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The Spiritualist Newspaper

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

No. 311.—VOLUME THIRTEEN; NUMBER SIX.

LONDON, FRIDAY, AUGUST 9th, 1878.

SPIRITUALISM AND THE MEDICAL PROFESSION.

EVERY Spiritualist knows that society suffers severely because the members of the medical profession neither study nor avail themselves of the power of mesmeric healing, by means of which rapid cures, like those certified in *The Spiritualist* a fortnight ago, have sometimes been effected, after medical art has failed. It is true that some of the public seek this source of relief for themselves, but the number of such is very small, as compared with the number who would similarly derive benefit were the value of the method made known to them by their medical attendants.

There are instances on record of individuals being troubled by fantastic waking visions, who after sitting at a spirit circle became physical mediums, and obtained objective manifestations, the visions at the same time ceasing. There are also instances of persons afflicted by similar visions being brought under the notice of doctors, and by them sent to lunatic asylums, where they soon became mad in real earnest. In the first cases mentioned the psychic sensitives were brought under the influence of good spirits, in the latter cases the doctors sent them where they came under the influence of bad ones. As medical men exclude all ideas of the reality of spirit influence from their practice, they sometimes bring about results like those just stated.

An example of demonstration of the value of the use of the theory of occasional spirit influence was recently printed in *The Banner of Light*, Boston, U.S., and sent to that journal by Mr. Thomas R. Hazard, of Parker House, Boston. The narrative is dated June 29th, 1878, and sets forth that Dr. Edmund Chessington successfully treated a young lady who had been given over by her physician as incurable, and who was on the eve of being sent to a hospital for the insane. As his visits continued, he learned that the lady was possessed by an "ignorant, undeveloped spirit," who was finally induced to leave his victim through the kind reasoning and advice of Dr. Chessington. The day after the spirit had promised to depart, the doctor found his patient "completely restored and in her right mind, to the great joy of her friends, and has continued well ever since." For full particulars, says Mr. Hazard, readers who feel interested may apply to Mr. Pearson, 342, Harrison-avenue, Boston.

It is not contended that all insane people are possessed by evil or ignorant spirits, and in the foregoing case Dr. Chessington may possibly but have been the means of removing subjective impressions; yet numbers of cases of insanity are due to the action of debased spirits upon psychic sensitives, consequently a proportion of the insane cannot be efficiently treated until medical men admit the occasional presence of spirit action.

SPIRITUAL PHENOMENA IN WIESBADEN.

BY G. WIESE.

SOON after I had posted you a condensed report of the results of my latest experiments with a newly-discovered non-professional medium, we obtained the ring test. On Thursday night, 25th July, I noticed that the power was strong, and that apparently a spirit of the higher class was with us. He informed us that when he was on our earth he was a doctor; that his name was Winterbottom. I put on the table a solid brass ring of 14 centimetres diameter; it had no breach or opening whatever, and I asked the spirit-doctor whether he had power enough to thread that ring on our arms whilst I held the hand of the medium in mine with a tight grasp. Though the answer was "Yes," I did not believe it could be done, but took the answer merely as an affirmation that our spirit-friend would try his test; but after the ring had been knocked about on the table with some noise, and both our hands had been touched by it, I sud-

denly felt it threaded on my arm. At my request this ring test was repeated whilst I held both hands of the medium in mine with a firm grip. In less than a minute the ring was threaded on my left arm joining his right, and whilst we thus kept our four hands firmly united, the ring threaded on my left arm was pulled up and down my arm, and repeatedly passed over our joined hands on to his arm and back by an invisible power; no other person was present in our room, and the doors were locked. We are promised that the same test shall be repeated with other persons.

I was touched four times that evening—twice on my arm and shoulder, quite out of the reach of the medium, who sat opposite me on the other side of the table, with his back to the glass door of the balcony, which enabled me to see his head quite distinctly, and to watch any movement of his. Under these conditions our invisible friend, at my request, made one of his hands visible to me, for I saw a dark hand with part of a wrist suddenly appear close to the side of the medium's head, so that the medium himself could not see it, nor did I tell him what I saw. The hand remained suspended in the air in a vertical direction, its fingers pointing downwards towards the head of the medium for a short time, then it slowly approached his head. The moment it reached it, the medium cried out to me, "Now I am touched close to my right ear!" thus giving proof that he then felt what I saw with my eyes. All this was done by the "doctor," who, by-the-bye, previously informed us that he had been called to the circle by a spirit-friend of ours who usually comes to us, because the medium, while suffering from an attack of toothache, had, more in fun than in earnest, asked whether the spirits could tell him what he should do with his tooth. Shortly afterwards came an answer containing very reasonable advice.

On Monday last we received *direct* writing on a piece of paper coated with lamp black; it was given in the presence of an American gentleman, a perfect sceptic, who had never been at a sitting before. The handwriting was beautiful, and quite different to any of ours; it gave answers to our questions, and advised our American friend to go home to his family at once. Shortly before this happened, the big brass ring disappeared from our table, and whilst we were looking all about the room for it without finding it, the ring suddenly dropped, as if from the ceiling of the room, before our eyes in full light, and fell on the floor with considerable noise.

Last night my Russian friend, Mr. Julius Gillis, wrote to me from Schlangenbad that on Saturday, the 27th July, at a *séance* with the mediums, Mr. Williams, Mr. Rita, and Mr. and Mrs. Herne, he obtained the wonderful result of the linking of an ivory ring into a ring of wood without breakage—a fact which is unique in the history of psychic phenomena as well as in the history of the world. I think it is the best objective proof of the reality of psychic phenomena—that is to say, of objective psychological facts and changes in the condition of matter, produced by unknown intelligent powers—ever received up to the present time, because no man is able to do the same. Not the cleverest physicist, chemist, or conjuror is able to do it.

I wonder how Dr. Carpenter and others will explain away this disagreeable and demonstrable objective and scientific fact in order to save their reputation as scientific men, *ad majorem scientie gloriam*. They will have to exercise their brains this time, and I am sure they will try to find some loophole out of which to escape from acknowledging the truth, and that they have really been mistaken. I should not wonder if *conjuring* were to be Dr. Carpenter's last resource, since that of "unconscious muscular activity" and "ditto cerebration" have been exploded.

Wiesbaden, July 31st, 1878.

MR. C. C. MASSEY.

MR. C. C. MASSEY, Barrister-at-Law, Vice-President of the British National Association of Spiritualists, and the counsel who defended Mr. Simmons in the Slade case, has received public recognition of his high professional ability from the lips of the Judge at the Cornwall Summer Assizes, where Mr. Massey had defended a woman charged with child murder. Mr. Justice Denman's remarks, before summing up, are thus reported in the *Western Morning News* of July 29th:—

“His Lordship summed up at considerable length. He said that whatever the result of the case might be, there was one thing he was sure they would all agree with him, and that was that not only the jury and himself, not only the prisoner, but also the administration of justice itself, were deeply indebted to the learned counsel, who, upon the simple suggestion of the judge, in order that the prisoner might not go undefended, had given the best of his skill and judgment to it, and had suggested to a jury earnestly, as ably, and as successfully, all such points as might tell in favour of the prisoner—whatever might be the suspicions and feelings that had arisen—as if he had been fee'd with ten thousand guineas. It was a fact which was highly honourable to the counsel and highly honourable to the English bar. He (the Judge) might mention that he had asked Mr. Massey to conduct the case. He readily responded to the invitation, and he had taken the case entirely at heart, and never had he heard a cause more skilfully and systematically dealt with, nor had he seen better taste shown, than Mr. Massey had exhibited from beginning to end. There were, however, certain things mentioned in the address which he did not altogether agree with, and he should comment upon those later on. But he thought it would not be right for him to commence his observations on the general facts of the case without expressing his thanks and also that of the jury, and, he might add, that of the prisoner, to Mr. Massey for the admirable manner in which he had conducted the defence.” Mr. Massey is one of the most honourable, intelligent, and utterly unselfish workers connected with the spiritual movement.

MR. AND MISS DIETZ.—These well-known friends of Spiritualism are about to give public entertainments in the provinces. The *Pall Mall Gazette* says of them:—“Mr. Dietz excels in the recitation of American poems—such as ‘Phil Blood’s Leap,’ and various productions—some lyrical, others dramatic, others again indescribable—by Bret Harte and Max Adeler. Mr. Dietz has mastered all sorts of dialects and accents; and his American twang, his Irish brogue, his North of England burr are equally effective. Miss Dietz’s method of recitation is impressive, without the least touch of exaggeration. She possesses abundant dramatic force; but her clear enunciation and her refined manner are quite as noticeable as her power of impersonating a character, or of entering into the spirit of a situation. Nothing could be more perfect than her reading of Mrs. Browning’s *Romance of the Swan’s Nest*.”

GAMBLING HOUSE RELIGION.—This narrative is from the *Sportsman* newspaper:—Among many other touching stories told of the late John Morrissey by the New York papers is the following:—A young man of great promise, a resident of New York city, and a clerk in a large business house, found his way into Morrissey’s gambling saloon, and while there lost in play a sum of 12,000 dols., which was for the moment in his possession, but which belonged to the firm in whose service he was. The next day the young man, realising his position, went to his mother and told her what had happened. She, almost wild with grief, repeated the story to her husband, who at her suggestion confided it to “one of the best known Republican leaders of New York.” The Republican leader, sympathising with the family in their trouble, went to Morrissey, and, laying the case before him, assured him that disgrace and ruin would be brought upon an estimable family if the money lost by the young man was not returned. Morrissey listened quietly to all that was told him, and then said, “Well, that is all very well, but the young fellow lost the money fair; and as for him being a poor innocent young dove that didn’t know anything of the world, that’s all stuff; he has been in our place often and won many a pile; but for the old woman’s sake I’ll see what I can do. Come to my house to-morrow morning, and like as not I can make the thing all right.” The next morning the gentleman came as he was directed, and with the simple words, “Tell the old woman to keep her boy away from sportin’ houses,” Morrissey handed him the exact sum the young clerk had lost. This benevolent action of Morrissey was publicly related the other day in honour of his memory by Senator Cameron, who added, “If such an action does not cover a multitude of sins, my seventy-nine years of life have taught me no lessons and brought me no knowledge.”

The Voice of Truth, the new weekly Spiritualist periodical in the United States, has ceased to exist.

MR. SHROSBREE informs us that he has taken a hall at No. 298, Commercial-road, London, E., where he intends to give facilities for the holding of *séances* by inquirers, every Monday evening at eight o’clock.

A “WOMAN’S RIGHTS INTERNATIONAL CONGRESS,” has been formed at Paris, in which, according to the programme sent us, all the great countries of the world except England are represented. The secretary is M. Léon Richer, 4, Rue des Deux-Gares, à Paris.

ON Wednesday next, at 8 p.m., Mr. J. L. Bland, of Hull, will lecture before the Hull Association of Inquirers into Spiritualism, on his recent experiences in connection with Spiritualism in London. Mr. Thomas Thelwall is expected to preside.

SPIRITUALISTS are organising in Australia under the title of the Victorian Association of Spiritualists. Orderly organisation promotes freedom, by giving every Spiritualist a voice in the management of the public business of the movement.

THE narrative about the ghost of a musical pawnbroker, sent to us from New South Wales, and published upon another page, would be of exceeding value as evidence of “spirit identity,” were it authenticated by documentary evidence, and by the publication of true names and addresses. Cannot some resident in Sandhurst send us a full verification of the narrative, thereby making it of scientific and historical use?

AT a meeting last week of the Marylebone Association of Inquirers into Spiritualism, Mr. George King presided, and stated that it was himself who initiated the removal of “the Christianity clause” from one of the earlier programmes of the British National Association of Spiritualists. At that time he had neither seen nor heard of the articles of Mr. William Howitt, which articles Mr. Howitt told the readers of *The Christian World* were the cause of the abolition of the clause. Mr. C. W. Pearce then read a paper, which is published upon another page.

A NEW APPLICATION OF THE DOCTRINE OF TOTAL DEPRAVITY.—Everybody will remember the old lady of blessed memory who expressed the conviction that total depravity was a very good doctrine, if people would only live up to it. It is evident that the common house-fly is an earnest believer in this doctrine, and that it lives up to its faith with the utmost zeal and fidelity. The man does not live who has ever discovered a single virtue in these pestiferous creatures, while there is not a vice known to the moral code to which they are not recklessly and hopelessly addicted. It is a case of original sin working out its results unchecked, and no scheme of regeneration has even been introduced among them. The ant is industrious, the bee is skilful and useful to man, the flea may be taught amusing tricks, spiders have, ere now, become pets and relieved the tedium of solitary prisoners, and even bugs and worms have their modest merits, but the fly was never known to perform a meritorious act, and all his energies are devoted to making an unmitigated nuisance of himself. Perhaps his most conspicuous trait is his colossal impudence. Albeit diminutive in size, he will outdo a wilderness of hotel clerks and railroad officers in the display of arrogance and impertinence. He is more penetrating than love, and stony limits cannot keep him out. No privacy is so sacred that this pestilent intruder does not make his way to its inner depths, without even offering an apology. He never waits for an invitation, but comes everywhere as a “dead-head,” without as much as remarking, “by your leave.” Not only is the fly an intolerable bore, through his persistent presence where he is not wanted, and his offensive familiarity, but his habits are every way bad. As a “dead beat” he has no rival in animated nature. He keeps all manner of late hours, and utterly disregards the laws of health and decency. He loafs about bar-rooms, and partakes of free lunches without the least sense of shame or degradation. He eats and drinks of everything that can be eaten or drunk, and always at the expense of somebody else, and without the slightest show of gratitude. Fifth is as attractive to him as elegance and luxury, and he has a most repulsive habit of exploring every accessible mass of pollution and straightway betaking himself to the unprotected cheek of beauty or the delicious cates of the fastidious epicure. He delights in tormenting man, from whose labours he derives his chief sustenance, and will take any mean advantage to give him annoyance. If his victim has the misfortune of having to part his hair with a towel, he will rally his forces and make the sensitive expanse of the bald cranium a regular parade ground. He will pounce upon a man while he is helpless in a barber’s chair, with his arms swathed beneath half a dozen yards of calico, and the perilous edge of the razor at his throat, and will harry him almost to distraction. He will catch his victim in the act of taking or trying to take a nap, whether in the morning as a fringe to the disturbed slumbers of the night, or after dinner as a restoration from the cares of the day, and with maddening ingenuity will keep him from the desired boon, and bring him to a state where he is ready to accept the counsel of Job’s wicked wife. And what are the consequences of the life of iniquity pursued by this depraved insect? Is there retribution adequate to his offences prepared for him either in this world or the world to come? On the theological branch of this inquiry we shall not presume to offer an opinion, but we are sure that he never comes by his full deserts here. We believe it is a fact that he never dies a natural death. No one ever knew a fly to be stricken down by disease or to linger out a painful existence under medical treatment. He sometimes falls a victim to his invincible curiosity or insatiable appetite, and is scalded in tea, drowned in milk, or smothered in molasses, and occasionally he is crushed or slaughtered as a penalty for his temerity, but he never dies of sickness or old age. Barring accident or violence the fly is practically immortal, a perennial nuisance, a standing example of total depravity, without, so far as we know, the eternal punishment which is its proper corollary.—*New York Times*.

THE IDENTITY OF THE HIGHER TEACHINGS OF SPIRITUALISM WITH BIBLE CHRISTIANITY.*

BY C. W. PEARCE.

MR. CHAIRMAN, LADIES, AND GENTLEMEN,—The subject of this evening's lecture was suggested by reading an extraordinary letter which appeared in the *Christian World* of March 22nd of this year, written by Mr. Wm. Howitt, from Meran in the Tyrol, under date 7th of the same month, to warn his countrymen against the "present degraded status" of Spiritualism. This letter was one of very many on the subject of "Present-Day-Spiritualism," which appeared in the *Christian World* during several successive weeks in the spring of the year, the editor of this paper having, with a liberality unparalleled by the religious press of this country, opened the columns of his influential paper for many weeks to communications on this subject.

My justification for referring to Mr. Howitt's letter is his high character and his well-deserved literary reputation throughout the world. This prestige gives weight to his words, and compels those who have evidence that his conclusions are erroneous to take notice of them notwithstanding. Further, if any man commands the attention of Spiritualists that man is Wm. Howitt—not that there are not men in the present day who work harder, and with almost an absolute abnegation of self, to disseminate the knowledge of open communion between the worlds seen and unseen, but Mr. Wm. Howitt was one of those who, twenty or twenty-five years ago, led the *forlorn-hope* of the movement against the hostile forces of the ecclesiastical and scientific worlds with such an invincible determination and undaunted courage, that their Mamelon and Malakof of *non-possimus* and *closed-revelation* were taken and utterly destroyed, thus making certain, sooner or later, the capture and complete destruction of the city of unbelief. These considerations, coupled with the publication of the letter in the *Christian World*—a journal of pre-eminent influence and world-wide circulation—make it necessary for us as Spiritualists to inquire into the truth of these charges against "Present-day Spiritualism," made and placed on record by Mr. Howitt; and, if they are proved to be without foundation in fact, every one will regret that a man to whom we owe so much, and whose name we wish to cherish with unbroken gratitude, should be now so far removed from us as to misunderstand and misrepresent us.

I have here the *Christian World* of March 22nd which contains this letter. I do not purpose reading it *in extenso*—it is much too long, occupying more than a column and a quarter of the paper—but I shall cite from it sufficient to disclose its spirit. I have no doubt that, after you have heard the citations, you might be under the impression that in the unquoted portion there will be something to mitigate the gravity of the charges and severity of the denunciations. This, however, is not the case; only the tip of the lowest feather in the back of the wing of the angel of charity—that angel who "thinketh no evil," and "hopeth all things"—is visible; and this is shown in the hope expressed that a new Spiritualistic journal, then about to start, might be the "beginning of better things." Were it not for this the entire letter, from its first word to its last, would be a manifestation of unmitigated uncharitableness.

Mr. Howitt, after a cursory reference to his defence of the truth of the phenomena and a passing affirmation of their reality, says concerning the movement: "During its early years, its advocates—men of serious character and elevated Christian convictions—entertained the most cheering hopes of its becoming the means of corroborating the miraculous relations of the Bible, and thus invigorating the Christian faith, . . . but a totally opposite result has now taken place: everywhere Spiritualism has announced itself as the sworn enemy of the Gospel of Christ. It boasts of turning its votaries back to every species of heathenism." These comprehensive assertions strike the chord of the whole letter. Those referring to the earlier years of the dispensation are true beyond a question. To see whether the latter are, I purpose citing from *The Spiritualist* newspaper, in which Mr. Howitt asserts "this anti-Christian leaven is sufficiently obvious;" and from the published utterances of some of the leading members of the British National Association of Spiritualists, from whose programme, according to our authority, "Christianity was expressly banned and excluded," whilst its members were "to embrace as fellows the holders of every other spiritual credence, however absurd and degrading." If time permit, I will also quote from the direct utterances of spirits. To quote from the direct utterances of spirits is, perhaps, to go outside of Mr. Howitt's circle, for I do not understand him to say the spirits have announced themselves as the "sworn enemy of the Gospel of Christ," although he says Spiritualism everywhere has announced itself as such. But as the citations I shall give will be from the communications of spirits to members of the British National Association, and reported by them, and approved by them, they will be for every reason admissible.

Perhaps many or all of you will say, Why confine yourself to *The Spiritualist* and British National Association? Why ignore *The Medium*, the "Spiritual Institution," and the other papers and societies? Why? because Mr. Howitt has ignored them. Let them not, however, think they are excluded from his condemnation. The phrases "Spiritualists everywhere," "Spiritualism everywhere," include all. You, here, who are striving to live so that the world may be the better for your presence in it, who are trying, however imperfectly it may be, to embody in your lives Christ's glorious gospel of doing good; our chairman, whose life's aspiration is similar, and I, who desire to be ruled by the same principle, are each and all, if active Spiritualists, classed by Mr. Howitt as "sworn enemies of the Gospel of Christ." In consequence, therefore, of Mr. Howitt's reference, and to prevent a charge of inability to refer to the pages of *The Spiritualist*, and the sayings and doings of such Spiritualists as may sympathise with or belong to the "National Association," I confine myself to these. If

I am told hereafter that these do not represent all the Spiritualists in Britain, I shall not dispute the statement, for I am not a member of the Association, neither has the editor of *The Spiritualist* undertaken to represent me; but he has frequently in the past allowed me to express in the columns of his paper opinions differing from his own, so likewise has the editor of *The Medium*.

I have stated that the higher teachings of Spiritualism are identical with Bible Christianity. This is my experience. By Bible Christianity I mean exactly what Mr. Howitt means by "the Gospel of Christ." But Mr. Howitt says, "everywhere Spiritualism has announced itself as the sworn enemy of the Gospel of Christ." Now, the simple Gospel of Christ is not difficult to formulate. The shortest is that enunciated by Jesus Himself, viz., "Hear, O Israel; the Lord our God is one Lord, and thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength, and thou shalt love thy neighbour as thyself." This commanded the assent of the learned scribe who asked Jesus to state which was the first or greatest commandment. This learned man, whose position and reputation depended upon his faithful observance of the Jewish ritual, the Mosaic ceremonial, instantly recognised the Gospel, Christ's Gospel, and admitted its obligation, admitted it to be above, independent of, even more than their divinely appointed and most sacred sacrifices. This definition Mr. Howitt accepts also; but in order that there may be no misunderstanding what he means by this gospel, I will use his own words and make them mine. "The Gospel of Christ," says he, "demands purity in the inward part, and the utmost possible love to God, and to our fellow-men—a religion which has the most solid credentials of history, prophecy, and a code of the most divine and ennobling morals." This, then, is what Mr. Howitt regards as the "Gospel of Christ," and this I also regard as the "Gospel of Christ," and this is the "Gospel of Christ." I am thus particular about this matter, because an immense amount of mischief and misunderstanding arises out of the loose and almost universal habit of regarding the Gospel of Christ, *i.e.*, Bible Christianity, as identical with that system of ritual, doctrine, and confession, most happily called by our chairman Churchianic Christianity. These are no more identical than the clothes which cover the body are identical with the body, but they may be said to bear the same relation to the Gospel as clothes do to the body. The body is of one blood in all men, and the Gospel of Christ is the same in all men. For reasons which would not be at all difficult to give, as you will readily understand, mankind, in this state of the world's development, deems it necessary to cover their bodies with clothes of their own making, so also do they find it useful and necessary to cover the body of Christ with dressings almost as various as those which cover their bodies; but these clothes, these rituals, doctrines, and confessions, although very useful, indeed absolutely essential to most men, are not only not the Gospel, but they really encumber and hide it. Bearing in mind, then, that the Gospel of Christ consists in inward purity, and the utmost possible love to God and love to man, and that a conformity to any system of ritualistic or church fellowship forms no part of it, let us now examine how far Mr. Howitt's charges against Spiritualism and Spiritualists are sustained by the public and recorded utterances of a few of some of those who are now most actively interested in the movement. I could bear my own testimony to the Christian character and life of striving to embody the Gospel of Christ in everyday work of some whose words I shall cite, but I refrain. I will let them speak for themselves, as they are reported in *The Spiritualist*, the journal in which it is said "the writers therein advocate Paganism as preferable to Christianity." To prevent the inquiry becoming unmanageable, the examination shall be confined to Spiritualism in this country. Mr. Howitt says: "In America, Australia, France, Italy, Spain, it is equally distinguished by the same hatred of the religion of Christ, and the same proclivities to heathen ideas." But, in excluding these countries from the present examination, I should not be doing justice to my convictions were I to refrain from stating my belief that in each of these countries the heart of the movement throbs with a new and diviner human life. There is recoil, but it is the recoil of the more sensitive spiritual life from Christian profession as opposed to Christian life. The *rapprochement* to the more anciently given systems of truth, to the doctrines of Brahma and Buddha, called "Paganism" by Mr. Howitt, wherever it exists I hail with satisfaction, as an evidence of awakened spiritual life, as a rising above the traditions of the elders, which are so frequently, and in the Christian Church too frequently substituted for the "Word of God," to His complete obscuration. Depend upon it everyone who, imagining Churchianic Christianity to be Bible Christianity, turns himself from personal tritheism and its naturalistic doctrines to strive to practise a religion of life such as Buddha inculcated, will not rest there. He will either here or in the future life see Christ in Buddha, and acknowledge him to be the Lord.

In referring particularly to Spiritualism in this country, Mr. Howitt notices a book recently published, entitled *Hafed, Prince of Persia*, dictated, written, and illustrated entirely by spirits through the mediumship of Mr. Duguid, of Glasgow, and as an evidence of its hostility to the Scriptures he observes that the book teaches "that Christ did not receive His doctrines directly from heaven, as the Scriptures, both old and new, everywhere assert," and he adds, "this book was rapturously received by the majority of English Spiritualists." If all this were true, and it were the whole truth, it would tend towards substantiating Mr. Howitt's charges; but as I read the book I am compelled to arrive at different conclusions. The following extract referring to the interview with the Jewish doctors in the Temple is an index to the character of its teachings concerning the source of the knowledge of the man Christ Jesus. Hafed says:—

"Coming back to the city, I went to the Temple, as I had been accustomed to do; and was surprised when I beheld the young Lad—whom I had left in charge of His parents—in the midst of the learned dis-

* A paper read on Tuesday, last week, before the Marylebone Association of Inquirers into Spiritualism, Mr. George King, F.S.S., in the chair.

putants, putting such questions and giving such answers as fairly to silence these venerable fathers of the Hebrew nation. I really smiled as I looked on their dumfounded faces. Ah! where had this Boy gained His knowledge of these things? His teachings were not of earth; they must come from the Great and Holy Spirit, the Source of all truth, the Ruler of the universe. I took no part in the discussion. I was entranced. I could say nothing, and wondered to see the grey-haired venerable men sitting powerless before this mere Child."

Issha, the Egyptian priest, stated by "Hafed" to have had the care of the "young Child" upon His being taken to Egypt, says of the Child—"this little One speaks of Heaven, and opens up Paradise in all its glory and beauty—telling me things not spoken of on earth. When I contrast the wisdom of Egypt with the sayings of this Child the one is far surpassed by the other. . . . I believe this young Prince . . . to be indeed the Son of God, having in Him the Spirit of the Father." As a Boy and a human being He would need education, and nothing more likely than that He would make Himself acquainted as a boy and as a young man with every system of religion which had been given to men. This relates to mere earthly knowledge. Those in whose charge and companionship He is made to be in the book, all unite in acknowledging His wisdom to be "not of the earth," but "from the Spirit of the Father." The book further speaks of Him as "The Prince of Peace," the "Messiah," the Giver of the "Law and commandments to Moses;" and just the same account of His birth and Divine parentage is given as is to be found in the Scriptures. The book was well received by English Spiritualists, because their reading of it was more careful than Mr. Howitt's; and I deeply regret to observe this same want of accurate knowledge and careful observation is apparent in every charge against Spiritualism in this country made in this letter now under review. Of this I will give you sufficient proof; the allegations against the British National Association affording the next illustration.

I must guard myself here against being supposed to charge Mr. Howitt with making false statements knowingly. Indeed, this must be understood throughout. I believe him to be incapable of deliberate untruth; but I cannot resist the conviction that in this letter he has written hastily and upon erroneous information.

This Association, we are informed, started with a programme from which Christianity was expressly banned and excluded. It is not in my purpose to inquire whether or not the Association is representative of Spiritualism in England; I have to do with the fact of its existence, and the use to which Mr. Howitt has tried to put it. By its programme Christianity is said to have been banned and excluded. This banning and excluding was, we learn further on in the letter, effected by one particular article, suggested, according to our authority in his letter of April 19th, by "a very active medium and lecturer of the present time," whose name he mentions elsewhere. These statements are very circumstantial, and it appears to be going hard with the Association. So righteously indignant was Mr. Howitt at the "shameful programme," that we are not surprised to hear that he made a "vigorous onslaught" upon it, resulting in the Association being compelled "to haul down its colours in a hurry, and to expunge this particular article of their proclamation." So precise is Mr. Howitt in his statements, so certain as to his facts is he, that in his second letter he plainly states the "obnoxious article" was erased "at a public meeting of the Association, avowedly in consequence of my exposure." Such evidence as this from Mr. Howitt would, in the absence of irrefragible proof to the contrary, be deemed conclusive, and the Association would stand condemned. Now, if a person of lesser reputation than Mr. Howitt, obtaining his information from a similar source to that from whence Mr. Howitt obtained his, viz., hearsay, were to assert that he had been misinformed, that the information upon which he had based his statements was "a mere *refaciamento* from (western) extravagances of fancy, without the smallest possible basis of proof or fact," he would probably be made the subject of another such a "vigorous onslaught" as that inflicted upon the editor of *The Spiritualist*, whose correction of Mr. Howitt was denounced by him in the *Christian World* of the 29th April in these words—"This is a hardy and impudent assertion, of course resulting from my exposure of Spiritualism at present, and the character of that journal." But if a person who took an active part in the construction of the "shameful programme, who is personally conversant with every detail of the growth of the programme, from the causes which led to its inception, publication, and withdrawal, if such an one testify differently, you will have personal testimony versus "hearsay." The first would be received in every court of justice in the kingdom, the latter scouted from its doors. Such testimony I myself can give you, and our chairman can confirm me in much. I am much pained to have to refer to this subject, but it is a duty. Mr. Howitt has rashly charged this Association with trying to institute a rebellion against the descent of the Divine Spirit; it is consequently necessary to confute him. The statements he makes are—By a particular paragraph of the Association's programme Christianity was expressly banned and excluded. This paragraph was suggested by a very active medium and lecturer of the present time. A vigorous onslaught by Mr. Howitt compelled the Association to expunge the obnoxious article. The obnoxious article was erased at a public meeting of the Association, avowedly in consequence of Mr. Howitt's exposure. The members of the Association were to renounce Christianity, but to embrace as fellows the holders of every other species of spiritual credence, however absurd and degrading. The Association, notwithstanding the erasure of the obnoxious article, remains utterly hostile to Christianity. This hostility is every day more apparent. At the time referred to in the first four statements I belonged to the Association, and was one of its Organising Council, having been amongst the first who were invited by Mr. T. Everitt, in pursuance of the resolution of the representative Liverpool Conference, to form the nucleus of an association, and up to the time of the hauling down the colours and erasure of the article referred to above, I was permitted by my colleagues on the

Council to take an active part in everything concerning it. A few weeks after I joined the young Association, I was permitted to invite my friend, the chairman, who is a scientific man, and closely related to one of the most eminent of our Royal Society men, to connect himself with us. He accepted the invitation, and was elected a member of the Council, and he remained a member of the Council long after I withdrew from the Association. The Council was composed of persons who were connected with different sections of the Christian Church, and of one or more who made no profession. All were in sympathy with the teachings of Christ—with His simple gospel. During the construction of the programme, one of the Council, a gentleman professing the Trinitarian faith, suggested that the Association would make its way better if Christianity were recognised in its programme. Now bear in mind that the Association was started to observe, record, and disseminate a knowledge of the phenomena which demonstrated existence beyond the grave; nevertheless, the suggestion was taken into consideration, and adopted after careful consideration, although to frame an article which should evidence the sympathy of the Association with Bible Christianity, and its unsectarian character at the same time, was difficult, because some of us failed at the first to see the difference between Churchianic and Bible Christianity. Nearly three whole sittings of the Council were occupied in discussing the matter, and nearly every member drafted one or more articles, each one as it stood alone more or less objectionable. Ultimately, all agreed to fall back upon the unobscured gospel of Christ—the teachings of Jesus—and an article containing the essence of all previous ones was adopted. This is the origin of the "obnoxious" article. Whatever its merits or demerits it was constructed by the Council after full and earnest thought, and with a sincere desire to show the regard the Council felt for Christ's gospel. At this time there was no active medium and lecturer on the Council, or, so far as my memory serves me, even a member of it, and unhesitatingly I declare that no suggestions from any such were communicated to the Council in connection with this matter. This article was worded as follows:—

"The Association, while cordially sympathising with the teachings of Jesus Christ, will hold itself entirely aloof from all dogmatism or finalities, whether religious or philosophical, and will content itself with the establishment and elucidation of well-attested facts as the only basis on which any true religion or philosophy can be built up."

The teachings of Jesus—the true gospel of Christ—Bible Christianity meets here with cordial sympathy. It is dogmatisms and finalities, which obscure true Christianity, that are expressly banned and excluded. If Mr. Howitt disapproved of the construction of the article, he was not justified in thinking evil, still less in expressing it. Why and how the article came to be erased from the programme is briefly as follows:—The Council, contrary to its hope, found, soon after the publication of the article, that the same variety of opinion as to what constituted Christianity, as had existed within itself, was manifested too antagonistically amongst the general body of its members to permit the hope that the definition agreed to by the Council would be accepted by them. When it became apparent that the laudable effort to please all had failed, our chairman—then a member of the Council, and then and now an earnest Christian—on his own responsibility, and without knowing anything of Mr. Howitt's "vigorous onslaught," submitted to the Council a fresh draft of the prospectus without the article, and moved its adoption in place of the original one. After due consideration Mr. King's proposition was adopted by the Council, and submitted to the Association for ratification by private balloting papers, which were returned direct to the Council. Mr. King was ignorant of Mr. Howitt's "onslaught" until this afternoon, never so much as having heard of it. I have heard of it, but my knowledge extends no further. I never saw it. So we see the programme of the Association did not ban and exclude Christianity, and require its members to renounce it. On the contrary, Christianity has received cordial sympathy. The misunderstood article was not suggested by a very active medium and lecturer, but was the uninfluenced composition of the Council. Neither was it erased at a public meeting of the Association, in consequence of Mr. Howitt's exposure, but by the private ballot of the members, upon the motion of Mr. Geo. King, our chairman of to-night, who, until this afternoon, never heard of the exposure and onslaught paraded by Mr. Howitt. In closing this most painful part of the subject, let me say again I believe Mr. Howitt is under the impression that the information upon which he based his statements was reliable. His fault lies as a public man addressing the public in not obtaining his information from authentic records.

I will now consider the general charges against Spiritualism and Spiritualists generally, and as the authors I shall quote are some of them members of the British National Association, and as all my citations will be from *The Spiritualist* newspaper, I shall deal with the whole at once. I need not recapitulate the charges. It is sufficient to remember that Mr. Howitt says, "Everywhere Spiritualism has announced itself as the sworn enemy of the Gospel of Christ. . . . The Spiritualists everywhere boast that they are on the way to discover a new and superior system of faith and worship from the teachings of the spirits. . . . In *The Spiritualist* this anti-Christian leaven is sufficiently obvious." I have here *The Spiritualist* for more than a year previous to the date of Mr. Howitt's first letter, and opening No. 229 I find Mr. Morse, who is, I suppose, the most widely known trance lecturer on Spiritualism, saying in a trance address to the members of the National Association at their own rooms: "We rather oppose the idea of the erection of Spiritualism into a new religious system. . . . We think not that we can give you any much better moral or religious code than you could get without Spiritualism. . . . We may be able to help you to clear away clouds, to pull down barriers which stand before the grand truths of immortality, but if we attempted to preach a new morality we think the result would be a gigantic failure."

In No. 235, Mrs. Hallock, the wife of Dr. Hallock, the well-known Spiritualist, speaking at a conference held under the auspices of the National Association, said she "had to thank Spiritualism that she was on the side of the Bible." Dr. Wyld (M.D. Edin.), a member of the Council of the British National Association of Spiritualists, at the same place stated that "modern Spiritualism had not taught him any higher truths than those he arrived at thirty-five years ago by a long and prayerful study of the mind and life of Christ, still it had given him this blessing, that it had by its facts and revelations confirmed him in his belief." In No. 236, in an account of a *séance* with "John King," Mrs. Showers relates that he informed her in direct writing that he found relief from despair in prayer to God. In No. 240, the Hon. J. L. O'Sullivan, formerly American Minister at the Court of Portugal, relates that at a *séance* at which the late Theodore Parker, the celebrated Unitarian minister, communicated, he informed him in direct writing he now preaches from the text, "Now is Christ risen from the dead, and become the first fruits of them that slept." In the same relation, Mr. O'Sullivan, referring to a certain Archbishop Hughes whom he had known in the flesh, and who had communicated to him since he departed this life, comments upon the Archbishop's present spiritual state thus—"One thing is apparent from the Archbishop's communications, that while still adhering to the Church of which he was a vehement champion as well as a high dignitary, the catholicism of Archbishop Hughes is now that *esoteric* Christianity which is at the root, and is the life and heart of all the sects, and indeed of all the religions, and which is simply what Christ himself taught, viz., the immortality of the soul, the Fatherhood of God, and the brotherhood of men—in other words, 'our Spiritualism.'" On page 161, Mrs. Woodforde, a well-known medium, in a long and interesting account of spiritual impressions in Romish churches, speaks lovingly and reverently of the Eternal One, with outstretched bleeding hands and thorn-crowned brow, breathing into the heart the words, "Come unto Me, all ye that labour and are heavy laden." An anonymous writer, a gentleman known to me, a very distinguished medium, through whom a long series of papers were given which appeared in *The Spiritualist* under the heading "Spirit Teachings," writing as a medium in No. 242, says—"Read the lesson in the life of the Anointed One when He came forth to teach His people wisdom, the whole of the spiritual life of the Jewish nation was cold and bare as the leafless tree in winter. The sap had ceased, it seemed, to flow. The branches were bare and ganut, devoid of their seemly covering of leaves. The weary traveller should look in vain for fruit, or seek a stray flower to gladden his eyes. The death-plague was on all. He came, the Anointed Messenger of God, the chosen Messiah, on His missionary labours, the Son of Righteousness and Truth—the Son, who was also the Sun, for there was no difference there—shed His beams of enlightenment and warmth on those dead, dry, naked branches, and see the change! Empty formalism glowed again with spiritual truth, cold precepts were vivified again into exuberant life. What had been said by them of old time gained a new and extended significance. Social life was elevated, reformed, ennobled. Religion was raised to a pitch of spirituality it had never reached before. In place of selfishness there was taught charity; in place of formalism, spirituality; in place of ostentatious ritual, silent, secret prayer; in place of open parade, religion—the seeking to be seen of men—the seclusion of the secret chamber, the lonely communing between self and God!" This is a specimen, and a fair one, of the spirit, the essence, of column after column of spirit-teaching through this same medium, as published in *The Spiritualist*. Miss Emily Kisingbury, the secretary of the British National Association of Spiritualists, in a communication to No. 243 thus expresses herself:—"Nor can I believe that Spiritualism will create an entirely new form of worship. In the past each new religion has been grafted on the old, and the spirit has gradually passed from one to the other. Christianity grew in the first place out of Judaism, and finally became assimilated with the heathen forms of the various countries in which it took root. It seems more likely that Spiritualism will enter into the Churches and gradually modify and revivify the ancient forms; that a new Church will grow organically out of the old, and that a new spirit will enter into it. . . . To me it seems that if we attempt to do without creeds and forms we shall lose something which appealed to our best instincts and satisfied our highest aspirations; more than that, encouraged a holy frame of mind, and was an incentive to noble deeds." A church clergyman in the same number, in an article on religion and science, says: "As a Broad Churchman I see the great beauty of the spiritualistic theory; it is capable of assimilation by all religions. It is the one fundamental doctrine that lies at the root of all, . . . the method of Spiritualism which is identical with the method of Christ and the early Church."

I wish time would permit me to repeat to you the sublime and lovely language in which Archbishop Hughes from the spirit-world addressed to the Hon. J. L. O'Sullivan on the subject of the Christian faith, but I can do no more than refer you to page 261, No. 249. In No. 250, page 273, I find Mr. A. Smart saying, "Thousands have had before their aspirations ideals of purity and goodness infinitely more lofty than those of any sect or church in Christendom." This, I suppose, is Mr. Howitt's justification for his assertion that Spiritualists everywhere boast that they are on the way to discover a new and superior system of faith and worship from the teachings of the spirits. If so, he should have noticed the rebuke administered to Mr. Smart by Mr. J. de Maine Browne in No. 253, page 309, and Mr. Smart's honourable explanation of an assertion which without it appeared rash and extravagant. The spirit of the trance discourses of Mr. Colville is best expressed by citing from a prayer offered by him before delivering an inspirational discourse to the Dalston Association of Spiritualists, in which he says: "Thou omniscient and omnipotent Father of Lights, . . . may every soul filled

with love Divine offer unto Thee, both now and ever, acceptable worship—even the worship of spirit and truth—which shall express itself in love of Thee and of all mankind." Mr. Alex. Calder, the President of the British National Association of Spiritualists, was accused by a member of the Association, in No. 274, of "irreverence for Jesus Christ," and an attempt to "supersede Christianity," in his address to the Association at the opening *soirée* of the season 1877-8. Perhaps Mr. Howitt read this accusation, but did not see Mr. Calder's reply in the following number, in which he denies both charges, and asserts that his address "was based on principles similar to those uttered by Jesus, and which may indeed be fairly called His own." Now, if Mr. Calder did not acknowledge in so many words that Jesus Christ is God manifest in the flesh, it is very evident he acknowledges it in his effort to regulate his life by His principles, and in disseminating them. Christ said to Peter, when he acknowledged Him to be the Son of God, "See thou tell it no man." He said at another time, "They that do My will shall know of My doctrine." The doing the will is more than the doctrine, the life more than the most orthodox profession. The Rev. Maurice Davies, D.D., author of *Unorthodox London* and many other works, in advocating the religious union of Spiritualists, is reported in No. 279 to say, "But what we do not concede is, that the recognition of this intermediate agency would at all lessen the force of Christ's example, or diminish a man's sense of the need of the Divine Spirit. Quite the contrary. Again, it would teach him not only to live soberly, not only to live righteously, but also to live godly in this present world. . . . If the angels in their graduated hierarchies; if the saints who blazon our calendar do not trench upon the honour of their Master, or lead us to depreciate the aid of the Holy Spirit, why should this be the case when the angel is one who was once for us an angel in the house?" I have now traversed the pages of *The Spiritualist* for the year 1877, but I could multiply my evidences tenfold, from the records of the year, that the spirit of the dispensation, as manifested in the utterances of representative men and women, is loyal to the Gospel of Christ, and that its higher teachings are identical with Bible Christianity; but I refrain. William Howitt's assertions are now placed side by side the utterances of the men and women whom he traduces. These judge them.

THE SUICIDE OF A MEDIUM IN AMERICA.

COLONEL BUNDY, Editor of *The Religio Philosophical Journal*, Chicago, U.S., has forwarded us the following sad intelligence:—

"Last Saturday evening, Mr. Ernest J. Witheford, of No. 239, West Madison-street, Chicago, hurried himself into the spirit-world by a pistol shot in the head. Lingered until daybreak on Sunday morning, his spirit took its flight from its earthly tenement. He leaves behind him a young wife, a sister, and an aged mother.

"Our readers will recognise his name as that of a person advertising himself as a medium, and after following that vocation for years with varying fortune, he was finally exposed, when adding to or performing manifestations at St. Louis, in company with 'Huntoon.' Soon after this he turned exposé himself, giving exhibitions at Milwaukee, Madison, and Chicago; but his deceitful enterprise failed. He was not a bad man at heart. He was, beyond question, a medium for spirit manifestations, and had given hundreds of fine tests that will stand the closest scrutiny; but, lacking the moral stamina to withstand temptation, he fell, and has paid the penalty. Only a few days before the fatal act he desired us in the future not to couple his name with that of the knave 'Huntoon,' saying that he was trying to cut himself loose from such company, and lead an honourable life. We cheerfully acceded to his request.

"The following is a copy of a letter found on his person after he committed suicide:—

CHICAGO, July 20.—On August 24th, 1877, D. C. Freeman struck the first blow at me when he stole my gas stock, worth over 700 dollars, by the aid of letters of recommendation from B. P. Hutchinson and Major Blodgett, of Chicago, and S. S. Merrill, of Milwaukee. Then A. B. Lathrop, of 239, Newberry-avenue, struck the second blow when he seduced my sister. Finally the pastor of the Third Presbyterian Church and the Presbyterian ministers struck the last blow, when they turned traitors and betrayed every promise made to me. I relinquished my life of fraud, only to be despised and run down by them for taking a right step. My blood rests upon the heads of the three men mentioned. "Vengeance is mine, saith the Lord."

ERNEST J. WITHEFORD, M.D.

Friends, farewell.

"The poor fellow had been encouraged, petted, and flattered by the Presbyterian clergy of the city in his attempts to expose Spiritualism. When they had used him as far as answered their purpose they at once gave him the cold shoulder.

"Every Spiritualist will breathe words of charity for poor Witheford's career, and intercede with their spirit friends to aid him now that 'the silver cord is loosed and the golden bowl is broken,' and he is beyond the help of mortals. Let us not forget his heartbroken family, and his mother, who, coming from a home of comfort and plenty in her native England, finds herself in her old age in a strange land in poverty; her daughter ruined; her son filling a suicide's grave. Think of his young wife, who after marrying the man of her choice, within a few months finds him disgraced in the eyes of the people with whom he had cast his lot, and, after a short and ineffectual struggle, rashly sending his spirit to another world, leaving her to go on alone as best she can. In the name of our readers, we extend to this afflicted family the tender sympathies of Spiritualists, and we know that one and all will gladly do what lies in their power to smooth the rugged path that lies before this bereaved household."

Mrs. MAKDOUGALL GREGORY is in France.

PROFESSOR TYNDALL AND THE SPIRITS.*

BY P. P. ALEXANDER, M.A., AUTHOR OF "MILL AND CARLYLE," "MORAL CAUSATION," ETC.

ONE only point of Professor Tyndall's description of a *séance* in *Fragments of Science for Unscientific People* seems to me of any importance. Whilst a sentence about himself was being spelt out, it struck him as odd that, though "the knocks came from under the table, no person present evinced the slightest desire to look under it." He himself asked permission to do so; and "having pretty well assured himself that no sound could be produced under the table without its origin being revealed," he found that the communications instantly ceased. So soon as, after a quarter of an hour of silence, he resumed his chair, the spirits resumed their operations. This, as regards the *séance* in question, seems certainly a little to discredit it: as regards that at which Dr. Findlater and I were present with Mr. Home, I have simply to set our experience against that of Professor Tyndall. Mr. Home expressly *asked* me to go under the table: whilst there, I, as thoroughly as Professor Tyndall could do, "assured myself that no sound could be produced under the table without its origin being revealed," and *my* experience was, that the knocks above, &c., went on as vigorously as before. Subsequently Mr. Home even *urged* that at any moment any one entertaining suspicion, should instantly seek to satisfy himself by going again under the table; and, without impeachment of the phenomena, Dr. Findlater and I did so. Of course this experience is only good to ourselves, and for the particular case to which it refers; but I must be excused if, to my own mind, it sufficiently disposes of the opposite experience of Professor Tyndall as bearing on the general question.

For the rest, some of the main facts made use of by the Professor, as disposing of the Spiritual phenomena, being meantime on the physical ground unintelligible to me, I must for the present decline to assign any weight to them. "The knocks continuing, I turned a wine-glass upside down, and placed my ear upon it, as upon a stethoscope. The spirits seemed disconcerted by the act; they lost their playfulness, and did not quite recover it for a considerable time." As the glass thus used as a stethoscope could merely a little, by vibration from the wood, intensify the sound of the knocks, and could by no possibility avail to give hint of their true cause or origin, I do not quite see how the spirits, unless very stupid indeed, should have been seriously disconcerted by an act so entirely unmeaning on the Professor's part. It is not to this, however, but to his next use of the inverted wine-glass, that I specially desire to refer. A distinct *push* having come to the table, Professor Tyndall writes: "I readily granted the fact of motion, and began to feel the delicacy of my position. There were several pairs of arms upon the table, and several pairs of legs under it; but how was I, without offence, to express the conviction which I really entertained? To ward off the difficulty, I again turned a wine-glass upside down and rested my ear upon it. *The rim of the glass was not level, and the hair, on touching it, caused it to vibrate, and produce a peculiar buzzing sound.* A perfectly candid and warm-hearted old gentleman at the opposite side of the table, whom I may call A—, drew attention to the sound, and expressed his entire belief that it was spiritual. I, however, informed him that *it was the moving hair acting on the glass.* The explanation was not well received." There seems really no reason it should have been, being, as it was, so highly questionable. The odds are about ten to one that the glass used by Professor Tyndall the second time was the very same glass he had before used; in which case the "uniformity of nature" might have led us to expect that the "peculiar buzzing sound" would have made itself audible to the company in the first as in the second experiment. Yet it should seem not to have done so—a point which a little requires explanation. Selecting from various wine-glasses some specimens not "level in the rim"—*i.e.*, the rim of which is not throughout its circumference in contact with the surface of the table—I have carefully tried the experiment, the result in every case being that no vibration whatever was induced. Putting my ear down towards the glass, and working my hair and whiskers against it, much more vigorously than

Professor Tyndall could have done in the circumstances, I am sensible of the faintest grinding sound of the hair against the glass; but, as quite unaccompanied by vibration, it is not sensibly diminished when I prohibit all possible vibration by claspng tight the bell of the glass and pressing it on the table. And so faint is this sound in the ear held close to the glass, that it must needs be well-nigh inaudible to the ear of anyone else; and is not without absurdity to be supposed heard as "a peculiar buzzing sound" by people all round the table. Consequently, until I shall hear this peculiar buzzing sound produced in the way described by Professor Tyndall, or by some one else, I must beg utterly to doubt of its existence, *as so produced.* Of the existence of the sound we can have no doubt; it was heard by "the warm-hearted old gentleman," who had his own little theory of the matter; it was also heard by Professor Tyndall, who at once jumped to a theory of it: as it was synchronous with the contact of his hair with the wine-glass, he at once assumed the relation of the facts to be that of cause and effect. His explanation, however, it seems, "was not well received" by the company. At this I don't greatly wonder, as meantime much of the company's mind, and quite declining to receive it. I say *meantime* declining, as meantime disposed to rest on the accuracy of my own little course of experiment. The experiment is an exceedingly simple one; and every reader, *per* aid of a wine-glass and a mahogany table, may verify for himself my results, as compared with those of Dr. Tyndall.*

To proceed to another instance illustrative of Dr. Tyndall's scientific procedure. "My attention," he says, "was drawn to a scarcely sensible vibration on the part of the table. Several persons were leaning on the table at the time, and I asked permission to touch the medium's hand. 'Oh! I know I tremble,' was her reply. Throwing one leg across the other, I accidentally nipped a muscle, and produced thereby an involuntary vibration of the free leg. This vibration I knew must be communicated to the floor, and thence to the chairs of all present. I therefore intentionally promoted it. My attention was promptly drawn to the motion; and a gentleman beside me, whose value as a witness I was particularly desirous to test, expressed his belief that it was out of the compass of human power to produce so strange a tremor. 'I believe,' he added earnestly, 'that it is entirely the spirits' work.' 'So do I,' added, with a heat, the candid and warm-hearted old gentleman A—. 'Why, sir,' he continued, 'I feel them at this moment shaking my chair.' I stopped the motion of the leg. 'Now, sir,' A— exclaimed, 'they are gone.' I began again, and A— once more ejaculated. I could, however, notice that there were doubters present who did not quite know what to think of the manifestations. I saw their perplexity, and as there was sufficient reason to believe that the disclosure of the *secret* would simply provoke anger, *I kept it to myself.*"

In one sense Dr. Tyndall's procedure was judicious. Had he spoken out—as clearly he ought to have done—whether or no he had provoked *anger*, he would certainly have provoked *inquiry*: his "free leg," as *vera causa* of the tremors, would instantly have been called in question; he would have been asked to bring it out, with the other from under the table; to "nip a muscle" as before; and thus, or otherwise, as before produce the tremors. And had he been asked to do so, it might perhaps have been found that the "uniformity of Nature," on which he so much relies, in this instance also failed him; the miracle (in Professor Tyndall's sense a miracle) might possibly have been made manifest to the company that Professor Tyndall *could not successfully repeat his experiment.* And it seems to me really very doubtful whether he could have done so. The vibration of Dr. Tyndall's "free leg" no one, of course, will question, seeing he himself asserts it. As to the vibration of the floor as an effect of it, and as an effect of *this* the vibration, *such as that implied*, "of the chairs of all present," I confess I have some little difficulty. Precisely on the ground on which I before

* Note a little point here: "My hospitable host had arranged that the *séance* should be a dinner party. This was to me an unusual form of investigation; but I accepted it as one of the accidents of the occasion" (provided the dinner and the wines were good, not, I should say, a disagreeable one). We may thus almost assume that a cloth would be upon the table; and with this condition, I have the highest scientific authority for saying that the phenomenon would be *absolutely impossible.*—P. P. A.

* Extracted from *Spiritualism, a Narrative with a Discussion*, by P. P. Alexander, M.A.

impached the asserted vibration of the wine-glass at a mere touch of Dr. Tyndall's whisker (!) I have made rather careful experiment, and see reason to think that Dr. Tyndall, in the use of his legs as of his whiskers, merely illustrates what he himself would call the "Scientific use of the Imagination" (had not Dr. Tyndall been so really Scientific a person, I should have preferred to say its *un-Scientific* use). "I knew," he says, "that this involuntary vibration of the leg," caused by nipping a muscle, "must be communicated to the floor and thence to the chairs of all present." What I for certain know is, that no such involuntary or automatic vibration of a leg freely swinging from the knee would be perceptibly communicated to the floor, and thence to the chair of any one present; and that no such repetition or "promotion" of it merely, as that indicated by Dr. Tyndall, could possibly produce the effects he attributes to it. The truth might seem to be that, as in the case of the wine-glass, a mere relation of co-existence became in the imaginative mind of Dr. Tyndall a relation of cause and effect. As to his telling us that when the leg stopped the tremors stopped, to begin again when the leg began, this is not the least inconsistent with such a supposition, particularly if we surmise in Dr. Tyndall a little of the laxity of observation natural to a person who has jumped to a theory and sees pretty much what he wants to see in support of it. And had not Dr. Tyndall been so careful to "keep the secret to himself," it is just possible that all this might have promptly on the spot been made manifest. As it is, we must remain pretty much in the dark as to the whole matter. Knowing little or nothing as to the special intensity of tremor to be accounted for, and not very much of the vibrations of Dr. Tyndall's "free leg," we are quite incompetent to judge as to the adequacy of the last, assigned as cause,* to produce as an effect the first. And surely nothing can be much more odd than Dr. Tyndall's notion, that having, as he thought, discovered the sufficient natural cause of phenomena announced as Spiritual, he was entitled to "keep it to himself," and then go away and publish it! It amounts in point of fact to this, that though everything else may be investigated, Dr. Tyndall's investigations must not be; as on the spot, at least on this occasion, he took very good care they should not.

MR. W. EGLINTON.—We have received a ship letter from Mr. Eglinton, written in mid-Atlantic, on his way to the Cape of Good Hope in the ss. *Balmoral Castle*. In the course of the note he says:—"So far we have had an excellent passage, though we had it very rough crossing the Bay of Biscay and on fairly entering the Atlantic. It is now so hot as to almost be unbearable, though we have no sun; it is difficult to breathe, so dense is the air. We have several officers on board who are going out to the war, and some of them—having been in India—have related some such extraordinary manifestations (at least I am sure they are) which they have seen in the presence of the fakirs. Two of the officers say they are certain the results were not due to natural means."

ARTISTIC ABILITY.—The London correspondent of the *Western Morning News* (Plymouth), July 29th, says of Madame de Steiger's pictures, some of which recently attracted much attention at a *souée* of the British National Association of Spiritualists:—"Madame de Steiger, who studied under Signor Beluni, of Florence, has long been a resident in Egypt, and has painted a few striking pictures, chiefly reminiscences of her Egyptian surroundings. They are on private view at her studio in Bedford-gardens, Campden-hill, and some of them are very striking, notably one entitled, 'Athyrtis, the daughter of Sesostris.' In the same studio I used to see the Egyptian pictures of the late Mr. MacCullum, and the splendour of his sunsets haunts me still. The lady, whose paintings are now on view there, besides possessing great merit of her own, revives those recollections very pleasantly. Madame de Steiger has also some excellent portraits. The Egyptian pictures are for exhibition in Manchester."

*The tremors, as experienced at the *séance* before alluded to, were extremely peculiar. That Mr. Home may have somehow produced them, is quite possible; that he could do so with his legs, in Dr. Tyndall's manner, I do not the least believe. Had any one present come to me afterwards and said, "Oh! I was vibrating my free leg all the time, and so producing, in the simplest way, the tremors that seemed to puzzle you so much," I must needs have held him, I don't say untruthful, but in error, unless he could convince me of his accuracy by once more effecting with his legs the same precise results—and the question of precision and identity might in such a case be more or less a nice one to decide—on which ground I must have held the gentleman injudicious in not speaking out on the spot. That some sort of tremor, more or less violent, may readily be communicated to a floor by certain uses of one's legs is, of course, a familiar point of knowledge to every one. Let us, in the light of this knowledge, accept without criticism, and in its full integrity, the statement of Dr. Tyndall; it is clearly still quite inconclusive of the point at issue. For supposing spirits to exist, and to have a whim, as alleged, of certifying their presence by inducing certain tremors in a room—supposing the thing a *fact* (and, whatever its seeming absurdity, to decline to admit it possible is really to set a stupid claim of omniscience)—would this fact, supernatural so-called, in the least be invalidated by the other fact, that by natural agency we could produce very much the same sort of tremors? Only a blockhead will say so. That natural causes were shown to be adequate to the production of very similar effects to those alleged due to supernatural, would indeed justify a very strong rational suspicion that the so-called supernatural causes were in truth only natural ones deceptively hid away from us. But the strongest rational suspicion is still some little way short of proof; and until this suspicion became certainty in the exposure of the *modus deceptionis*—no very hopeless matter, one should say, where the thing is merely a deception—no accurate person would consider that the question was thoroughly and finally disposed of.—P. P. A.

PSYCHOLOGICAL PHENOMENA IN AUSTRALIA AND ELSEWHERE.

BY FREDERICK SINCLAIR.

I SEND a few additional instances of spontaneous spiritual manifestations culled from Australian and other newspapers. These stories, be it observed, have not been recorded by Spiritualists, but by ordinary journalists, many—and I might say most—of whom would most fiercely denounce Spiritualism should any circumstances demand from them an opinion on that subject. To the Spiritualist it must be evident that such of the journalistic ghost stories as are true are simply accounts of spiritual manifestations.

A MURDER DISCOVERED BY A DREAM.

About twenty-three or four years ago I lived in the town of West Maitland, in New South Wales. There lived at the same time in the said town a man named William Hayes, commonly called Bill Hayes. This man was discovered to be a murderer through the occurrence of a dream. A person was missing, and was suspected to have been murdered by some person unknown. The police could find no trace either of the body of the missing man, or of his fate. The suspicion respecting his fate had nearly died away, when a person whose name I forget dreamt that he was by the side of a certain creek, called Wallis's creek, where he saw a murder committed; looking down into what appeared to be a grave, he saw the corpse of the murdered man buried between two sheets of bark. The bark of certain trees in Australia is taken off in sheets as large as the surface of a good-sized table, and used for roofing huts and other purposes. I am not sure whether the dreamer dreamt that he saw the grave more than once, but I believe he did; but whether he did or did not, he so pressed his dream on the attention of the police that they were induced to visit the spot, where they found the grave, and the body of the murdered man in it, between two sheets of bark. Bill Hayes was suspected, arrested, tried, convicted, and executed for the murder. The circumstances connected with this crime were well known, and much talked about in the Maitland district at the time of their occurrence. I will not affirm positively that this dream was produced by the agency of a departed spirit, for it may have been produced by the mind of the murderer operating on a sleeping mesmeric sensitive; but I think it more probable that it was produced by the spirit of the murdered man, or by some other spirit who wished to have the murderer punished for his crime. After the execution of Hayes, a skeleton was found walled up in the fireplace of the house in which the murderer had lived, and this skeleton was believed to be the remains of a man to whom Hayes owed £20, and who had mysteriously disappeared some years previously.

THE BODY OF A SUICIDE SUPPOSED TO HAVE BEEN DISCOVERED BY A DREAM.

I use the word "supposed," because it is possible that the dreamer might have seen the body of the suicide, and then have pretended that he saw it in a dream. This explanation, however, is extremely improbable, but I state it for the benefit of the anti-Spiritualists. Unfortunately I have lost the date of the year in which the supposed dream occurred, but I know for certain that it took place within the last decade. I quote from the *Bendigo Advertiser* of July 7th, and I think of the year 1873. The *Advertiser* says:—

"The neighbourhood of Back Creek was thrown into a state of great gloom yesterday afternoon when it became known that a young man named George Spencer, aged twenty-one, a brother of the two children whom the gunsmith, Rea, is alleged to have criminally assaulted, had committed suicide by hanging himself from a tree, near the Grassy Flat Reservoir. The facts in connection with the suicide and with the discovery of the body are very strange. The deceased was a shopman in the employment of Mr. James Port, who keeps the Durham Ox hotel and store, at Back Creek, and up to the time of the proceedings at the City Police-court in the case alluded to, and the revelations consequent thereon, appeared in excellent spirits. The investigation of that case, and the disgrace thereby brought upon the family, appeared to have exercised a very depressing effect upon a mind known to be of a susceptible and reflective cast, and subsequent to the hearing of the case, and

the appearance of his injured sisters before the bench to give evidence against the man Rea, he seems to have been greatly affected, and to have fallen into a melancholy and desponding condition. He continued, however, at his work, and although the change in his spirits was observable enough, no one apprehended that what followed would ensue. He left Mr. Port's place at about eight o'clock on Wednesday evening last, ostensibly with the intention of returning on the following morning as usual. He went, apparently, straight from the shop to his father's house, near the ranges beyond Black Creek, where he resided. Nothing unusual was observable in his demeanour when he reached home or subsequently, and he left next morning, at the usual hour, saying that he was going to work. He did not, however, return to Port's. As soon as Mr. Port heard that the deceased was missed, he concluded that something was wrong, but the family of Spencer appear to have yet apprehended nothing serious, and thought he might have gone to Sandhurst to see some friends. Some of the family came into town, therefore, and made inquiries. No trace of him, however, was discovered, and nothing being heard of him by the following morning, search was instituted in every direction about Black Creek without effect, although continued all that day. On Saturday morning, a well-known character about Sandhurst—Lovett, the chimney sweep—narrated to several persons a dream which he had had. He dreamed, he said, that he saw George Spencer hanging from a sapling close by the quartz rocks known as the "Two Sisters," at the back of the Flora Hill. He described the apparel which he (Spencer) wore, and his position, with great exactness, as revealed by the dream. He described the spot minutely. Greatly disturbed he seemed to be about this dream, and he appeared restless, and unable to perform his work in his usual manner. He begged of some one to go to the place with him, "and see if there was any truth in it," as he was afraid to go there by himself. Little notice at first was taken of this strange dream, and most of the people to whom Lovett told it made light of the affair. Yesterday, however, Lovett after dinner took a nap, and again the same apparition appeared, he says, to his mind. Again he dreamed exactly as he had dreamed before, and he entreated some people to proceed with him to the spot. Many were out scouring the bush at this time—some scores of persons indeed—and a few volunteers offered then to go with Lovett to the "Two Sisters," at the Flora Hill. There, sure enough, they found the body of George Spencer hanging by a hayband from a tree, and exactly in the manner and in the same clothes as described by Lovett. The police were communicated with without delay, and constable Bradley, of Quarry-hill, was speedily on the spot and cut the body down. Life was extinct. The unfortunate deceased was quite stiff and cold; he appeared to have been dead for a long period, perhaps for some days. He was removed to his own residence. The deceased was greatly respected by everybody with whom he came into contact, and Mr. Port speaks in the highest terms of him. He was unmarried. In connection with this tragic affair, it may be mentioned that the life of the deceased had been threatened by John Rea, son of Rea, the gunsmith, on account of the proceedings instituted by the Spencer family against the latter."

A STRANGE GHOST.

The *Macleay Herald* of September 6th, 1869, says that a young woman, about nineteen years of age, named Mary Craig, a servant at Mr. Litchfield's, Port Macquarie, stated that on a Saturday night, when walking by St. Thomas's Church, a man dressed in old-fashioned garments, the coat being black, and reaching to his heels, with no hat on his head, suddenly appeared at her side and walked along with her. She spoke to him several times, but he did not answer, and when she reached the parsonage gate she opened it and went in, requesting the man to go in too, if he wished, as she wanted to shut the gate. He walked close up to her, and answered in a low tone, at the same time waving his hands, that he could not go in there. This frightened the young woman somewhat, and, hastily closing the gate, she quickly made for the parsonage. The figure she represents as being so tall that she had to look up to it. She thought it was some man endeavouring to frighten her; but though

she could distinctly see his features, she could not recognise him as a resident visitor at Port Macquarie. His steps are described as being perfectly noiseless. Very little, we understand, was said about the matter that night, but on Monday night, when passing the same spot in company with the Rev. F. R. Kemp's servant, the young woman saw the same figure, and exclaiming, "Oh! there he is," she ran away. Her companion felt nervous, and pulling her hat over her eyes she walked steadily on, not looking on either side, calling to the other not to run away from her. Some short distance farther on she found Mary Craig lying on the grass in a fainting fit. As soon as she recovered they proceeded down town together, and described what had occurred. Senior-constable Bennett, Constable Thing, Mr. Wright Hamson (the Thempsey mail contractor), and two other men, accompanied by the two young women, went back to the church. When there, Constable Thing walked round the building to see if any person was hiding there, Mary Craig at the same time talking and laughing with her companions. When Constable Thing returned he had no sooner remarked that he saw no one, than the girl said, "There he is alongside of you, Mr. Thing." She then tottered and fell in a swoon. Constable Thing, as may be imagined, very quickly looked round to see the strange visitor, but though he strained his organs of vision to the utmost, he could discern no one, and said so. The rest of the company did the same, but could not see the supposed man. Here the matter rests—the young woman Craig declaring that she was not deceived, and no one else having seen the grim personage. Mary Craig has always been known as a robust and strong-minded young woman, not easily frightened and of a jocose disposition. This shock has so detrimentally acted upon her system that she has been ill ever since, and has been recommended by her doctor to seek change of air and scene. She states that she never knew anyone like the figure she saw. She would know him were she to meet him alive until the day of her death, or could recognise a photograph of him. Some two years ago, we are informed, the young woman was bitten by a black snake on the arm, the scar of which is visible to the present day; and it is the opinion of some that it is the effects of that still operating in her system—as snakes are just beginning to leave their dormant state. Hamson was so frightened at the state of the girl, and not being able to discern anything himself, that he states he could scarcely sleep that night, and will not forget the occurrence as long as he lives.

A TROUBLESOME GHOST.

The next ghost story which I have to narrate appeared two or three years ago in the *Shoalhaven News*, from which it was quoted in the papers of the Colony rather extensively. The editor of the *Shoalhaven News* states:—

"From time to time we have received startling intelligence from Bamerang anent a ghost, or rather ghosts, that have been seen by many persons, some of whom are persons not likely to be carried away by idle fancies. Mr. Robert Williams, who has but recently gone to reside at Bamerang, has been terrified, his faithful watch-dog driven mad, and his whole household routed and thrown into the greatest consternation by the appearance of an apparition. On Tuesday night Williams' family were startled by what seemed to be a man walking up and down the verandah with heavy-nailed boots. The dog, who appears to have heard the noise, and it would seem also saw the cause of it, was rushing about in a most frantic manner, and would every now and then make a desperate spring at the intruder, but finally gave up the contest in sullen silence. The ghost, in defiance of all 'locks, bolts, and bars,' entered the house, and Williams then saw the figure of a man, dressed apparently in the garb of a bushman. It went to the bed where Mr. and Mrs. Williams were lying, and pulled the bedclothes off the bed, and lay down beside Williams, who, however, could feel nothing when he put his hand out to touch it. After a while the apparition went to where there was a crosscut saw standing, which it sounded several times as if beating time to music. After keeping Williams and his family in a terrified state for some time, his ghostship departed. Williams avers that he has heard and seen this strange visitor several times since his location at Bamerang, and

challenges all unbelievers to go and stop at his house and judge for themselves. Other persons, as we have before stated, have reported they have seen similar apparitions in the locality, and one gentleman, well-known in this district, who resided at one time at Bamerang, saw, or will swear that he saw, a low-set man, with a manilla hat on, dressed in moleskin trousers, and a blue guernsey shirt, carrying an axe over his shoulder, enter his bedroom, and when the witness referred to attempted to ascertain who he was and what he wanted, found that the supposed man was only a shadow. It is asserted by the very old hands of the district that one or two sawyers had been found murdered in the locality many years ago."

The annals of Spiritualism contain many stories analagous to this, which like the present story admit of explanation on the spiritual hypothesis.

THE GHOST OF A MUSICAL PAWNBROKER.

The next story I have to notice relates to the doings of a musical ghost, which are reported by the *Bendigo Advertiser*, on the authority of a trustworthy witness. The report states that :—

"A gentleman well known in Sandhurst as a dealer in furniture, whom we will call Lamb, at whose establishment many an article has been 'popped' by needy persons, recently sold a piano that he had received as a pledge, to an equally well-known speculator, whom we will call Smith. It so happened that within a week after the piano had been disposed of, Lamb departed this life rather suddenly, and was duly buried. Smith had the piano removed to his parlour. One night recently he had retired to bed, and was wrapped in peaceful slumber, when, at about two o'clock in the morning, he was suddenly awakened by loud and continued playing on his piano, which he had previously locked securely. He rushed downstairs for the purpose of reprimanding the supposed individual, when to his great terror and amazement he observed, as he says, the ghost of his departed 'uncle' walk direct and firmly from the piano right through the front door. Being horribly frightened, he lost no time in retracing his steps upstairs. His better half was not awakened by the first performance on the piano, which consisted of a selection from Handel's 'Messiah'; but Smith had not long been in bed before the strains were resumed, the selection this time being from Mozart's 'Gloria'—the 'Twelfth Mass,' in which there are several deep and striking notes. Smith heard all this, and after mentally abusing the piano he resolutely took refuge in the arms of Morpheus. His wife was awakened by the music, and immediately screamed out and endeavoured to arouse her husband, but such seemed to be an impossibility, and she herself resolved to go downstairs and ascertain the cause of this unusual musical entertainment. On reaching the room her bewilderment was greater than that of Smith, she having observed the same identical man, and under precisely the same circumstances. In a frantic state of excitement she rushed upstairs; she succeeded in arousing Smith, and informed him of what she had seen. Next morning he determined to get rid of the awful instrument. He succeeded in doing so; but whether the same performance has been repeated at the house of the individual to whom he sold it or not he is not in a position to say."

SPONTANEOUS SPIRIT RAPPING.

I have neglected my usual custom of marking the date of the occurrence on this extract, but the event occurred only a few years back. The story is evidently a description of a spiritual manifestation, and is quoted from the *South Australian Chronicle* :—

"Sir,—I wish to correct a statement which appeared in your issue of the 17th instant, concerning a knocking at the doors of my house. I, for one, have never believed in ghost stories; but I will give you a true account of what I, with my family, witnessed and heard. On Saturday evening, June 8, at 6 o'clock, there came a rap at the front door, but on going to the door nobody was there. It came again afterwards at the back door—a rap, rap, rap—but no one was to be seen. It then came to the front and passage windows. I then determined to try and catch the boys who, I thought, were causing the disturbance, and got my family to remain at the bottom of the passage while I

searched every hiding-place. During my search the knocking continued at the back door. This rapping continued until half-past ten o'clock. It was so loud that it was heard across the road, and by ten o'clock my house and the next one were surrounded by my neighbours and family, but no one was to be seen as the cause of the mischief. We heard no more after half-past ten o'clock till Sunday morning, as we were going to have breakfast. At half-past seven o'clock there came two gentle taps at the front door; I answered the door, but could see no one. Directly afterwards it came rap, rap, rap at the back door. This was heard by my neighbours, who ran out to see if it was my door. We then searched the roof and every part of the premises, but nobody was to be seen, and whilst we stood talking at the back the rapping continued at the front door. My little boy said the door half opened in his hand, and there were three heavy raps before our eyes. My next door neighbour stood under the verandah watching the outside of my door, and he saw the door shake with the knocks. The back door was beaten severely, and I said—'Open the door and see if it will be better;' but the rapping still continued, and about ten o'clock it came to the inner doors, and remained inside the house all day. There are six inner doors, and each one had three heavy raps. At one o'clock the knocking was very severe, and I had eight adult witnesses in the house who saw the doors shake with the rapping. This continued until half-past four o'clock. On Monday, the 10th, it returned again about eight o'clock, and at half-past ten o'clock a man who had been lodging with me was in the house, and the rapping was so loud that he ran out quite frightened, and was ill next day in consequence. I know not what is the meaning of all this, but I have given you a full and clear account of what occurred, and I only hope we shall not be troubled with it again. As to my child, which died on the following Tuesday night, I am not going to suppose that the knocking had anything to do with my child's death. I may also mention that a friend of mine, who considered the whole affair complete humbug, was in my house on Monday, and when the rapping commenced on the partition, he started, and inquired if that was the noise. On being told that it was, he rushed out of the house, vowing that he would not live a day in it, and was ill all night from the fright. "PHILIP HOWELL.

"Adelaide, June 17."

If there be no such thing as spirits, how do all these tales originate, and how curiously do they all correspond with and resemble the stories which appear in the records of Spiritualism, as descriptive of phenomena which occur at spiritual *séances*? On the spiritual hypothesis such stories admit of explanation; on any other hypothesis they are mysterious and inexplicable.

Surrey Hills, Sydney, New South Wales, June 19th, 1878.

THE HYDESVILLE MANIFESTATIONS IN 1848. — An authorised description of the outbreak of the phenomena of modern Spiritualism in the Fox family at Hydesville, N.Y., in 1848, was published by Mr. Robert Dale Owen, in his *Footfalls on the Boundary of Another World* (Trübner and Co.). A longer and equally trustworthy account, accompanied by quotations from original documents, was printed in E. W. Capron's *Modern Spiritualism: its Facts and Fanaticisms* (Bela Marsh, Boston, 1855). But the earliest official account was contained in a pamphlet published in 1848 by Mr. E. E. Lewis, at Canandaigua, New York. Can anybody tell us the title of that pamphlet, and is a copy of it still in existence?

THE MATRIMONIAL AFFAIRS OF MR. PERKINS, OF BOSTON.—Does the following paragraph from last Saturday's *Echo* refer to "Mr. Hardy-Perkins," if such a name may be coined?—"The spirits are progressing. They have taken to match-making, and may probably soon interfere in politics. 'Perkins—Carleton, no cards,' has recently been announced in Boston, and we believe the triumph of the medium is complete. Mr. Perkins lost his wife, and has brought himself to believe that he communicates with her spirit through a Miss Carleton, a medium. Mr. Perkins is probably an eligible *parti*, and his wife, good soul, still looks after him. She, through her medium, directed him to invite Miss Carleton to dine with him, which he did, and then his deceased wife, speaking through her medium, desired him to marry Miss Carleton, saying, wise soul, 'The world will think you insane; but never falter, we will protect you.' Mr. Perkins was obedient, and agreed, even to the day named, through the medium, by his doubtless lamented spouse. Now, was Mr. Perkins insane? Unkind people hint that Mr. Perkins did not require any admonition, while others say that Miss Carleton was a clever actress."

Correspondence.

[Great freedom is given to correspondents, who sometimes express opinions diametrically opposed to those of this journal and its readers. Unsolicited communications cannot be returned; copies should be kept by the writers. Preference is given to letters which are not anonymous.]

SPIRITUAL MANIFESTATIONS IN THE HOUSE OF THE REV. E. PHELPS, D.D.

SIR,—The information you ask for in *The Spiritualist* of August 2nd, p. 53, about the spontaneous spiritual manifestations in the family of Dr. Phelps, may be found at length in Spicer's *Sights and Sounds*, 1853, pp. 101 to 110; and in Capron's *Modern Spiritualism: its Facts and Fanaticisms*, 1855, pp. 132 to 171.

Sargent's *Planchette*, 1874, gives a short but rather important notice of them on pp. 5 and 49. They are also mentioned, but without details, in *The Occult Sciences*, edited by Elihu Rich, 1855, p. 199; in Howitt's *History of The Supernatural*, 1863, Vol. II., p. 175; and in Crowell's *Primitive Christianity*, 1874, Vol. I., p. 516.

W. WHITEAR.

High-street, Hornsey, August 5th, 1878.

SIR,—You ask in *The Spiritualist* about the Phelps manifestations. There is a chapter of forty pages, describing them with facsimiles of characters, in *Modern Spiritualism: its Facts and Fanaticisms*, by Capron, 1855."

C. E. ISHAM.

Lampport Hall, Northampton.

SIR,—In reference to your inquiry in *The Spiritualist*, August 2nd, for an account of the occurrences at the house of Rev. Dr. Phelps, you will find one at page 101 of *Sights and Sounds*, by Henry Spicer; Bosworth, Regent-street, London, 1853.

I am informed that the book is "out of print." From its genial and amusing style, and its very full and fair presentment of such facts as had at that time been witnessed, it still remains one of the best popular introductions to Spiritualism.

Would it not be well to have a new edition? It will—apart from its merits—always be interesting in the history of Spiritualism as the first book of any importance published in England on the modern phenomenal phases of the subject. The *Divine Revelations* of Davis, published by Chapman in 1847, can hardly be taken as an exception.

The original account of the manifestations at the house of the Rev. Mr. Phelps was, I believe, given in E. W. Capron's *Modern Spiritualism: its Facts and Fanaticisms*. This account, which is fuller than that in *Sights and Sounds*, is copied by Dr. Hare, and will be found at page 333, fifth edition, of his *Spiritualism Scientifically Demonstrated*.

R. H.

August 4th, 1878.

IVORY RINGS.

SIR,—I feel certain that all lovers of scientific exactitude in the study of Spiritualism must feel grateful to you for your suggestion that a section be made of the ivory ring which, I understand, has been taken to Leipzig, with a possible view to microscopical examination.

I have not seen the specimen in question; yet, for the sake of those numerous readers who share with me this ignorance, it might be advisable to place on record now some of the conditions which may occur if a transverse section is made of the ring.

What is an "ivory" ring? It may be of three descriptions—animal, vegetable, or even of the compound mineral (?) nature, which an ingenious manufacturer has applied to the formation of such objects as billiard balls.

I will not attempt to describe this last compound, of which the manufacture is a patent, but merely remark that in the transverse or broken sections I have seen the fracture is crystalline. For the same reason I shall not say anything on the histological characters presented by the vegetable ivory, as the description belongs to the duties of the botanist. But with regard to the animal ivory, I deem it necessary to call your attention to the fact that each several description of animal ivory, whether derived from the elephant, the walrus, the manoti, or the hippopotamus, shows a clear and definable section. It is possible to discover from the slightest shred or splinter, which may be broken off from a section of ivory (and, for the purpose of examination by transmitted light, the narrower the section the better), not merely the order of mammals from which the shred of ivory has been derived, but even the species.

I cannot indicate the peculiar "engine-turned" pattern which is exhibited by some of the sections of elephantine ivory without a diagram, and I must refer all readers to Professor Owen's *Odontography* for further particulars.

While the pattern of the elephant's ivory is perfectly unique, and easily distinguishable from the different patterns which are shown by the hippopotamus or other ivory, it must not be forgotten that the characters of the longitudinal sections are quite different from those of the transverse ones. Such rings as curtain rings, when turned from an elephant's tusk, are naturally cut in a transverse direction to the axis of the tooth, and would consequently show along their round surface examples of every curve which would be taken by the transverse or the longitudinal sections of ivory.

I would therefore respectfully suggest to those who have the care of this interesting specimen that a preliminary microscopical examination be made to enable us to realise the fact of what sort of ivory the ring is made.

I have, of course, accepted as a provisional hypothesis the statement that one of the rings was really composed of ivory, and not of bone, which latter often bears a high polish; and I hope that the microscopical botanists of the country of Unger will tell us of what sort of wood the other ring was composed.

In a case like the present, which appears to be an important piece of evidence in favour of the passage of "form through form," or, as some term it, "matter through matter," it behoves scientific Spiritualists to be very careful that the original conditions of the problem should be stated, as it is only on a foundation of exactly defined fact that we shall be able to appreciate the true nature of the forces which operate in the production of results which may be induced by the "four dimensional" things, the nature of which we are all endeavouring to ascertain.

The fact that the present experiment has been made with substances which show variability of texture, such as wood and ivory, renders it of an entirely different nature to the effects which have been produced by welded iron rings. One of these, made in July or August, 1875, at Middlesboro'-on-Tees, showed externally no trace whatever of the secret joins. When rung on the ground, no sign of join was visible, and it bore the examination of several skilled iron-hammerers with glasses on. Yet it was really hammered in two pieces, and there were consequently two solutions of continuity on the circumference. This ring cost £1 12s., which was a fair price for an iron ring only eight inches across.

I may state that at *séance* after *séance* some of us have seen two ordinary curtain rings, composed of differently coloured pieces of wood, placed in the cabinet, and on all occasions they have been left untouched.

Such constant failure in the presence of witnesses of every shade of thought, leads the cautious speculator to ponder on the causes which have led to the unparalleled success which has crowned the experiments of Herren Gillis and Christian Reimers with a reward for which so many others have waited with patience.

C. CARTER BLAKE.

SPIRITUALISM IN AUSTRALIA.

SIR,—I send you a few lines to inform you of my whereabouts and purposes in this country, and of the general condition of Spiritualism in Australia.

You will see from my address that I am now in America. I landed in San Francisco from Australia a fortnight to-day, on a lecturing tour and for the benefit of my health. It had been my intention for years to visit this country as soon as a suitable opportunity offered. My health having broken down some time ago, and believing that a thorough change of climate and scene would do more than anything else to complete its restoration, I left the colonies in which I had spent fifteen years, for America, and ultimately, England, my native country. I spent a fortnight and gave ten lectures in New Zealand on my way. There are a good many Spiritualists, and still more Freethinkers, in that colony, though they are considerably scattered, and do not unite and fraternise as much as would be for their individual pleasure and collective good, and for the interests of society generally. Mr. C. Bright, who has taken to lecturing as a profession, is in that colony, where he finds ample scope for his energies, and is doing good work.

The movement in Australia is steadily gaining ground, in spite of the manifold opposition it has had to encounter, and has a very hopeful future awaiting it. It has been my lot to do perhaps the largest share of the public pioneering of Spiritualism in that country, inasmuch as I was for several years the only lecturer devoted entirely to the work. And I suppose my experience has been pretty much the same as that of other pioneers of new and unpopular movements—one of hard work, considerable suffering, and inadequate remuneration. The path of a preacher of the Gospel, with fashion, respectability, numbers, and wealth on his side, is much smoother and pleasanter than that of a lecturer on a system which has but few supporters—none in some places—and which from its very nature provokes prejudice and opposition in many quarters. And yet, rugged as my path has been during the seven years that have elapsed since I lost my church through embracing Spiritualism, I have been a happier man than I was during the ten years I spent as a minister of the Gospel, because I have felt conscious of standing on a firmer foundation, and teaching a more rational and ennobling class of truths. What success may have attended my labours in the spiritual vineyard is not for me to say, but I trust I have done some little good in correcting erroneous impressions, removing prejudice, stimulating a spirit of inquiry, and generally commending Spiritualism to the favourable consideration of intelligent and thoughtful minds; and whilst I regret that I have not achieved greater results, I shall ever feel thankful that I was privileged to do something for so noble a cause in that far-off land.

A marked change has come over the press and the pulpit generally of Australia in their attitude towards Spiritualism. The pulpit used to thunder against it as a thing of Satanic origin, and to warn the faithful against touching it. But its wrath is nearly spent; the enemy has boldly entered the sanctuary; and the clergy, as a rule, are for the present silent—apparently considering whether other measures can and ought to be devised to expel him, or whether it is to their interest to try to come to terms with him, and endeavour to convert him into a friend and ally. The press for years heaped ridicule and abuse upon it, suppressed everything that told in its favour, and eagerly seized and magnified aught that was calculated to damage it in popular estimation. But it finds that the thing lives and grows in spite of all its efforts to destroy it; and now in many places it is either silent, or compelled to admit that the movement can no longer be treated as formerly, but is fairly entitled to a hearing; and, as a consequence, the public, who are so much influenced by the press and pulpit, are also veering round, and manifesting considerable interest in it. Its literature is being extensively read; its mediums are called for, but, unfortunately, there are scarcely any public ones to respond; its public advocates are listened to with attention and respect, and the number of converts to its facts and principles is daily increasing. Mrs. E. H. Britten was doing exceedingly well when I left, and so was Mr. Thos. Walker, the

excellent trance speaker. Dr. Peebles did a fine work during his two visits. *The Harbinger of Light*, conducted by Mr. Terry, of Melbourne, has an increasing circulation, and is doing much good; and there are many other friends of the cause in the different colonies who are in a quieter way doing all they can to emancipate society from the bondage of error and superstition, and elevate it to the higher planes which Spiritualism unfolds. There is still, however, much to be done, and many of the professed friends of the cause are very indifferent to its welfare.

I intend remaining in California a few weeks, and then working my way towards the Eastern States. I hope to be able to visit England next summer, and to have the pleasure of seeing you, and of speaking on some of the liberal platforms of the country. I will only add that I still take *The Spiritualist*, and cannot but admire the ability with which it is conducted, and the variety and character of the subjects discussed in its columns.

JOHN TYERMAN.

319, Kearney-street, San Francisco, California,
U. S. America, July 4, 1878.

VISIONS IN MIRRORS AND CRYSTALS.

SIR,—By way of supplement to Dr. Kenneth Mackenzie's interesting and instructive paper, entitled "Visions in Mirrors and Crystals," and in reply to the request for further experimental information on the same subject, in your paper of the 5th April last, by Mr. Hunter, I take this opportunity to give my experience in the matter. It is rather meagre, albeit eight years ago I published the first and only book which has ever appeared devoted to this subject; it was entitled *The History and Mystery of the Magic Crystal*. In it I sought, but in vain, to popularise this fascinating and somewhat easily attainable phase of psychological development—conscious clairvoyance.

Many persons of both sexes beyond doubt can obtain the power who are not appreciably sensitive to any other form of occult influence. The only way to ascertain individual capacity for development is to "try." Various and many are the forms and shapes of the mirrors and crystals used to develop the faculty; the crystals should always be of quartz; the shape is immaterial, but they are usually round or oval balls, though flat pieces answer just as well. This substance does unquestionably possess the power of attracting and retaining psychic or organic influences, especially occult human emanations, and when not in use it should be kept in the dark and safe from promiscuous handling. This rule equally applies to all things used for these purposes.

Now to mirrors. The black ovoids, known as the "Bhatteh Mirrors," are of course the right things, but even the small sizes of these cost not less than five pounds, so are out of the reach of ordinarily circumstanced experimentalists. After a variety of trials, involving time, money, and patience, I found a good and efficient substitute in what are known as "medallion glasses," covered for reflective purposes on the convex side with some opaque black coating; this altogether does not involve an outlay of more than a few shillings. The concave basin, after being suitably mesmerised, forms a ready means for the formation of these marvellous pictures, which appear rather on than in or through them. The influence of daylight, and the position in which the mirrors are held, seem to make no difference where the faculty for seeing exists in the sensitive. The influence of ceremonies and prayers seems to me useful only so far as it serves to impress the mind, and to concentrate the attention to the matter in hand, no matter how imposing or fervent it may be. So long as it is sincere and earnest, nothing else is really requisite for success but time and patience.

The truth of the facts is now well-nigh beyond dispute, for many of all classes and grades unhesitatingly affirm them to be demonstrated realities. They include landscapes, emblematical groups, events transpiring by land and sea, whether in the snowy fastnesses of the far north or on the burning sands of southern climes. The forms of deceased friends flit across them in visions of the past, present, or future. Figures of men and animals are seen in motion, also carriages, the waving of foliage, ships and steamboats arriving or departing. All these have the distinctness and vivid colouring of nature, and afford a high intellectual feast.

ONE OF THE SIX HUNDRED.

Bath, July 29th, 1878.

WOMEN'S FREEDOM.

SIR,—Observing in *The Spiritualist* that an effort is being made by certain Spiritualists in Great Britain to support those who are trying to introduce a bill into Parliament to enable woman to hold property in her own right, I take this opportunity of sending by mail a copy of our own law on this important subject.

Our worthy lawyer and statesman, the Honble. Geo. Higinbotham, introduced the measure here some years since, and, I am glad to say, succeeded in passing it through Parliament. Of course, croakers prognosticated all sorts of evil as the result; but we have found no evil; an immense amount of good has been the result. When a woman marries, why should she give up all her rights? Many a scoundrel gets her property, and leaves her in poverty.

I am glad to tell you that that noble woman, Mrs. Emma Hardinge Britten, is drawing crowded houses at the Opera House, Melbourne, leaving scarcely standing room. Every Sunday night there are nearly four thousand persons present.

EDWIN GILL.

Chingford, Avica-street, South Yarra, Australia,
June 11th, 1878.

DISINTERESTED SPIRITUALISM.

SIR,—In an article in *The Spiritualist* of the 19th July, Mr. Atkinson advances the opinion that "pure and disinterested Spiritualism" should be distinguished from "the mere belief in spirits of the dead and a future

for ourselves." Perhaps it should; but as a thing is best known by its essential attributes I would ask Mr. Atkinson to define Spiritualism, if he can, without introducing the ideas referred to above. Surely the "endeavour to render more humane the human race around us" is *not* Spiritualism. Robbed of the "mere belief in spirits, &c.," Spiritualism may be what Mr. Atkinson likes—perhaps only a kind of transcendental materialism, or the "enthusiasm of humanity"—but for my part I find nothing left in it but a metaphysical hypothesis.

The word "disinterested" as applied to "pure Spiritualism" gives us the key-note to the writer's thought. To care about a future life is egotism when not mere moonshine and affectation. As such it should be condemned. Well, if the Creator intended virtue to be disinterested, why does he give us so many motives to be virtuous? Again, how can we really care for the "human race," of which we form an integral part, without caring for ourselves? Zchokke's idea that "disinterested virtue would be an impossibility if we possessed an indubitable certainty" of a future life may be true; but then it is an impossibility now, for we have the certainty of future rewards and punishments here. Let me cite Mr. Atkinson's favourite author. Bacon says:—"Beware how in making the portraiture thou breakest the pattern: for divinity maketh the love of ourselves the pattern,* the love of our neighbours but the portraiture." G. F. G.

THE ENGLISH "SOUVENIRS" OF MR. A. J. RIKO.

SIR,—I send you a few lines about my visit to the English brethren, and perhaps you may deem them worthy a place in your columns.

I need not enter into particulars of the *séances* I attended at Mr. Williams's and Mr. Herne's; their manifestations are generally known to English investigators. One interesting point was that at a *séance* at Mr. Williams's, where other strong mediums were present, and where the manifestations were extraordinary, a spirit addressed me in perfect Dutch, and answered my questions intelligently. That spirit manifested for the first time, I was told, and nobody there could understand him but myself.

I chiefly wish to speak about Dr. Mack and the well-known Cook family. The first proved himself to be a powerful healer and a kind-hearted man; he very much benefited my wife's health during our stay in London by his treatment. Some time ago I submitted paper mesmerised by Dr. Mack to the examination of a sensitive medium at The Hague. In my absence the medium pointed out Dr. Mack's paper accurately amongst other sheets of the same shape and kind; his paper had been marked by me in a way not to be detected by any other person but myself. This is a conclusive proof (I obtained it more than once) that there is something in that paper.

In company with my countryman, Mr. Tiedeman Martheze, of Brighton, I witnessed some remarkable manifestations through Mr. Rita's mediumship, including a materialisation while the medium was held in the circle.

The most remarkable of my experiences were those I had in the bosom of Mr. Cook's family. I very highly appreciate the favour of my introduction into that quiet home circle. Many decided proofs I obtained that the medium, Miss Kate Cook, a young, innocent, lovely girl, and the spirit, Lillie Gordon, are two separate individuals. Lillie invited my wife and myself into the cabinet; she allowed us to touch the medium; she spoke while I stood before her at a distance of not more than one foot, and let me touch her hand, arms, hair; she wrote a letter on my own paper, and with my own pencil, under my eyes, in perfect light; she gave me a lock of her hair (much thinner and fairer than the medium's) and a piece of her veil. She brought out the medium, and while Miss Kate stood awake and talked with us the spirit Lillie did likewise. Short it was, but wonderful. I certainly never will forget the Cook family, nor Miss Kate, nor the celestial visitant Lillie.

I think that Mr. Charles Blackburn merits every true Spiritualist's thanks for the care he takes to develop the wonderful gift in that interesting circle, and I think the family act very wisely in making it difficult for strangers to come to their *séances*. Not every one can appreciate and understand them.

I made acquaintance with many new brethren, and my souvenirs are of the most agreeable kind.

A. J. RIKO.

The Hague, Holland, August, 1878.

PSYCHOGRAPHY.—*Psychography: a Treatise on one of the Objective Forms of Psychic or Spiritual Phenomena.* By "M.A. (Oxon)." London: W. H. Harrison. This is essentially a presentation of facts. "I have desired," says the writer, "to present no theory for acceptance." But he adds, "I have endeavoured to elucidate one among many of the facts which testify to the existence of a soul in man, and to its independent action beyond his physical body; an earnest of his survival and independent life when released by death from its earthly prison-house." "Psychography" is the production of writing abnormally—that is to say, without the ordinary use of a physical hand, and (apparently) without the control of a mind in a physical body. The writer, who seems to be a cultivated thinker and sober-minded inquirer, appears to know perfectly well how this will sound to persons who have not paid serious attention to the subject; but he is not deterred. He quietly sets forth his evidence, and challenges a judgment. We hardly think it will overcome the ordinary prejudice that the thing is impossible, and that it *must* be a trick; but the evidence is very strong, and it will probably have weight with persons who are humble enough to think that it is just possible they do not know everything in the universe.—*The Truth-seeker.*

* "Thou shalt love thy neighbour as thyself"—here the words "as thyself" express the pattern.—G. F. G.

DR. B. W. RICHARDSON ON SPIRITUALISM.

BY R. M. THEOBALD, M.A., M.R.C.S., ENG.

In some sections of his work on *Health and Life*, Dr. Richardson shows incapability of getting beyond the beaten track of orthodox physiology and pathology. In discussing Visions and Hallucinations, he gives the well-known story of Nicolai, the Berlin bookseller, and then adds, with a cool audacity of assertion which is simply amazing,—“In the whole history of spiritual manifestations, so called, there is nothing that equals in marvel this experience of Nicolai.” Dr. Richardson need not say anything at all about Spiritualism unless he likes; but if he does mention it, he should exercise a little candour and common sense, and not prejudge a great and difficult question by reckless assertion, which is at once unscientific and unjudicial. There are several accounts, in the records of spiritual manifestations, of living persons and inanimate things being conveyed considerable distances without any visible mode of transit. We do not say that these are true, but we do say that they are marvels of quite a different kind to anything recorded in the category of spectral or optical illusions. Nicolai's spectral illusions were phenomena of the kind best known to the reporter himself—*i.e.*, they were purely subjective, and if he had professed them to be anything else the explanation of imposture, so much delighted in by scientific investigators, would have been easy and immediate. The objective phenomena with which the records of Spiritualism abound are marvels of a totally different order, and to reduce them to the level of Nicolai's spectra is to prejudge the whole case. As Dr. Richardson cannot see this, we distinctly refuse to accept his guidance on any such matters, and can only conclude that he is about as fit to discuss Spiritualism as a cook is to discuss astronomy. And in this respect he is but a sample of the scientific class to which he belongs. In supersensual, and especially supernatural matters, their discourses are, as a rule, just about as worth listening to as the average metaphysics of a stump orator who murders grammar and drops or mal-accentuates his h's.

We feel bound to point out these class vulgarisms which deface Dr. Richardson's book—the plush livery which he wears in common with the rest of his class. But setting these aside, the book is full of interesting and valuable facts on which we need not always reason as he does, but may use and apply according to the point of view we prefer.—*The Nonconformist*, July 31st, 1878.

SPIRITUALISM IN MANCHESTER.

According to printed announcements, an open-air meeting in connection with Spiritualism was held in Albert-square, Manchester, at eleven o'clock last Sunday. About that time a number of Spiritualists arrived on the scene, some from Liverpool, Hyde, Macclesfield, and the surrounding district, with the laudable intention of commencing a mental small gun and artillery practice upon the inhabitants of Manchester, for the purpose of arousing them to think and act for themselves in matters spiritual as well as physical. But, however anxious the various speakers were to scatter seed by the wayside, the rain came down in torrents, and put an end to the regular meeting. A meeting was then held within the sheltering gates of the Town Hall, and an unpleasant morning was made pleasant by an impromptu *conversazione*, during which many extraordinary experiences were related of trance and vision. The friends then made way to an adjoining hotel to dinner.

The conference of the Lancashire District Committee of Spiritualists was held at the Temperance Hall, Grosvenor-street. The weather having cleared up, there was a fair attendance of Spiritualists to listen to the inevitable dry details of society proceedings. Mr. Lamont, of Liverpool, occupied the chair. Mr. Parsons, of Rochdale, Mr. Fitton, of Manchester, Messrs. Johnston and Hartley, of Hyde, and Mr. Coates, of Liverpool, occupied the platform. The Chairman made a short but telling address upon the principal features of the movement, then called upon Mr. Johnston to read the quarterly report, which was a lengthy document. It set forth that the committee had been able, by efficient and judicious organisation, to cause the delivery in the district of ninety-nine lectures, at the nominal cost of 5s. 3d. each—a great amount of work, with very little expenditure of money—weak and struggling local societies having been furnished with able speakers, trance and normal. “Chamber meetings” had been given, and *séances* held, which could not be done if the mediums had not been sent by the committee.

The committee are getting more help in money and speakers, and are doing greater work every quarter. Amongst the objects contemplated by the Lancashire District Committee, is a memorial mission to commemorate the thirtieth anniversary of modern Spiritualism. For this

purpose it is intended to raise a guarantee fund of £50, and the entire Lancashire district is to be “missioned” in October and November with the best lectures to be obtained in the country. Mrs. Batie, the inspirational medium, will be specially engaged for two months as one of the speakers, and at the conclusion of her labours will be presented with a purse and testimonial. Lancashire Spiritualists will take this means of acknowledging her faithful services previously to her departure for America. Mrs. Batie, better known as Miss Longbottom, has been a good worker, frequently labouring under great difficulties, never looking for a present reward. The collections are in every instance to go to the testimonial fund.

The working committee were re-elected: and when Mr. Hartley, the “Guarantee Fund and corresponding secretary” was re-elected for the next twelve months, some of the audience rose to their feet, and the place re-echoed with deafening applause. Mr. Hartley possesses the entire confidence of the district; although fully engaged in his own business daily, he has unceasingly paid prompt attention to all the duties devolving upon him as secretary, and for no other remuneration save that his heart is in the work.

The evening meeting was held at 6.30. By some oversight this meeting had not been advertised; notwithstanding, there was a good audience, composed principally of Spiritualists. Mr. Fitton occupied the chair. After some good congregational singing of hymns from the *Spiritual Songster*, Mr. Coates lectured. In the course of his remarks he said that he did not undertake to define what was “spirit” and what was “matter;” whether “spirit” was the outcome of or evolved from “matter,” or whether “matter” was the crude covering of “spirit.” He might possibly have felt—

“That spirit, as spirit, was wholly unscrutable,
And nothing at all could be known of matter,”

were it not for his acquaintance with Spiritualism. Here he knew that spirit and matter were distinctive terms, which never could be confounded, or made synonymous, as clearly demonstrated by certain phenomena occurring in our midst to-day. He narrated some experiences in mesmerism, clairvoyance, and Spiritualism. In conclusion, he said it was clear to him where that which was called “matter” (the body) was left behind, that which was called “spirit” existed, free and independent of the “matter” and manifested intelligence, which no “matter,” no matter how organised or combined, was ever known to possess.

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