well when on earth, and, on his renewing his acquaintance, he does not seem to have been surprised at the way in which his advances were at first met, although the final result of his communion with this spirit proved a satisfactory one. I will here give the three first graphic communications of this spirit, who, it will be seen, took with her some earthly ideas about eternal punishment.

(P. 331) 1.—"Here I am, the unfortunate Clara, what do you desire me to teach you? Resignation and hope are but foolish words to one who knows that her sufferings, which are as innumerable as the stones on the sea shore, will endure for ever. You say you can mitigate them, do you? What empty words yours are! How, I pray, are you to set about it? Try, then, blockhead, to comprehend what eternity means. Is it a day, a year, an age? What do I know about that? It is not divided by hours; seasons do not change it; time eternal and slow like water dropping from a rock, this execrated time, this cursed time,



weighs upon me like a lump of lead. How I suffer! I see nothing around me but silent shadows who have no care for me. I am in pain.

"Nevertheless, I know that above all this misery God reigns, God the father, the master, He towards whom all bend their steps. I will turn my thoughts to God; I will implore Him.

"My mind is all at cross purposes, and I crawl along like a cripple grovelling on the road. I cannot tell what power it is that draws me to you; can it be, perchance, that you are to be the saving of me? I leave you a little calmer than I was, little warmed up and like a shivering old man comforted by the rays of the sun, my icy soul gains new life by coming to you."

2.—"My misery increases daily; it increases in proportion as the knowledge of eternity grows on me. O, misery! how do I curse those sinful hours, those hours of egotism and forgetfulness; when, scorning all charity and devotion, I thought only of my own comfort! Curses on ye human conventionalities! On time vainly spent in material gratification! Cursed be ye who blinded me and brought me to perdition! I am gnawed by unceasing regrets for time lost. What can I say to you who hear me? Keep unremitting watch on self, love others more than yourself; do not idle on the road that leads to happiness; do not fatten your body at the expense of your soul. 'Watch,' as the Saviour said to His disciples. Pray do not return thanks for these counsels; they are merely the conception of my spirit, my heart has never hearkened to them. Fear makes me cringe like a skulking dog, but I have not learned (*libre*) true free love yet. Its divine aurora is wondrously tardy in arising! Pray for my withered soul, it is so miserable."

3.—"I am come even here to seek you, since you have forgotten me. Do you suppose that a prayer now and then, merely pronouncing my name, will be sufficient to appease my misery? No, a hundred times no, I roar with agony; I wander about without rest, without a place of refuge, without hope; while I feel the eternal piercings of my chastisement running right into my rebellious soul. How I laugh when I hear your complaints and see you downhearted. What are your petty trials! What are your foolish tears! What are your torments all forgotten when you sleep! Do you suppose that I sleep? I? It is my will, now attend to what I say! I insist upon it that you put aside all those papers on philosophy and give up your time to me. I can find no words to express the agony of this time that runs on without hours to mark the time; I can hardly see one feeble ray of hope; but such as there is, it is you who have aroused it; do not then abandon me."

It seems that the medium, although fully aware of the character of his former acquaintance, was nevertheless surprised at the deplorable spiritual state in which he found her; and referred to a spirit, with whom he was frequently in communication, for some elucidation on the subject. To which question, the following answer was received:—

"This picture is only too true, it is exaggerated in no way. You may perhaps ask what this woman can have done to cause her such great misery. Did she commit some horrible crime? Did she steal? Was she an assassin? No; she did nothing to merit punishment from man. On the contrary, that in which she placed her delight was what you call earthly happiness; she had beauty and fortune, pleasure and flattery, the world smiled upon her, nothing was wanting, and those who saw her said what a happy woman! and they envied her lot. What has she done? She was an egotist, she possessed everything except a kind heart. If she did not violate human laws, she violated God's laws, for she eschewed charity, the first of virtues. She loved herself alone, now she is loved by none; she gave nothing, and she receives nothing; she is solitary desolate, and abandoned; she is, as it were, lost in space where no one thinks of her, no one takes notice of her; that is her punishment. Since she only sought worldly joys, and since now these joys no longer exist, all around is as a voice; she has not one single interest, all is as nothingness to her, and this seems to her eternity. She suffers no physical tortures, no devils come to torment her, but there is no need of them—she torments herself, and she suffers very much more on that account, for these devils would be still beings who would think about her. Egotism was her joy on earth; it follows her; it is now the worm that eats into her heart, and is her real demon."

Encompassed as we ourselves are here with flesh and infirmities, and difficult to account for as the fact appears, yet there is, perhaps, no general asseveration in Spiritualism more commonly alleged by spirits, than the power of men to relieve suffering spirits by their sympathy, advice and prayers. SCRUTATOR.

#### DIFFICULTIES OF AN INQUIRER.

SIR,—Just a few words. I would willingly believe in Spiritualism, and I conceive it quite possible that God might see fit, at this remote day, to give us further assurance of our destiny. I have conscientious scruples, however, which I cannot dissipate. Is it *right* to investigate these things?

I have seen many earnest Christian men, who went into the investigation of the subject, losing health, energy, and even character, through connection with the matter. I have seen more than one personal friend even become a monomaniac thereby.

These I know to be the feelings and experiences of a very large number. Perhaps you will give us, therefore, as full an answer as is convenient,

S. L.

Belfast.

[We have seen scarcely any such cases as those mentioned by our correspondent, but think that credulous and weak-minded people had better abstain from dealing too much with the exciting facts of Spiritualism. Spiritualism will do them no good if it causes them to neglect any earthly duties; men were sent to the earth plane to do their work upon it. The question whether it is right to investigate the facts of nature never arises for one moment in minds of a scientific order; had such fears been paramount in past times, astronomy, geology, and the rest of the sciences which have so much improved the condition of mankind would have been nipped in the bud.—Ed.]

#### THE SPIRITUAL ORIGIN OF MYTHS.

SIR,—I have just come across the following passage in the introduction to the *Tales of the Teutonic Lands*, by G. W. Cox, M.A., and E. H. Jones:—

"The Sagaman adds simply that in old time folk trowed that men should be born again, and at that side was he called *Helgi* the scathe of *Hadding*, and the *Kara* the daughter of *Halfilan*."

It is the fashion of comparative mythologists now-a-days to interpret all ancient myths by the operations of nature. The Day chases the Dawn, and slays the monster Night, or Spring exults in his victory over Winter, and destroys the parent from whom he sprang. The repetition of the same legends in various forms among all nations is looked upon as evidence that they all had the same natural origin. Why should they not have had their origin in Spiritual truths, since children realise untaught the presence of unseen beings, even more readily than they observe the facts of the external world, and if children, why not peoples in their infancy? E. KISLINGBURY.

#### SPIRITUALISM IN DALSTON.

SIR,—Kindly grant me a few lines in your columns to intimate that intending applicants for admission to any of those meetings of the Dalston Association of Inquirers into Spiritualism, which are open to visitors, are requested to note that the day of the ordinary weekly meetings and *séances* has been changed from Tuesday to Thursday. The meetings or *séances* open to visitors are those held on the first and last Thursday evening in each month. THOMAS BLYTON, *Hon. Sec.*

74, Navarino-road, Dalston, E.

#### THE NATURE OF THE SPIRIT.

SIR,—Errors uncontradicted perpetuate themselves. I ask you, therefore, to be so good as to allow me to explain what, standing alone, is erroneous. M. A. Cantab alleges that in *Spirit Teachings* it is said that "men are sparks struck off from Deity itself." This is not exact. The theory put forward in *Spirit Teachings* is this.

Man is a tripartite being composed of body, spirit, and soul.

The physical body is that which is taken on at incarnation and put off at death, "a fluctuating mass of atoms" held in attraction round the spirit-body.

The spirit body, the real man, is that which animates and vitalises the physical body. It is perpetuated after death in such soil as it exists now; and lives in the realm of spirit a life not unlike that which it leads here. By its daily life in this world, it is moulding its character and preparing its future home.

Within this spirit-body dwells the soul, that temporarily segregated portion of the divine mind, by virtue of the possession of which man is immortal, and is a potential sharer in the attributes of Deity. This soul is given at incarnation; and not till it becomes possessed of it is spirit immortal. In accord with this is the statement of Genesis, "God breathed into man's nostrils the breath of life, and man became a living soul."

The Occultists assert that elementary spirits having no souls are not endued with the divine gift of immortality, and are inferior to and the natural servants of man, if he knows his own power, just as they are his tormenters if he does not.

The question is worth looking into, even though it cost much trouble. M. A., OXON.

#### MR. MORSE AT SALTBURN-BY-THE-SEA.

SIR,—On Wednesday evening, the 26th, Mr. J. J. Morse delivered an address in the Ruby-street Hall here, on "The condition of Spirits in the Spirit-world, and the laws to which they are Subject," a subject which was chosen by the audience, and handled by the speaker in a masterly manner. On Thursday evening a meeting was held, to which only Spiritualists were admitted, and an enjoyable evening was spent in conversation with Mr. Morse's spirit-guides.

On Friday evening the members and friends of our Society had a social tea meeting, after which Mr. Morse narrated his American experiences, then under the control of his guides entertained and instructed his hearers to a late hour. Altogether Mr. Morse's visit to Saltburn has been beneficial to the cause. J. SUMMERS.

13, Lune-street, Saltburn-by-the-Sea.

#### DR. SLADE'S ANTICIPATED VISIT TO ENGLAND.

WE have received a letter from Dr. Slade, who has left New York on a visit to Philadelphia, and he states that he has written to the St. Petersburg Scientific Committee, expressing his willingness to sit for it as a professional medium, provided it agrees to his terms; thus the obtaining of a first-class medium by that Committee is now only a question of money. Dr. Slade says that if he comes to Europe he purposes remaining in England for two or three years, and of breaking up his well-established business connection in New York. As he is about the most celebrated test physical medium in America, his residence in Europe for a prolonged period would tend to accelerate the progress of Spiritualism on this side of the Atlantic.

THE *Banner of Light* of Jan. 22nd, says that Messrs. Colby and Rich have forwarded to various parts of America for signature petitions for the liberation of M. Leymarie.

## Provincial News.

### BIRMINGHAM.

SPIRITUALISM IN BIRMINGHAM.—Mr. Aaron Franklin writes: "The independent course of action taken by Mr. Mahoney in the cause of Spiritualism is winning for him good audiences and respectful attention. His forcible and convincing arguments, delivered in the most gentlemanly manner, appear to silence his most bitter opponents, and they treat him with respect, because they believe him honest, more especially when they reflect that he has sprung from the depths of materialism, and was even one of its acknowledged lecturers. He was once a staunch supporter of the Holyoake school of secularism. The Temperance Hall he secured for his second lecture, and, as was the case with his first one, at the Athenæum Hall, several hundreds of persons were unable to gain admission. The Temperance Hall, which is capable of accommodating a thousand people, was well filled, with an attentive audience. The discussion which followed was of a lively character, and an organised opposition made its presence felt. The lecture lasted quite an hour, and its peroration was greeted with enthusiastic and long-continued applause. Mr. David King, of evangelical proclivities, who on a previous occasion exhibited some antagonism, did not rise to oppose, but his friend, Mr. T. H. Aston, was voluble in his denunciations; he inveighed against Spiritualism, and considered it the work of devils. Some forty or fifty of the sect called Christadelphians were present, and appeared to take deep interest in the lecture. A large quantity of Spiritualistic literature was distributed."

### NEWCASTLE-ON-TYNE.

#### LECTURE BY MR. BARKAS.

On Thursday, January 27th, Mr. T. P. Barkas, F.G.S., delivered the last of a course of twelve scientific lectures on "Open Questions in Physics, Biology, and Psychology." After explaining Mr. Crookes' recent experiments on the motive power of light, he asked who would have imagined fifty years ago that it would be possible to bring up from the bed of the ocean at a depth of two miles, at which the pressure of water was many tons to the square inch, living creatures of perfect organism? In regard to man being an automaton, he showed that watches and steam engines were automatic; that hearts and lungs were so likewise; that the motions of the lower forms of animal life were purely so; and, after quoting experiments by Professor Huxley, and cases of persons with injured vertebral columns, he passed rapidly to the subject of the brain in its abnormal conditions, and gave an account of a mesmeric *séance* held in Newcastle in which the operator and patient were separated by a blanket which was held up; the persons present wrote on a paper what they each required to be done, and the consequence was that as the mesmeric operator did anything by silent gesticulation, the patient did exactly the same. The position occupied by Mr. Barkas was such that he could see each side the blanket, and if his audience had any doubts as to the truth of it, the only conclusion they could come to would be that all concerned were in collusion; if so, there were nineteen or twenty persons assembled for fraud, for that was the number present. He asked—Were there any other unseen agencies in the world acting in a similar manner? For his part he believed there were, and he would invite his audience to investigate that matter for themselves; it was easier to laugh at a subject than to examine it, and he could assure them that many things that he had laughed at he had ultimately had to cry for. These remarks were greatly applauded by the audience, which was larger than usual.

Dr. Jeaffreson occupied the chair, and at the close of the lecture made a few observations regarding the general want of the merest elementary knowledge of scientific matters among the working classes. He thought that they were much indebted to Mr. Barkas for taking up the matter as he had done, and he proposed that a vote of thanks should be given to him. This was unanimously accorded.

#### MR. MORSE IN NEWCASTLE.

Mr. Morse gave two lectures at the Freemasons' Old Hall last Sunday, the one in the afternoon on "Religion, Science, and Spiritualism," and in the evening the subject was "After Death."

On being controlled he commenced his discourse by stating that if we canvassed the majority of mankind in regard to this latter question, both in their thoughts, lives, and actions, we find them almost entirely indifferent; but let them become shattered in health, then it became with them the most important question of all. The orthodox teachers of the day gave but little consolation; at the best, perhaps, the barest outlines of the life to come, without details, and in the end could give no rational idea of that future state of existence to which Death, that thorough and complete democrat, introduces man. Before raising a superstructure a good foundation was necessary; it was therefore necessary for man to build a good foundation on which to raise a superstructure that would exist after death. That the consciousness of man continued after death he endeavoured to logically prove by analysing man's sensations, instincts, and intelligence, he said that his powers of perception, reflection, and execution separated man the rational from man the animal, giving him consciousness and identity. The expression of consciousness depended upon organisation; man died, and was that consciousness maintained? A man who had lost his consciousness could hardly say that he still existed, but if conscious he must have the machinery for expressing it, and must therefore have personality and identity. Man was the triumph of creation, and death could only be considered a doorway; nature having done so much was capable of carrying on the consciousness controlling and governing him, and of supplying him with proper machinery suited to his new conditions. The spirit circle with its phenomena proved such to be the case, but many an orthodox Christian

did not feel quite sure, and it showed a vast want of confidence in the goodness of God when he went sorrowing, as was often the case. On being educated up to the point, he would trust nature, and think that whatever transpired would be in harmony with the Divine will. The concluding portion of the discourse went to show that evil in any form was insanity or disease; that men made their own hells, and could not run away from themselves; that practical goodness was the only passport to happiness hereafter. All this might be considered Utopian; it was considered so in the days of Jesus, when He opposed the money changers in the temple; but these were truths based upon eternal principles.

Mr. Hare occupied the chair on each occasion, and in the evening he made an earnest appeal to Spiritualists to join him and others in inaugurating a fresh effort to carry on the work of Spiritualism, as the result of Mr. Morse's Newcastle lectures. Mr. Morse is announced to lecture again next Sunday at the same time and place. There was a very full attendance; in fact, too crowded, as it was uncomfortably hot.

MEETING AT WEIR'S COURT.—On Wednesday evening, January 26th, a developing circle was held at the rooms of the Newcastle Spiritualists' Society, and about a dozen members attended—all of them except one exhibiting some form of mediumship. At one time three of them while entranced were talking to each other in some foreign language. The influence controlling another medium showed with what force and power the spirit could automatically govern the bodily organism against the will of the sensitive, yet leave him perfectly conscious of all that was going on, and his inability to resist the superior power acting upon him.

On Sunday afternoon, at the Lecture Hall, Nelson-street, Mr. Charles Watts, the secularist lecturer, made the theme of his address "Spiritualism and Immortality." Discussion was invited, in which Mr. T. P. Barkas and other prominent Spiritualists took part.

### LIVERPOOL.

#### SUNDAY SERVICES IN LIVERPOOL.

DR. HITCHMAN'S lecture before the Liverpool Psychological Society last Sunday afternoon was a criticism of the philosophy of the "Ethical Moderns," a school of philosophers whose modes of thought and intellectual seriousness at present excite considerable attention amongst the *savants* of Germany. He endeavoured to show wherein these German free-thinkers agreed or disagreed with modern psychology or Spiritualism. Like modern Spiritualists these sturdy thinkers manifested nothing like slavish book-worship, or belief in the interpretation of it given by parsons, "who paint man worse than a beast and God worse than a devil." These "Ethical Moderns" were, he said, closely allied in thought to the principles enunciated by Mr. Arnold. De Bussy argued, 1st—That the existence of a moral order in the universe is a postulate of our moral nature, but not a fact that can be proved by observation, inasmuch as a man whose moral nature does not make such a postulate will not discover moral progress or moral order in the world, and will deny the existence of anything in the "not ourselves" that makes for righteousness; 2nd—That the postulate of the existence of such a power is barren unless the intellect deduces from it certain concrete representations of God which cannot pretend to absolute value, but which certainly correspond to some reality. Dr. Hitchman interspersed his lecture with quotations from *Comfort for the Heterodox*, by Professor Blackie, of Edinburgh.

Mrs. Butterfield is expected to occupy the platform next Sunday, and on Friday night an interesting discussion on mesmeric and spiritual phenomena will take place. Mr. J. Coates, who is now and has been for some time past deeply engaged in the investigation of mesmeric phenomena and the relationship it bears to Spiritualism, will probably be present. All large societies should have lectures on this subject with illustrations, with plenty of facts and as few theories as possible.

FRIENDS are requested to send in the lists of signatures to the Leymarie Memorial, for transmission to Paris at an early date.

DR. HALLOCK ON THE ENGLISH PEOPLE.—Dr. Hallock gave a farewell address at Doughty-hall prior to his departure for America, and in his concluding remarks said:—"My reception among you has been all that I desire, and a great deal more. Both publicly and privately I have found the warmest friends, and I am indebted to them for many hours of useful and interesting converse and association. I feel that I have been received with more cordiality and attention than I deserve, and I thank you for it. My visit to London has opened up a great many problems interesting to me, and which it will be some time before I solve entirely to my satisfaction. It is a very curious place, this London. There is nothing like it on the other side of the water—nothing at all. It is so ponderous. I do believe that in the area which you call London there is more brain matter, whether you measure it by avoirdupois weight, 16 ounces to the pound, or by solid measure, 1,728 inches to the cubic foot, than in any other place on the habitable globe. It is a tremendous brain—the brain of the world is here; I am satisfied of it—judged physically, as so much matter, thought, and action. It differs from the American brain in this particular, it is not quite so inspirable, not quite as active, but it has weight and momentum, and when it moves the world moves. I shall take this problem home to America and try to solve it. I am satisfied that nothing goes to waste in this world, no brain work at least. I see the direction in which it is being utilised, and it will be more so, for it must play its part in the great economy of the universe. It is good to have a child born in London; it is a grand place, and it is good to be born in this, the metropolis of the world. You feel an interest in the common cause of humanity, and whether here or in any other part of the globe, let us always be animated with the same spirit, for that means the progress and happiness of the world."

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

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

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

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

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

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