THE SPIRITUALIST, AND JOURNAL OF PSYCHOLOGICAL SCIENCE.

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The "THE SPIRITUALIST" NEWSPAPER:
A Record of the Progress of the Science and Ethics of Spiritualism.

Published Weekly; Price Two Pennies.

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LONDON: FRIDAY, AUGUST 2, 1878.

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2210, Queen-street, London, or the provinces. Address, 1, Englished road, Epsom, Surrey.
THE PASSAGE OF MATTER THROUGH MATTER.

For some years past evidence has been obtained by observers at spirit circles, that solid matter sometimes passes through solid matter under the influence of spirit power; and permanent proof appears to have been obtained by this fact at a séance in London last Saturday, as recorded on another page. At that séance a ring of solid ivory was linked into a ring of solid wood, without disruption of either so far as close examination in daylight has revealed, and the rings will doubtless be submitted in Leipzig to observation next week. Meanwhile, we take a common-sense view of what is but a variation of a manifestation long common, and provisionally accept the reality of the fact.

Then arises the question—What is the philosophy of the manifestation? How is it to be explained? One step on the road to a solution may perhaps be found in the evidence given for many years past at spirit circles, of the occasional duplication of material forms. One wine glass was once put beneath a table at a séance recorded by Mr. A. R. Wallace, who immediately heard the rattling and clicking together in every way of two. Mr. Crookes once held Miss Cook, and saw standing near her the double of herself as a spirit form. We once held Mr. Williams at a séance, and saw floating high above him a living double in appearance of himself, robed in white drapery. A light was once struck at a séance at Mr. Wallace's, and the medium was seen duplicated, clothes and all.

During the recent experiments made by the Research Committee of the British National Association of Spiritualists, while Mr. Williams was on a weighing machine with self-recording apparatus attached, the double in appearance of himself, clothes and all, was busy about the room, and the weight of Mr. Williams varied in an extraordinary way, accompanied probably by complementary changes in the spectral form. Our idea is that there was no "miracle" in a physical sense, that the laws of the conservation of energy and the conservation of matter were not broken, but that there was a kind of see-saw action between the two forms, the one increasing in weight as the other diminished; and this theory furnishes the key to some of the almost recognised facts which are now perplexing American Spiritualists, as set forth more particularly in articles on Mrs. Pickering and other diminished; and this theory furnishes the key to some of the almost recognised facts which are now perplexing American Spiritualists, as set forth more particularly in articles on Mrs. Pickering and others.

To return to the ring test. We think it probable that a "ghost ring" abstracted from one solid ring, began to form inside the other; that as that ring increased in materiality and weight, the other correspondingly diminished, till there was an impalpable imperceptible "ghost ring" outside, which finally was absorbed in the duplicate, after which the interlinking was complete. As a practical matter of fact, there is strong evidence that such actions in connection with solid substances go on commonly at spirit circles; but if anybody asks how such duplications and recombinations are effected, a problem is presented which at present we will not attempt to solve.

In admitting the fact of the occasional duplication of solid objects, with complementary changes in weight between the two forms, it is plain that sound and the most reasonable assumptions at the root of elementary physics and chemistry must be thrown aside. These new facts do not harmonise with the fundamental theory of the infinitely rigid and solid atoms of Dalton, nor with the vortex atoms or word-bewaving molecules of Helmholtz; but to this conclusion either that the conventional atom is formed by an underlying infinity of unknown phenomena, or that in some such theory as that of Bishop Berkeley the solution of some of the problems connected with the physical universe will be found, to the complete overthrow of the scientific Materialist.

Whatever the explanation may be, the fact of the occasional duplication of form, not only of particular human beings, but of solid objects near them, is gradually making itself clear to many observers. In opposition to the experience of those who are experimentally acquainted with molecular physics, and with the nature of chemical reactions, which physical phenomena would consequently seem to be but of a surface nature, governed by underlying psychic laws, of which at present we are almost entirely ignorant, although they are unexpectedly potent in their observed effects.

THE MEDIUMSHIP OF MR. THOMAS LAKE HARRIS.*

BY R. S. BRITtain.

The wonderful gift of improvisation in which Mr. Harris so far excels the unaided powers and normal operations of the human mind, that he may, perhaps, be destined to stand along in the literary annals of our time, is by no means the only evidence that may be adduced to prove that he is a medium of communication between the spiritual and natural spheres. It may not be interesting, or out of place in this connection, brie fly to enumerate some of the phases of his mediumship, and, as a further illustration of his powers, to refer to several well authenticated examples. The remarkable spiritual clairvoyance which Mr. Harris often exhibits does not depend on the influence of mundane conditions or agents; it is induced by invisible beings, who lift the veil from the inner sense, and thus reveal scenes of the immortal life. In like manner, if we are not mistaken, the power of thought-reading is developed, or the faculty of perceiving ideas existing in the internals of the human mind. Occasionally Mr. Harris has been employed by spirits in the transmission of a healing power; but the multiplications of this phase of his mediumship are not numerous. At times he appears to be so far disconnected from the body that he can travel in spirit with great rapidity, visit distant places, and have an accurate perception of remote objects and events. It is also alleged that when spirits enter his sphere they become visible to others; that persons of refined habits and acute sensation both see and hear them; that the spirits are able to cause atmospheric undulations, and to produce the most delicate chemical combinations and sensational impressions. These operations of the spirits are made manifest to the outer senses of men by distinct vibrations, concussions, vocal and instrumental music, and also by the diffusion of aromas through the natural atmosphere. The phenomena last mentioned occur less frequently than many others, but intrinsically it is no more improbable, since all the simple elements of which the aromas consist are everywhere diffused in the earth and atmosphere, and it needs but the subtle chemistry of the spirits to so combine them as to render their presence manifest to the senses. Such are some of the more important phases of mediumship, as developed in the experience of Mr. Harris, which I propose to further illustrate by particular examples.

In December, 1852, Mrs. C. called upon Mr. Harris, in the hope of obtaining some evidence of immortality which might afford her the consolation she needed in a season of deep affliction. Her husband had departed this life, and her spirit yearned for the assurance that life was renewed and love immortal beyond the grave. Mr. Harris knew nothing of her history, and had no external perception of the object of her visit; but, becoming entangled in her presence, all was revealed to him. He informed the lady that her husband was an officer in the United States Navy,
described his mental and physical peculiarities, his dress, a scar on his face, and said that he carried a repeater watch, and was in the frequent habit of applying it to his ear and striking the hour. The father of Mrs. C., an eminent divine, was also described on the same occasion, and the lady declared the delineations were in every essential particular true to nature and the facts.

During the same month another interesting illustration of the author's mediumship occurred. The name of the individual and his place of residence are suppressed for reasons which will be obvious to the reader. A professional gentleman at the South was invited to hear Mr. Harris lecture on Spiritualism, but declined, having no faith in the alleged manifestations from spirits. On being requested to make a personal visit to Mr. Harris he consented, at the same time affirming that no spirit could reveal the facts in the life of the person that purported to communicate, in such a manner as to insure identification, as all the phenomena were more psychological hallucinations, which he himself could produce at pleasure. This gentleman was accordingly introduced to Mr. Harris, and after a brief interview, the latter—being under the mesmeric influence of some spirit—retired to his interior plane of observation. The visitor was informed that the spirit of a young female attended him as a guardian. Her personal appearance, costume, and other things connected with the life on earth were described, and it was stated that the relation which had previously existed between the gentleman and his spirit-guardian was intimated; the nature of her life and the circumstances of her death were referred to; the spirit also gave him an impressive communication, indicating her condition in the spirit-world, the habits of her earthly friend, and concluded by admonishing him to reform. At the close of this interview the gentleman went away, but not long after called on Mr. Harris again, and related the story of the life and death of the young girl whose spirit had so unexpectedly addressed him. After describing the same event at the same time, the truth of Spiritualism from the astonishing accuracy of the disclosures through Mr. Harris. The gentleman also expressed his conviction that the medium could not have derived his impressions by a psychological process from his own mind, and that this was rendered evident to him from the statement of an important fact respecting the spirit which, until that hour, was neither known nor conceived of by himself. Since the first interview, a personal investigation had fully established in his mind the truth of the statement.

While in New Orleans, in February, 1852, our friend the author was requested to officiate in his ministerial capacity at the funeral of Augustus Wang. After promising to comply with the request, he was subjected to a powerful spiritual influence, and was induced to say that he was told to remember as the waterworks, and his spirit-guardian was intimated; the nature of her life and the circumstances of her death were referred to; the spirit also gave him an impressive communication, indicating her condition in the spirit-world, the habits of her earthly friend, and concluded by admonishing him to reform. At the close of this interview the gentleman went away, but not long after called on Mr. Harris again, and related the story of the life and death of the young girl whose spirit had so unexpectedly addressed him. After describing the same event at the same time, the truth of Spiritualism from the astonishing accuracy of the disclosures through Mr. Harris. The gentleman also expressed his conviction that the medium could not have derived his impressions by a psychological process from his own mind, and that this was rendered evident to him from the statement of an important fact respecting the spirit which, until that hour, was neither known nor conceived of by himself. Since the first interview, a personal investigation had fully established in his mind the truth of the statement.

Mr. Harris directed a lady to take Mr. Wang by the hand, and would see that he was not buried alive. The lady did so, whereupon Mr. Wang was released from his mortal restraints in about thirty-six hours. The spirit communicated, and would see that he was not buried alive. The lady did so, whereupon Mr. Wang was released from his mortal restraints in about thirty-six hours. The spirit communicated, and would see that he was not buried alive. The lady affirmed the propriety of his being taken to a place at the North, where he had previously resided, and to have ascertained the contents of a letter which had reached the Post-office in that place by the mail of that day. Mr. Harris mentioned the date of the letter, stated that it had been written and sent in the wrong direction. The friends of Mr. Harris relate a still more striking fact of a similar kind. Early in the month of June, 1853, while the medium was in Western Virginia, he passed into the same condition, and remained for several hours. When his external consciousness was restored, he was requested to visit New Orleans, accompanied by a spirit-guide. After seeing his friends in that city, he was requested by the spirit to go with him to a strange place. He complied, and after travelling a short distance found himself on a level road, bordered on either side by trees, and a little hamlet. At the right there was a small canal, and a building with a tall chimney. The guide called his attention to these objects, and bade him recollect what he had seen, pointing emphatically, "Remember there are the water­works." He traveled on about three miles when he approached the entrance to an extensive cemetery. The massive gateway was in the Egyptian style of architecture, and apparently constructed of granite blocks. He was requested to pause, and stand upon one of the piers; he did so, and the guide then made the following communication:—

"The yellow fever is about to prevail in this city, and from ten to fifteen thousand persons will be deposited, during the summer and autumn, in these grounds. The bodies will be buried so carelessly, and the coffins will be covered so sparingly with earth, that the ground will crack open by the heat of the summer sun, and make visible that which is below."

In the spring of 1854 Mr. Harris visited New Orleans again. While in that city, he on one occasion mentioned to a circle of friends the occurrence just related, and observed that he would have supposed that his former visit was not imaginary but real, had he not known that they had no waterworks, and that he had informed the entrance to the cemetery was still preserved to the place where he stood. In the afternoon of the same day, Mr. Harris was invited to visit the cemetery in company with a friend. He soon found himself on the identical avenue he had formerly traversed in spirit with his angelic guide. He saw the same building as the waterworks, and the collins will be covered so sparingly with earth, that the ground will crack open by the heat of the summer sun, and make visible that which is below."

Pursuing the same road three miles further, he arrived at the cemetery, and found that the principal entrance was constructed after the Egyptian order, and corresponded in appearance to the description which the spirit gave him. It is in the form of a gateway, and the victims of the pestilence of 1853 were buried so densely, and so near to the surface, in portions of that enclosure, that the remains were here and there visible through small fissures of the earth.

In the summer of 1853, Mr. Harris, in company with two other gentlemen, whose names are in the writer's possession, was induced to visit an unsettled and mountainous region in the northern part of the Empire State, for the purpose of trout-fishing. They were obliged to camp out in the woods over night, during which the whole party was exposed to a heavy rain. On the following morning, in attempting to retrace their steps, they were lost in a wide and trackless forest. After wandering until they were quite exhausted, one of the number proposed to ask if their guardian angels had he not known that they had no waterworks, and that he had informed the entrance to the cemetery was still preserved to the place where he stood. In the afternoon of the same day, Mr. Harris was invited to visit the cemetery in company with a friend. He soon found himself on the identical avenue he had formerly traversed in spirit with his angelic guide. He saw the same building as the waterworks, and the collins will be covered so sparingly with earth, that the ground will crack open by the heat of the summer sun, and make visible that which is below."

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THE SPIRITUALIST.

engaged for five private sittings, one every day, but the difficulty of finding suitable hours was readily met by the mediums agreeing to sit together. The first of the séances came off on Monday last week. I was present on all occasions except one, when Herr Gillis was quite alone with Mr. and Mrs. Herne, and obtained tremendous tests, surpassing all he had had before. At lunch in his hotel (the Royal Hotel, Blackfriars), where he took the mediums, a roll of paper was thrown at his feet from his locker room. The roll contained a blank bed-room, and this was but one among other strong items.

On the Monday Herr Gillis brought to our séance a number of small rings of ivory, wood, and also of paper, and a piece of leather with strips cut within its margin, to receive knots like those already given to Professor Zöllner, and to his delight a knot was made in it, but so tightly that it took some time to undo them, and then presented only a proof of clever finger-work, with a touch of suspicion that he had been playing a "lark," or did not clearly comprehend the nature of the original demand. Then the ends of a cord were sealed by Herr Gillis, and to his delight a knot was made in it, but so tightly drawn that it took a long time to undo, and fell by a cannon shot. These statements were confirmed by Mr. Robbins, in whose mind they were sacred recollections.

On the same day the spirits produced an unusual phenomenon in the presence of Mr. Harris, with the recital of which we must conclude these evidences of his mediumship. The phenomenon to which I refer consisted in protruding, through the mediatorial medium, the essential properties or essences of various spices and aromatic gums—camphor being most apparent—into the external atmosphere, so that, first the spacious room where Mr. Robbins and the medium were sitting, and finally every room in the house (a large three-story building), was filled with odors. On examination it was found that no camphor or other substances capable of diffusing an odour were in the house. It was said that this manifestation was performed by an Israelite who had been for several centuries in the ship. The phenomenon to which I refer consisted in protruding, through the mediatorial medium, the essential properties or essences of various spices and aromatic gums—camphor being most apparent—into the external atmosphere, so that, first the spacious room where Mr. Robbins and the medium were sitting, and finally every room in the house (a large three-story building), was filled with odors. On examination it was found that no camphor or other substances capable of diffusing an odour were in the house. It was said that this manifestation was performed by an Israelite who had been for several centuries in the ship.

BY CHRISTIAN REIMERS.

The Ring Test.

In anticipation of a detailed report from Herr Gillis himself, after his return to St. Petersburg, I give an outline of a succession of splendid results, culminating in a demonstration which forms an " event" in the development of our science.

A few weeks ago I received a letter from Herr Gillis, then in Paris, requesting me, on the recommendation of Professor Zöllner, of Düsseldorf, and Herr Wiese, of Wiesbaden, to aid him in the further investigation of Spiritualistic phenomena, some of which he already accepted as established facts, after several sittings with Dr. Slade at Professor Zöllner's. He had not inspired me to do all in my power, the spirit of the letter of Mr. Gillis laid the foundation of my confidence in his love of truth as his only motive. My hope for marked results in a given time was somewhat shaken when I learned that my friend desired a special phenomenon, and that one the interlinking of two solid unbroken rings of different materials, to form permanent and portable proof of the "new force." Vain attempts of mine had been made for years in this direction in many powerful circles. I once had for months two rings cut out of different pieces of printed paper on my séance table. I urged Mr. Gillis to give up all hope, as the time had already been obtained, and kept up the harmony by the mediums agreeing to sit together. After winding it on the other end has a deterrent effect. A sitting at Mr. and Mrs. Herne's room, it suddenly dropped to my feet, Mr. Herne putting his finger to his mouth and crying: "It hurt me!" Herr Gillis felt something pushed gently into his inside breast pocket, and when a light was struck he discovered his note-book, which he positively declared to have left in his locked portmanteau at his hotel. We were not sitting for these phenomena, and the spirits were evidently keeping their thread of action in hand themselves, doing all things in their own way. It struck me, as I know not the nature of their intelligence, that Peter might not have perfectly understood the word "interlinking" in relation to our request about the rings, for once he gave us a paper ring cut in two in a remarkable way, and spirally, all done in the dark—a wonderful performance in itself. So I advised Herr Gillis to really interlink two paper rings, by cutting open one and passing its ends together, after winding it on the other end, to show Peter by ocular demonstration "the look of the thing." "Oh! I see what you mean!" Peter said, with his peculiarly melancholy tone of doubt. "Can't be done!" he sadly continued. But the other spirits encouraged us, although they said that it might not be possible for Peter. Agony, Herr Gillis declared himself perfectly satisfied with what he had already obtained, and kept up the harmony by the kindest remarks to the spirits and attention to the mediums, the only way to get the best results.

Herr Gillis next invited the mediums to a friendly supper in his room. Mr. and Mrs. Horne could not come, so Mrs. and Mr. Williams and myself were the only guests, besides the spirit "Peter," who partook of some champagne to wash down the piece of fowl handed to him under the table, both the liquid and the solid substances being dematerialised, as he explained on being asked how he managed to cause them to disappear. Other remarkable facts which occurred the same evening I pass by, and come to last Friday morning's sitting, when Mr. Rita joined the already strong force of mediums, after having been delighted with the spirits who accompanied the séance the previous evening. On this occasion, after giving manifestations which greatly pleased Herr Gillis, King John wound up with a fine slate-writing test under absolute conditions. Herr Gillis had his hands on the double slate, and we all plainly heard the writing produced, which runs thus:

"My dear friends,—We have done our best for you. We will still try to do more to-morrow. For you, friend Rollins, there is good time coming. God bless you all.

—John Knox."

In the course of this séance I asked Peter why the test was so difficult. He replied: "If two bodies here thus to be
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interlinked, one should be big and strong to resist the action of the power."

On Saturday last we had the farewell sitting, and all the four mediums seemed happy. The table was covered with refreshments, and seemed to claim a share in the last and crowning success. After several rings, I expressed our thanks to John King, and my hope that all would now give him the lead in further proceedings. We went into the dark room, and no sooner was the light out than a perfect uproar ensued, and hammering and other noises began, impossible to describe. After John King ordered a light, we found the greater number of the wooden rings smashed like nutsheils. This seemed to me a proof of the presence of great physical force. The deafening tumult contrasted with our own states of mind, which were cool and serious. After resuming our seats, we were in the sight of the rings. Peter or Charlie invited my attention to two rings, asking me to feel them interlinked, which I did; so also did Herr Gillis. "It won't keep," Peter said, sadly, and I withdrew when we considered victory achieved. Again a hammering ensued, like a carpenter's shop, and Peter exclaimed, "There! There! There! Reimers! take hold of the ring! Mr. Gillis! hold it too! Don't let go! Stick to it!" — and to be sure no power in the world would have forced our hands from this couple of rings. All the spirit voices were going until the charge of the rings united, and there we had in our possession the two rings united. The effect was impressive alike to mediums and investigators.

After having on the road exhibited the new wonder to several friends, we went to a photographer to have a truthful picture secured of the strange phenomenon of a wooden and an ivory ring, each in one piece, interlinked, and forming a stone which the engine of science must either crack or itself leave the rails. Two rings, one of which could be cast, would be nothing but the charge of trickery must break down, or the brain insisting on trickery. Who was the medium? None; but all united, perhaps the whole circle; and with pleasure all we witnesses will interlink Dr. Slade's name also with this success, for he has obtained something of the same kind. With a few such results, many hostile elements may be harmonised, and science and religion may be interlinked, to be separated only by the destruction of the one or the other.

MESMERIC HEALING.

In addition to the certificates given last week, we publish the following letter, addressed to a Mr. Omerin, of 5, Northumberland-street, Strand, London, and handed by him to us for publication:

"British Museum, 20th October, 1877.

My dear Sir,—After the many cures which you have effected, you will not be surprised that I should assure you of the good effect of your manipulations upon my eyes.

The result is very remarkable.

Why do you not use your power professionally? Surely you might do so without fear of being thought a charlatan.

You can point to so many extraordinary results, that your proceedings would soon ensure respect even among the superstitious.—Yours very truly,

R. H. CADETTI.

The following letter is from a gentleman holding a position in the City, who, however, does not wish his name published, although he is anxious to bear testimony to a cure effected. He is known to the President of the British National Association of Spiritualists:

"Albion Villa, Riemantie-square, Bristol.

Dear Sir,—I have great pleasure in bearing testimony to a cure of an attack of gout last winter performed by your hands. I had for some days been suffering; my left knee was swollen and highly inflamed, so much so that it could not be raised without agony. So helpful was I, that I could not get out of bed without assistance. You came, and for about an hour made passes over the parts affected, and brought immediate relief. The pain had rapidly subsided; so the evening of the same day I was able to the astonishment of my family, to walk down stairs to dinner. I am, dear sir, yours truly,

J. B."

We have the honour to be, sir, your obedient servant,

A. ROSSETT, Civil Engineer.

SPONTANEOUS PSYCHOLOGICAL PHENOMENA.

By Eliza Boucher.

The next cases of the phenomena which I shall bring before the notice of the readers of The Spiritualist help to show:—1st. How far more widely the faculty of clairvoyance is distributed than is popularly imagined. 2nd. How extremely erotic and uncertain are its manifestations. 3rd. That it does not always require the stimulus of any great mental excitement to call it into action. The following was told me by a respectable woman of Torquay. I am not certain whether the impression was given in her sleeping or waking moments, but she was strongly possessed with the belief that her husband had met with an accident, and would be brought home in a blue fly. So great was her moral certainty of the truth of her vision, that on looking from the window, and seeing a vehicle of that description approaching she immediately prepared for the reception of the injured man, who, in a few minutes, was brought to her door in the very vehicle she had seen in her clairvoyant vision.

The following was given me by the daughter of the seeress, and took place in Wiltshire. The subject of this strange experience was at the time of its occurrence prostrate with typhoid fever, and whilst in that state two of her children died of the same fell disease; though no one mentioned the distressing circumstance to her, she was perfectly aware of it. But stranger still are the following facts:—The invalid before her illness had shown great sympathy to a poor neighbour who had been kindly treated by her own relatives. During the attack of typhoid, Mrs. E—— (as we will call her) had a frightful vision of her friend going over walls and "flying down the stones as she went." She cried out to her attendants, "Save her! Save her! She'll be drowned!" In this case again the awful vision was realised. Her poor friend committed suicide by drowning, and it was found that to gain access to the piece of water where her rash purpose was accomplished, she had actually gone over some low garden walls, where the loose stones had been thrown down by her in her dark passage to a self-chosen watery grave. I know the daughter well, and she has often heard her mother speak of these, to her inexpressible phenomena.

In this case we may imagine that rapport between the brains, and the strong mental excitement attendant on disease, might have quickened this wonderful faculty into intense activity; but the following little incident which happened to a near relative of mine proves that these two conditions are not always necessary to this end.

My relative dreamt one night that a gossip of the neighbourhood called and announced (taking his usual liberties with the Queen's English) that a Mrs. F——, a person whom the dreamer had scarcely even a passing acquaintance, had presented her husband with "two twins." After breakfast, a servant on return from the town announced, as the latest piece of country news, that Mrs. F—— had actually given birth to twins, verifying the dream in detail by using the very words "two twins," which my relative so distinctly remembered in her vision of the night.

Albion Mills, Freemantle-square, Bristol.
An article in the July number of La Religion Latine closes with these significant words: "Since learned men, physicians, and the Protestant clergy give so much zealous study to Spiritualism, it is probably the truth that is prevailing in the hearts of men.

Yes, certainly there is something in it, and that something, which is about to overspread the world, precede in its phenomena, in its growth, and in its aim, a striking analogy to the beginnings of Christianity.

The teaching of Jesus contained no dogmas, neither does that of Spiritualism.

Christianity came at a time when the religious beliefs of Judaism were breaking up in all their ramifications, when the mass of the people was casting them aside through indifference, and the learned and thoughtful through the strength of their reason.

Scientifically at a time when the science of physiology has enveloped itself in the winding sheet of the Syllabus; whilst Protestantism, divided into an infinite number of sects, is leading an utter disunion of choice; yet the believers in the suspension of a law of nature—two things forbidden by the Koran; and even the Jews themselves have their free-thinkers.

It is in the midst of this general confusion of old beliefs that Spiritualism first appears.

Christianity began by miracles; and if the miracles worked by Jesus were not understood, if their meaning was misunderstood, the people saw the elements as like sentiments on guard, ready to rouse the sleeping intelligence.

The best means of carrying conviction is by such involuntary testimony as comes into existence in the organism. The seal which is given to the records of fact produces surprise, emotion, and interest. Reflecting minds, under the impression of a fact thus validated, see in it the likeness of their own intellect and experience, thus uniting with one another along the path which the soul has opened to it, making the facts which have been recognized by的一个 understandable sense of the divine in the domain of the soul.

Intended to act upon the masses, it was necessary that the religion founded by Christ should give some material proof: it was for this reason that Jesus chose to work miracles. Upon the mind, the soul, the vegetable kingdom, and the animal kingdom, life, moving, speaking, drinking, and vanishing at last, to wear again physical form, come amongst us for a moment, live again our material life, moving, speaking, drinking, and vanishing at last, to wear again physical form, come amongst us for a moment, live again our material life, moving, speaking, drinking, and vanishing at last, to wear again their fluidic bodies, and giving us thus, by their re-appearance, proof positive that after death they live and retain their individuality.

This is something, is it not? And the more so, as it is growing.

To-day the belief in an invisible world is spreading over all parts of the globe, and in the equally new world of Spiritualism no one knows how far it will proceed. No other has shown such a tendency to become popular. Never has anything happened like the matter-of-fact pure been proclaimed. Never has a call, more constant, more earnest, for a universal recognition been made.

Long before the world has room to grant a cry of love.

Worn-out society, oscillating between the past and the future, to-day, to-morrow, to-day, to-morrow, without knowing on which foot to stand, and even to know our heads, as a for men of life, moving, speaking, drinking, and vanishing at last, to wear again

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Long before the world has room to grant a cry of love.
A PERMANENT "MIRACLE" FOR PUBLIC EXAMINATION.
A SOLID RING OF IVORY AND A SOLID RING OF WOOD INTERLINKED BY SÉANCES WITHOUT BREAKAGE.
THE PASSAGE OF MATTER THROUGH MATTER.

Sold objects have not unfrequently been passed through other solid objects at séances, but the evidence of the fact has hitherto been limited to the weight of the testimony of the witnesses. One of the best of the well-authenticated cases occurred with the Hon. Alexandre Aksakof, of St. Petersburg, during his last visit to London to investigate spiritual phenomena. A thick welded iron ring, eight or nine inches in diameter, was "threaded" on his arm by spirits, while he held the hand of Mr. Williams, the medium. As this was done the ring left the arm and its other end was struck; then by permission of the spirits grasped the hand of Mr. Williams again, tied the wrists of the jointed hands together in a secure way with tape, then put out the light, and asked the spirits to thread the ring on his arm once more. This they did. M. Aksakof next took the ring off his arm in the light, and asked Mr. Williams if he might keep it; permission to retain the ring as evidence of its homogeneity was given, and it was taken by M. Aksakof to St. Petersburg.

For some years or four years past various Spiritualists have occasionally taken solid rings, turned out of different kinds of wood, to séances, in the hope of getting them interlinked, because the accomplishment of such a feat being beyond the power of man, the rings themselves would be proof of the reality of the manifestation, and no error arising in human testimony could affect the result. But the manifestation was not obtained, and this raised the hypothesis whether it was not a matter of necessity that one of the substances used in the presentation of the phenomenon should be, like the human arm, a portion of a living organism.

But more recently, as published in the Daily Telegraph, the Quarterly Journal of Science, and The Spiritualist, Herr Zöllner, Professor of Astronomy at Leipzig University, obtained in 1876 upon an endless cord in the presence of Henry Slade, whose hands were in sight all the time. The knots were of such a nature that no mortal could have made them without having free ends of the cord to pass through the preparatory loops. The knots cannot now be untied without first cutting the cord. In this experiment solid matter was passed through solid matter, no portion of which belonged to a living organism.

Since then Professor Zöllner has obtained more remarkable results still, which, however, we are not at liberty to publish, in deference to his expressed desire that they shall hereafter be made known in the second volume of his book now in the press.

But last Saturday a result which crowns all was obtained in London, a ring of solid natural ivory being linked by spirits in a ring of wood.

Mr. Julius Gillis, of Wassili Ostrow, 1st Line No. 36, St. Petersburg, having recently been convinced of the reality of spiritual phenomena by Henry Slade, has since been travelling in Europe to see all the additional manifestations he could. He recently came to London from Leipzig, where he had attended some of Professor Zöllner's séances, and he placed himself in communication with a well-known Spiritualist, Herr Christian Reimers, of 47, Mornington-road, N.W. Mr. Reimers then kindly gave time and attention, and introduced him to various mediums and their sord in séances. Mr. Gillis brought some solid rings to the séances with him; one of them was of ivory, the others made in unbroken pieces of various woods, and he wanted any two of these interlinked. This feat was not accomplished at the earlier séances, although he witnessed other manifestations of a remarkable kind. But last Saturday morning, at a dark séance at which the four mediums—Mr. Williams, Mr. and Mrs. Herne, and Mr. Rita—were present, in addition to the two investigators—Mr. Gillis and Herr Reimers, the ring of ivory, which Mr. Gillis had brought with him from the Continent, was linked into a ring of wood.

At 1.15 p.m., after the séance was over, the two witnesses brought the interlinked rings to Mr. Harrison at The Spiritualist office. Inspection in strong daylight failed to show any trace of a joint, even as fine as a hair line, in either of the rings. The one ring was of finely polished natural ivory, the other a common wooden curtain ring, varnished, with the natural grain of the wood everywhere clearly visible. Mr. Gillis left the same afternoon for Leipzig with the rings, where the best thing which he could do with them would be to have a thin shaving taken off one side of each, all the way round, in the presence of all the Professors at the University, who could then submit to microscopic observation the two annular areas laid bare. No artificial joint could escape detection beneath such microscopic examination, and the continuity of the cellular fabric of both ivory and ivy could be eclyularly traced. But so far as critical observation without the aid of a microscope can give information, there is no doubt that the two solid rings have been interlinked.

When Mr. Gillis left The Spiritualist office, he sent a telegram to Professor Zöllner, of which the following is a translation:

After getting in former sittings direct writing, and three knots like years in an endless cord, I have just had my ivory ring interlinked in a wooden one. Julius Gillis from St. Petersburg. In the presence of the mediums Mr. Williams, Mr. and Mrs. Herne, and Mr. Rita, with the additional presence of Mr. Christian Reimers.

This is the second great new scientific phenomenon observed this year, which ought to belong to the Philosophical Transactions of the Royal Society, but which is missing from those pages in consequence of the neglect of public and scientific duty on the part of the Society in not investigating psychic phenomena, and in officially rejecting the reports of the scientific professor Crookes, containing some of the simpler and more elementary facts. The other great discovery of the year, missing from the pages of Philosophical Transactions, is that the body of an adult medium varies so in weight during strong physical manifestations that at times it amounts but forty or fifty pounds, as indicated by automatic self-registering apparatus. Whatever theory anybody may apply to the phenomenon, the observed fact is of transcendent interest.

The circumstance is significant, and will long discredit English science, that when the rings were interlinked they were at once taken to the Professors at Leipzig, no representatives of any scientific body in London being now generally employed in the investigation of psychic phenomena.

Mr. Gillis and Herr Christian Reimers had the rings photographed, true size, before they were taken to Leipzig, and one of the prints can be seen at The Spiritualist Branch Office. Although the photographing is not of the worst quality, neither is it of the best, for at the top of the picture are faint line markings, due to the projecting edge of the " dipper" having caused the nitrate of silver solution to play in unequal streams against the collodion film when it was lowered into the bath. The word " miracle" at the beginning of this article is not used in the sense that there is any infraction of law in the interlinked rings phenomenon. Natural laws, not yet understood, govern spiritual phenomena.

A PRIVATE SEANCE.

Last Sunday night a private séance took place at the residence of Miss Ottley, 41, Denbigh-street, Belgravia, London. Mr. Rita was the medium, and the guests present were seated round a table in the following order:—Mr. Rita, Mr. W. S. Inglefield, Miss Emmet, Mr. W. W. Harrison, Miss Laura Emmet, Mr. James Hope, Mr. G. Ottley, Mrs. Maldonall Gregson, Mr. G. Y. Robson, and Miss Ottley. Thus Mr. Rita was held by the hands all through the séance by Miss Ottley on the one side of him, and Mr. Inglefield on the other; the remaining sitters had their hands interlinked.

Under these conditions playing musical instruments flew about like bats in the locked and darkened drawing-room, occasionally touching every sitter present gently on the head or in their flight. All the hands occasionally touched by materialised spirit hands. The bust of a living organism bundled in white was seen for a moment over the table by all present, as it illuminated itself with a flash of light.
from something held in its hands. An accordion in the tongs and other fire-irons were placed on the table, and all these things were found in the position described when a light was struck. Mr. Rita was in a state of trance almost to last.

Conjurors who impose upon the public by saying that their tricks are the same as spiritual manifestations, never go alone like this to a private house among responsible people, and permit their hands to be held from first to last.

Savage Modes of Prayer.
The Sioux Indians, abusing their Great Spirit for sending them storms, or the Kangabulahs cursing Kukka for having created the monsters so high and the streams so low, expose a state of feeling relating to the gods which is most difficult to reconcile with the savage's habitual dread of them, which is too well authenticated to admit of doubt. From the Kamschadals to the Lau Islands, every tribe has its trick to assist the rational mind in its aspiration for spiritual elevation. And such they have shown themselves even in the remotest periods of history.

History tells, and reflection explains, how predominant selfishness and lust of power gave the rational-spiritual tendency a false direction, turning faith into superstition, and using corrupt forms of truth and religion to further purposes of clerical dominion, thus making ecclesiasticism unreasonable and despicable, and establishing doubt, infidelity, and scorn of all religion and Spiritualism. Natural theology in vain to sear itself from obscurity by reducing corrupted dogmas to rational views. In making spiritual faith natural, science became sceptical, and materialism or naturalism was doctrinally spread among all classes of mankind. The appeals to spiritual truth itself, and the attempts to restore its evidence and its authority being inefficient, the question arises how external facts and manifestations came, as it were, to the rescue of beleaguered humanity, but the interesting problem would here be out of place. I only venture to observe that, in the midst of the consuming conflagration of history that their reality could not be denied. Many sceptical thinkers taught that spiritual doctrines, particularly those of faith in a Supreme Being and in the immortality of the soul, were so universally rooted in the consciousness of mankind in all its branches, that realities must be at the bottom of them. When now, in spite of prevailing unbelief, modern Spiritualism, with its overwhelming abundance of facts and arguments, gives indubitable proofs, and has been so strongly attested through all periods of history that their reality could not be denied. Many sceptical thinkers taught that spiritual doctrines, particularly those of faith in a Supreme Being and in the immortality of the soul, were so universally rooted in the consciousness of mankind in all its branches, that realities must be at the bottom of them.

Marriage.—At St. Andrew's Church, Newcastle, by special license, on the 18th inst., by the Rev. W. Bernard East, assisted by the Rev. Rowland East, James Tyerman, one of the chief pioneers of Spiritualism in Australia, who has abjured the United States on a lecturing tour, and whose present address is 300, Kearny-street, San Francisco, California.
made by the Morves, Dale Owens, Wm. Howitts, and The Spiritual Magazine before its last stage of decrepitude, ought to be completed; and as a rich mine, yet unexplored, is found in the Normain Sagas, as also in Snorra-Sturlason, and Saxo, the Dane. (published in 1837 by C. C. Raff, the learned secretary of the Society of Normain Antiquities) two reports of the mediunship of Gudrid and her companions, to give an opportunity for some one of the more learned successors of Raff, to furnish us with an exhaustive account of what the Normain records contain about such manifestations.

In the Antiquitates Americanae (p. 4,383) we are told—

Thorstein Eirikson (together with Gudrid, a widow, who recently had married) went with twenty-five companions from Iceland to Vinland, the northern part of the United States, in search of the body of his brother Thorvald, who had lost his life there. His voyage and search were unsuccessful, and the host, persuaded Gudrid to go to rest. He offered to sit up during the night watching the corpse. She followed his advice. In the middle of the night Thorstein Eirikson arose, saying that he wanted Gudrid to be called that he might speak to her, to add to the elapsed time, and to learn what he wants to communicate. If harm is to come out of it, I am unable to avoid it. I wish he would not proceed any further, and I presume his course must be of importance to him. Then she went to meet her deceased husband, and as it was her gouty leg — her husband, and it appeared to her that he was shedding tears. Then he spoke to her in a subdued tone, that she alone could hear him, but afterwards she spoke so that all who were present could hear. He said: "All will enjoy a life of bliss who are true in their faith, and thence derive assistance and rescue. In this manner are many aslaving. It is a bad custom in Greenland, since it has been so christened, to bury the dead in unseconsecrated ground, without the singing of hymns. I wish, together with my companions who die here, to be brought to a Christian church; but Gardi (the heathen who was thought to speak) and the name of the infectious disease. A more ought to be burnt on a funeral pile as soon as possible, as it was through him all the spectres have manifested themselves this winter." Then he predicted to Gudrid all that would happen her, foretelling a remarkable career. He forewarned her not to marry a man from Greenland, and exhorted her to give a part of her property to the Church, and a part to the poor. After this speech he fell back again. His corpse, like those of his companions, was removed to Eiriksfjord Church, and buried amid the singing of the priests. Eirik received Gudrid as his forecast, and had married her, and lived in Eiriksfjord Church, and took the veil until thy death." Thorstein Eirikson then sank to thy homestead in Iceland, build a church there, and take account of what the Normain records contain about such manifestations.

Pineberg, Holstein, July 27, 1878.
SPIRITUALISM IN MARYLEBONE.

Or Tuesday evening, last week, Miss Kislingbury read a paper before the Marylebone Association of Inquirers into Spiritualism at 25, Great Queen-street, London. Mr. Clas. White was in the chair. The meeting was attended by the president, Mr. G. R. Tapp, Mr. A. Vacher, the Rev. W. W. Newbould, Mrs. Gordon, Dr. C. Carter Blake, and other well-known Spiritualists.

Miss Kislingbury read the following paper on "Spiritualism: its Moral Benefits and Dangers:"

There has been frequently remarked with regard to modern Spiritualism that, if it be true, it is of the utmost importance that men should believe and know it; if false, it is of equal importance that its falsity should be exposed.

With the latter proposition we shall all most unremittingly agree; the first requires some modification, I think, before we can give to it our unqualified assent.

"All things are lawful unto me, but all things are not expedient;" expresses, perhaps, in a few words, the conclusion at which we shall arrive when we have examined the subject a little more closely in the rational spirit.

Some of these dangers are inherent in the nature of the subject, and may be called actual; others proceed from the disposition or temper of the inquirer, and may be termed accidental; and again, another sort of peril is the practice of mediumship, and may be considered special: each kind of mediumship having its own particular evil or danger.

The exercise of the faculty of inquiring, I have made a great point of warning hands against likely shoals and quick-sands, according to my judgment of their knowledge and character. That which is evident, and may be called actual, is that a great point of warning must be given against likely shoals and quick-sands, according to my judgment of their knowledge and character.

The emotions are excited, imagination is aroused, exaggerated descriptions are given, and belief is strained to that which glitters is taken for gold. The states of things are peculiarly dangerous in Spiritualism: they are unattractive in themselves, so strange that the inquirer may be taken in by them.

The imagination, pursuing in these phenomena, so unattractive in themselves, so strange, is aroused, exaggerated descriptions are given, and belief is strained to that which glitters is taken for gold. The emotions are excited, imagination is aroused, exaggerated descriptions are given, and belief is strained to that which glitters is taken for gold. The states of things are peculiarly dangerous in Spiritualism: they are unattractive in themselves, so strange, then they may be taken in by them.

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For some of the best mediums, yet we have only to glance at the pages of "The Ascollole of Pascal," we find that his opinion was founded on solid grounds.

We have reason to believe that some of the best mediums, yet we have only to glance at the pages of "The Ascollole of Pascal," we find that his opinion was founded on solid grounds.

It is said, sit at ease unless fortified on that side by the sensation of some solid obstacle, though, strange to say, an empty chair would answer the purpose.

But this empty chair contained, as all who read "The Ascollole of Pascal" admit, a true and living spiritual presence. This we might call Pascal's dubium, or the border between life and death. We have an empty chair before us, that sense which is inherent in the nature of the phenomena, which are in many cases deceiving and difficult of observation; accidental, as proceeding from the mere sentiment of the inquirer, and not inherent in the nature of the phenomena.

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which have during long ages been accepted as the heirloom of tradition, and the boon brought by messengers of heavenly decent. We shall thus, from distant and opposite quarters, meet in the same centre of common truths, and be established in positions imprepressibly fortified. Nor is it easy to conceive of happiness, according to Mr. Tapp's mental power which such a measure of assurance may bring to mankind. Of course there will always be minds which the full blaze of evidence will only blind but the public mind and the general public will not be the general effect of such increase of light. The wide diffusion of democratic tendencies and institutions is causing men to drift more widely into individualism, but a firm basis of truth, consisting of truths regarded by the thoughtful and sober among men as the prayerful thinkers and seekers of every commotion and climax. It is by sounding the depths of old truths that we shall attain to new, for new truths are, for the most part, only new developments of truths known of old.

To bring about this desirable result, however, it will be necessary to proceed on methods which as yet only just beginning to find favour amongst us. Instead of each one experimenting for himself, often at peril to health and mental and moral balance, I should prefer to see the subject made one of special study and research, like chemistry, astronomy, and other sciences. The study would, of course, always be free and open to all who choose to undertake it, as in the case with the other sciences I have named; but by the means proposed it would be lifted out of the stage of empiricism (a necessary one, and natural to all new growths) which it has now, hope, nearly outgrown, and be raised to a more dignified position than it at present occupies. If not destined itself to become a science, Spiritualism will, I think, be an aid to the right understanding of all science as of all religion. But that its so-called teachings or communications should be taken as a rule of individual conduct or belief, cannot, in my opinion, from long and intimate personal experience, be too strongly deprecated or discouraged.

I might have added to this paper by copious examples of injurious effects and undesirable results from the causes which I have here briefly indicated. But no doubt such cases are sufficiently well known to you all, and their repetition would be painful as well as unnecessary. What I principally wish to point out is the general principle to which they are traceable. Whether you agree with me or not, will be shown by the discussion which is about to follow. If I have too much condensed my remarks, I shall be willing to amplify them on any point you may do me the honour to indicate.

In the discussion which followed the reading of the paper, Mr. Tapp said that Miss Kisslingbury had done a great service in boldly bringing forward the unpleasant side of Spiritualism, which some were too apt to keep out of sight. He quite agreed as to the dangers indicated. He would, however, advert to one great benefit which Spiritualism brought with it, which is that it taught men and women to be themselves. They learned from the facts revealed that there is no escaping from our true character and our true position. With regard to obsessions, he had observed that it was a common feature in the experiences of saints and other holy persons. He thought he was easily accounted for—first on account of the opposition which good men are sure to meet with from evil spirits; and second, because asceticism lays people open to attack from a variety of influences. The physical power being at a low ebb, they are less able to resist the attacks of spirits if they were instructed that they had reason and power to resist the attacks of spirits. Mr. Tapp also deprecated undue enthusiasm.

Mr. W. Pollock, the land steward of Lord Normanton, was passing, and he was a great swimmer, and had been seen to cross the river twice. The water evidently had been the cause of the fatality. Deceased was a poor man, and had been seen to have some papers in the pockets of the young gentleman's clothes, and communicated with his friends, who identified the body as that of Mr. William Herbert Oxley, son of Mr. William Oxley, of Higher Broughton, Manchester. He was going on his bicycle from Pool to Fordingbridge, and went into the river for a bath, which ended as fatally for him.
obliged to go;" and to the last I wished Mr. Summerville to take something, as I feared he would be ill, but he refused, and we came away together. I was pleased with Mr. St. Clair that we should give another sitting, but we replied that we must consult the controls first. Mr. St. Clair must not think me uncourteous in refusing to overlook the unaccustomed presence of Mr. Lawson Tait himself by not accepting a supper.

I may state that both myself and Mr. Summerville are still willing to answer both Mr. and Mrs. St. Clair in their investigation of Spiritualism to the best of our ability, if Mr. St. Clair will be true, and honest to his word, and have the least inclination to stay to supper, although much pressed to do so. I think he knows the conditions. He sat the last time with Mr. Tait, and had had sittings with mediums in London and elsewhere; he has also read upon the subject. Now, in answer to Mr. Tait, I will say that the medium is at stake, and I trust this will be inserted.

I visited Mrs. St. Clair, I beg him to remember a remark made by me to 'John King,' and my guides had instructed them to say to Mr. St. Clair that if I had come there with honest intentions, and expected to take me home, and not to stay any longer. I said then, "I go." I was sorry that one guest should be the means of driving us all away. Not till then does he charge us as impostors; the impudence of his knowledge. One fact in particular, mentioned to us at the séance, was known to only four living persons besides myself, none of whom were present, or had the slightest idea that I was there. So far as I knew, and as far as my guides had told me, I should not stay any longer. Mr. St. Clair knew that he had been mentioned fifteen hours previously at Cambridge, in the presence of an intelligence purporting to be "John King." This test I had from the lips of the materialised spirit, and it ought to prove conclusively that neither the medium's body nor his spirit had anything to do with it.

The séance was also a satisfactory one, in a phenomenal point of view. The usual manifestations began almost immediately after the light had been put out; that is to say, bells were rung, instruments floated about, and spirit hands took in great numbers. The following peculiarities occurred: Mr. Tait kept up a continuous conversation with us. Mr. Williams then entered the cabinet, and the materialised form of John King shortly appeared, passing freely to all parts of the room, and conversing with us. At our request the head floated over the table, the distance between the head and table being certainly insufficient for the admission of a human body. We were also allowed to take hold of the spirit drapery, and felt it in our fingers. The spirit then handed me a slate, on which the following words were afterwards found to be written:

"We are glad to meet you, and see that you are interested in this great cause.

"God bless you all." "J. K."

This slate was said to have been carried away during a previous séance, and had not been seen since.

After "John" had gone, the spirit of "Peter" appeared. He seemed very anxious that we should examine his light, holding it immediately under our eyes, and this gave me plenty of opportunity to examine his face, which was about three inches distant from my own. I was thus enabled to satisfy myself of the great difference between the faces of the medium and spirit, and to make quite certain that the lips of the latter moved when he spoke. Finally, a short conversation took place in the cabinet between Mr. Williams, "John," and "Peter," the voices of the two last being heard at the same time; thus concluding a most satisfactory séance.

E. O. FOUNTAIN,
Pembroke College, Cambridge.

The other person present who are willing to testify to the truth of all that has been stated are:

C. DAVIDSON,
14, Store-street, Bedford-square, London.
H. S. SMITH,
7, Grove End-road, St. John's Wood, London.

PRESENTATION TO MR. JOHN AINSWORTH.—A gathering of an agreeable nature took place on Saturday evening, the 28th inst, at the Cadogan Hotel, Liverpool, for the purpose of presenting to Mr. John Ainsworth a handkerchief inscribed, also an album to Mrs. Ainsworth, on the occasion of their removal to Bristol. Mr. Ainsworth has endeared himself to his co-workers by his fearless and able advocacy of the cause, and Liverpool Spiritualists will feel the effects of his departure. Messrs. Moore, Moore, Lamont, and others addressed the meeting.

JOHN SUMMERFIELD,
105, Grove-place, Oxford-street, Birmingham.
THE MARRIAGE OF MR. F. BARRETT AND MISS FITZ-GERALD.

On Wednesday last week, as briefly announced in the preceding number of The Spiritualist, a marriage took place between Mr. F. Barrett, of Langley House, Denmark-hill, and Emily Geraldine, only daughter of Mr. Desmond Fitz-Gerald, M.S.Tel.E. The wedding party left Mr. Fitz-Gerald's house at 10 a.m. for Brixton Independent Church, which was crowded with relatives, friends, and neighbours, anxious to witness the ceremony. The youthful bride was dressed in plain white silk, trimmed with orange-blossom, myrtle, and jasmine, and wore a wreath of these flowers, with a veil of tulle. She also carried a magnificent bouquet of exotic and home flowers. The bridesmaids, sisters of the bride, wore dresses of pale pink brocaded silk, trimmed with white lace, quilted satin petticoats, and white lace hats with feathers. The officiating minister was the Rev. Samuel Eldridge, whose reading of the unusually brief service was impressive. On leaving the church, where the path of the bride was strewn with flowers, showers of which also were thrown into her carriage, the party drove to Langley House, the residence of the bridegroom's father, and spent some time in the grounds and in listening to music. They then proceeded to 29, Eastbourne-terrace, Hyde-park, the temporary residence of Mr. Fitz-Gerald's mother, where over thirty guests sat down to breakfast. After breakfast, the bridal party proceeded to the residence of Mr. Barrett, at whom the reception of the news was, I confess, rather cynical. I had heard of the engagement of my daughter Emily to Mr. Barrett, my son-in-law, and was much gratified. I am sure that she will always love each other under all circumstances, through good and evil report. Let me give them those few words of advice as to the future. If you should at any time feel inclined to "fall out," read Will Carleton's little poem about "Butty and I." Women are so constituted—I speak it respectfully—that they are not always in the same equable temper. (Hear, hear, and laughter.) The men are much more exulted than the women when other people have a good example set before you. (Hear, hear.) A little sermon on such occasions as these is good, because the circumstances cause it to be better remembered.

We have here the example of two young persons coming together under constituted—I speak it respectfully—that they are not always in the same equable temper. (Hear, hear, and laughter.) The men are much more exulted than the women when other people have a good example set before you. (Hear, hear.) A little sermon on such occasions as these is good, because the circumstances cause it to be better remembered.

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