

The Spiritualist

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BRITISH NATIONAL ASSOCIATION OF SPIRITUALISTS.

The BRITISH NATIONAL ASSOCIATION OF SPIRITUALISTS is formed to unite Spiritualists of every variety of opinion for their mutual aid and benefit; to aid students and inquirers in their researches, by placing at their disposal the means of systematic investigation into the facts and phenomena, called Spiritual or Psychic; to make known the positive results arrived at by careful research; and to direct attention to the beneficial influence which those results are calculated to exercise upon social relationships and individual conduct. It is intended to include Spiritualists of every class, whether members of Local and Provincial Societies or not, and all inquirers into psychological and kindred phenomena.

The British National Association of Spiritualists was formed in the year 1873, at a national conference of Spiritualists held in Liverpool, at which all the great Societies of Spiritualists, and the Spiritualists of the chief towns in the United Kingdom, were represented. The amount of the annual subscription to the National Association is optional, with a minimum of five shillings a year. Each member has a single vote at the general meetings, and is eligible for election to all offices.

FRIENDS wishing to join the Association, and Local Societies wishing to become allied, are requested to communicate with Miss Kislingbury, Resident Secretary, at the offices of the Association, 38, Great Russell-street, Bloomsbury, W.C., of whom copies of the Constitution and Rules may be had upon application.

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MR. J. J. MORSE, INSPIRATIONAL TRANCE SPEAKER, has returned to England, and is now prepared to receive calls as usual, to lecture in London or the provinces. All Letters to be addressed to him at Warwick Cottage, Old Ford-road, Bow, London, E.

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The Spiritualist Newspaper,

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

VOLUME SEVEN. NUMBER TWENTY.

LONDON, FRIDAY, NOVEMBER 12th, 1875.

SHALL WE IMPORT A FAKIR?

CERTAIN Indian officers, and not a few persons who have written standard books about Hindostan, have told marvellous stories of things done in the presence of Fakirs and of Indian jugglers, and this to such an extent as to have excited natural curiosity on the part of the British public. The natives of India are more susceptible to mesmerism than the English, and the more sensitive a man is to such influence, the more likely is he to prove a powerful medium. A well-authenticated case was recorded in the last number of *The Spiritualist*, setting forth how Covindasamy, the Fakir of Trivanderam, "crossed his legs in Oriental fashion, then rose about two feet from the ground and remained immovable, in a position similar to that of the bronze Buddhas which every tourist now brings from the far East, although the greater part of these statuettes are manufactured in all probability in Birmingham." Some years ago, when one of the English newspapers was abusing Mr. Home, it asserted that he claimed to be an especially gifted individual, simply because he could "sit in the air," but, argued the editor, "that is nothing at all, since Indian jugglers can do the same thing." Nevertheless, how convenient it would be at the present time if we had a Fakir who could sit in the air whenever he chose. For instance, if one of the very intelligent and reliable journals published daily in Fleet-street should assert that it is impossible that solid objects can rise in the air in opposition to the force of gravitation, the only thing the National Association of Spiritualists would need to do, would be to send its Fakir to Fleet-street, and ask him to sit in the air half the morning outside the said office. He might also be turned into a "sandwich man" for the occasion, and on the large bills before and behind him might be printed in clear type the quotation from the newspaper which asserted the thing to be impossible. This would be an immense advertisement to Spiritualism. Fleet-street would be blocked, and the Lord Mayor and the Corporation of the City of London would necessarily have to interfere for the purpose of removing the obstruction to the public highway caused by the assembled crowd. The police would feel it their duty to take active measures, but there would be two difficulties in the way. "First catch your hare," says the old proverb, "and afterwards cook it." The first problem would be how to catch the Fakir. Ladders would be of no use, because directly they were planted he would gently and elegantly flow further away; the police would not dare to throw stones, because that would constitute an assault, neither would they shoot at him, as some French gendarmes did recently at a madman who had clambered up a steeple, and would not come down; if the City police shot the Fakir, it would be murder. Then again, what knotty points of law would arise over the matter. There is no act of Parliament compelling a man to walk on the ground as he goes along Fleet-street, so if anybody

is clever enough to travel in the air, there is no law at present to meet the case. Long discussions in the Lords and Commons, and a special Act of Parliament, signed by an agitated Queen, would consequently be necessary to deal with our Fakir. Another use to which the Fakir might be put would be to take him to the meetings of the learned societies. If during one of them Dr. Carpenter were to argue in his usually self-satisfied style that Spiritual phenomena are all unconscious cerebration, a representative of the National Association might rise and remark, "Sir, if you utter two more words in that strain, up goes the Fakir!" as athletes at fairs inform the public that they require another two shillings, then "up goes the donkey." Spiritual phenomena are fugitive in their nature, and it would be a very good thing to be able to exhibit them at will in the open air, in broad daylight, as Indian Fakirs are said to be able to do, on which account alone it would be advantageous to Spiritualism if Fakirs of the first water were to be imported. Our Fakir could be made to clear the expenses of those who imported him, if they made a show of him in the evening at the Egyptian Hall, in that part of the building not occupied by Messrs. Maskelyne and Cooke; his performances would throw theirs entirely into the shade, so that those astute performers would have to devise some more extraordinary tricks than they show at present, or to emigrate to Botany Bay or to some other congenial region, where competition in marvels would be less keen.

THE 1875 CONFERENCE OF SPIRITUALISTS.

ON Wednesday, last week, as fully reported in our last, the opening proceedings of the Conference of the British National Association of Spiritualists for 1875, took place at the Cavendish-rooms, Mortimer-street, Regent-street, London, under the presidency of Mr. Benjamin Coleman. Mr. J. J. Morse was also publicly welcomed at the same meeting, on his return from America.

The hall was completely filled to the doors on the occasion, it being the first large general meeting of London Spiritualists which has taken place for several months past.

The Conference meetings for the reading of papers began on the following day, Thursday, on the premises of the National Association, at 38, Great Russell-street. The attendance was not large, but of a representative character. Nearly all the members of the Council, who have done so much to establish the organisation, were absent, and those who attended were chiefly local and provincial workers, whose meeting together for the purpose of consultation was likely to be of good service to the cause.

The Liverpool Psychological Society, the chief of the provincial organisations of Spiritualists, was represented by two of its oldest and most efficient workers, Messrs.

John and Archibald Lamont, whilst Mr. Coates attended from the Liverpool Psychopathic Institution; Mr. Thomas Blyton represented the Dalston Association of Inquirers into Spiritualism, and Mr. and Mrs. Desmond Fitzgerald of the Brixton Psychological Society were present. There were also in attendance Mr. Glendinning of Glasgow, Mr. Galloway of Newcastle, Mr. Harper of Birmingham, Mr. Markley of Peterborough, Dr. Clark of Edinburgh, and several others well acquainted with the condition of Spiritualism in the provinces. Mr. R. Pearce (who during the last seven or eight years has done more than anybody else to spread a knowledge of Spiritualism among working men in a large section of London north of the Thames) was likewise present, and gave some interesting information drawn from his extensive experiences. As it had been arranged that the subject of "Healing Mediumship" should occupy a considerable portion of the attention of the Conference, Mr. Ashman and Dr. Mack, the two chief healing mediums in this country, were in attendance at some of the meetings to give information upon that subject. Mr. Shorter and Dr. Sexton of the *Spiritual Magazine*, also Mr. Harrison of *The Spiritualist* were present.

HEALING MEDIUMSHIP.

At the opening meeting on Thursday morning, Dr. Sexton occupied the chair.

Mr. Thomas Shorter described the cure of a cancer "of fifteen years' standing" in the case of his own sister, through the healing mediumship of Dr. Mack. He said that the cure was effected in eight weeks. He thought that healing mediumship should occupy more of the attention of Spiritualists than it did at present; one reason it should do so was that some people had an idea that the agency at work in producing spiritual manifestations was satanic, therefore the religious objections to Spiritualism could be best removed by pointing out the effects of healing mediumship, as those effects were unquestionably good. "Could an evil tree bring forth good fruit?" They had been told how One of old went about doing good, healing all manner of diseases, and if some of our mediums did the same, it would win to the cause the sympathy of persons of all shades of opinion. Still, he did not think that healing mediumship was the highest use of Spiritualism; for he believed that its highest use could not be found in any physical good, but rather in the moral and spiritual services which might be rendered to mankind. (Applause.) Healing mediumship was a great truth. When Dr. Newton visited England he cured large numbers of persons, and a friend then present in the room had with commendable industry applied himself to the getting up of an extensive and authenticated list of cases, in which striking benefit had been conferred on sufferers. Everybody could see how inadequate the science and art of the day were to cope with the sorrow and sickness around, showing that some more efficient treatment was needed. One of the best means by which healing mediumship could be extended would be to increase the number of healing mediums, those at present devoted to the work having far too much demand upon their time to attend efficiently to all the patients who required aid. The power belonged, in an undeveloped stage, to a larger number of persons than was generally supposed, and it might be brought out just the same as other gifts in mediumship were developed. Sitters at spirit circles should ask for the healing power; and to ascertain whether they receive it or not, they should put the matter to the proof, by experiment, either in private or in public. He had noticed that healing mediums were usually persons of redundant health, and imbued with love to all mankind. The question arose—should a local or central institution for promoting the healing of the sick be established? He thought that the desired work could be best accomplished as the outgrowth of another movement rather than as a special institution, and much could be said in favour of a central establishment for the purpose; local institutions also had their advantages, because they adapted themselves to local necessities. He would respectfully suggest that the Council of the British National Association of Spiritualists should appoint a committee to take the whole subject into consideration, the object being to determine the best means of promoting the extension of healing mediumship. (Applause.)

Mr. Regan said that when he first sat at a spirit circle he wished to become a writing medium, but discovered that he was a powerful healer. An Australian lady suffering from catarrh came to him, and he cured her in a quarter of an hour. She went the same afternoon into a shop and talked of it for several hours, trying to convert them to Spiritualism. (Laughter.) That lady was now present in the room, and could vouch for the accuracy of his statement. In the next case which he tried he cured his wife of bronchitis; in this

case the spirits made him warm his hands at the fire before making passes. He had treated Mrs. Bullock for a severe abscess in the neck, and reduced it to half its size in about two hours by passes.

The Chairman said that some healing mediums employed clairvoyants, who diagnosed the disease, and in that respect had an advantage over the doctors, who oftentimes could not tell what was the matter with the patients. As the clairvoyants saw the diseased organs that difficultly was overcome. He strongly objected to the term "magnetic" as sometimes used by mediums (Applause), for the power to which they referred by that word was not magnetism, consequently the misuse of the word tended to create prejudice amongst those who knew what magnetism really was. In stating what cases had been cured by healing mediumship those only should be quoted that had been diagnosed by an orthodox medical man before spiritual treatment, otherwise some of the cases could be explained away by objectors; hence witnesses should confine themselves to cases of cancer or other complaints, incurable in ordinary medical practice.

Dr. Hallock said that the cases described by Mr. Regan were not decided enough to carry weight. He knew a man who had been hobbling about for years on crutches in New York, and who went to see Dr. Newton on business. The latter said: "Before I can talk business with you I must heal you." The patient had seriously injured the Achilles tendon of his leg in getting out of a street car, and the doctors told him they could not effect a cure. Dr. Newton cured him in a few minutes. The name of the sufferer thus cured was Mr. Charles Partridge, known to many of his listeners as the publisher of the *Spiritual Telegraph*. As all present were tolerably well agreed as to the reality of healing mediumship, he thought they had met to discuss its philosophy and its use, rather than to multiply examples. Spirits were men and women who had once lived amongst us, therefore it was rational to suppose that they should take an interest in their former pursuits and the pursuits of their friends, so it was not to be wondered at that some of them should desire to assist mediums who wished to go about healing the sick. He thought that it was good that there was no infallible cure for disease; if there were one, men would take no care of their health; he thought that these manifestations were chiefly of use because they displayed the benevolence connected with them, and because they pointed in the direction in which the source of all power was to be found. (Applause.)

Mr. Clark, surgeon, late of Edinburgh, said that he did not doubt healing mediumship, but he thought that all cases should be well investigated before acceptance. Take the case, for instance, of Miss Shorter. He thought that it was one of the most wonderful things ever heard of, indeed, quite a miracle; or rather, from his point of view as a medical man, two miracles. In the first place it was a miracle that the cancer should have existed for fifteen years, since such a fact was altogether without precedent. These cancers were soft, if they were cut away they reproduced themselves. A second miracle in the case was that the cancer should have been cured. What he wanted to ask Mr. Shorter was, to tell him the name of a medical man who some years ago diagnosed the case, and pronounced it to be really cancer. He thought they would agree that his request was reasonable, although he was speaking to an audience of Spiritualists, by whom doctors and clergymen were often attacked.

Mr. Coleman: Are you not a Spiritualist?

Dr. Clark replied that he was a Spiritualist, and that he had seen neuralgia and diseases of the nerves and muscles cured by mesmeric treatment. He was once a member of the Mesmeric Society established in Glasgow, under the presidency of Mr. J. W. Jackson, whose assistants went about operating upon people in the town. His experience caused him to believe that what might be termed "vital energy"—he could find no better name for it—could be transferred from one individual to another, and that by it functional disorders could be cured. Two years ago he was assistant physician at the Hospital for Sick Children at Edinburgh, and he and his colleague there stopped using drugs and commenced using mesmerism. They were able to demonstrate the beneficial effects of the latter to those who cared to look at them, but very few persons cared to take the trouble. Some of the patients could be shown to be insensible to pain under mesmeric treatment; they did not feel anything when pricked with needles or pins. That these were facts he was perfectly satisfied. The force he had seen moving tables was also a real force, a dynamic force of some value. If structural changes or organic diseases in the human body were cured by mesmerism or healing mediumship, such cases would be miracles from his point of view. He therefore wanted to know the name of the orthodox medical man who diagnosed the disease and pronounced it to be cancer. He believed that some persons were calling themselves "doctors" who had no right so to do; they should remember that any man assuming the title of doctor without being duly qualified exposed himself to a fine, it being a breach of the law of the land, and the members of the medical profession were taking severe steps to see that the law was enforced. He did not say that the law was a good law—indeed, he did not think it was—but he merely stated this by way of warning. (Applause.)

Dr. Mack said that he did not think the company had come there to speak of special cases, but rather to know how the healing power could be obtained or augmented. As a healing medium he felt himself drawn to some persons, and that was the reason he called the power "magnetism."

Mr. Humphreys suggested that the Conference should recommend the Council to appoint a committee to investigate the important case laid before it by Mr. Shertzer.

The Chairman said that he thought such a line of action would be out of order. The Council would know all that had been said, and anything which it could take into consideration with advantage it would be sure to do. (Applause.)

Mr. Shorter said that he had not asserted that the cancer was fully formed sixteen years ago, but that the tumour then first began to form. He was sorry he could not present Dr. Clark with a medical diagnosis of the case, although had he known the course the disease would have taken, and that these questions would have been put, he would have taken steps to obtain proper certificates. The fact was that he had no great faith in doctors, so did not have the highest medical aid. More recently, however, they had called in the assistance of Dr. Dixon, who had been educated among medical men of the old school, but he did not know whether Dr. Dixon treated it as a case of cancer. The symptoms were just the same as those from which his mother suffered, and she died of cancer; clairvoyants all agreed without exception, both as to the character and the seat of the disease.

Mr. James Coates said that in extending the benefits of healing mediumship, he thought that individual effort was best; although he had only been thrown by chance, as it were, upon the surface of the spiritual movement at Liverpool, he had founded the Psychopathic Institute there.

MEDIUMSHIP, ITS NATURE AND VARIETIES.*

Mr. William H. Harrison then read the following paper:—

As some of the friends now present are well acquainted with the phenomena of Spiritualism, whilst others have but recently commenced to inquire into the subject, I will give a brief description of the salient features of some of the chief varieties of mediumship, for the benefit of the latter, and for the benefit of the former mention a few conditions, learnt only by long experience, which, if attended to, help to secure good *seances*.

The prevailing idea among novices is that Spiritualism consists entirely of table-rapping, table-moving, the floating of solid objects in the air, and other inexplicable phenomena produced in the presence of mediums, and that these physical effects are accompanied by little or nothing of an intellectual or religious nature. Physical manifestations, however, merely afford practical proof that there is a power at work greater than that possessed by any mortals present, and that there is something of a tangible nature to investigate. Were it not for these physical phenomena much which takes place at spirit circles might be supposed to be due to mesmerism, to the unconscious action of the brain of the medium, or to obscure physiological causes. The generally accepted theory adopted by Spiritualists to explain the facts is that in trance and clairvoyant mediumship a spirit out of the body mesmerises the medium, and by the exercise of will-power causes the sensitive to speak or see what the controlling power wishes; as mesmerists have sometimes been able to do the same thing with their sensitives, the explanation does not seem to be unreasonable. Physical manifestations are believed to be produced by spirits who take a certain amount of vital energy and material substance chiefly from the bodies of the mediums, and therewith produce raps, the movement of solid objects, and physical effects.

INSPIRATIONAL MEDIUMSHIP.

One of the highest forms of mediumship is that in which a sensitive is inspired to give utterance to religious teachings, to advocate social reforms, and to promulgate ideas of which the individual is altogether incapable in the normal state. The mediums are usually insensible, and in a deep trance at the time, as in the example wherein Coleridge wrote the best portion of his celebrated poem, "Kublai Khan," during sleep. As an example of the results of inspirational mediumship, I may quote the following verses, given through the mediumship of Miss Lizzie Doten, at the conclusion of a public lecture in Boston, U. S. The poem was addressed to the chairman of the meeting, Mr. L. P. Wilson, and was taken down in shorthand as it fell from the lips of the medium. It purported to come from Anna Cora, Mr. Wilson's only child, who had passed to the spirit-world at the early age of twelve years and seven months; she was always called by the pet name "Birdie":—

With rebonds in my hand
Fresh from the Summer-land,
Father, I come and stand
Close by your side.
You cannot see me here,
Or feel my presence near,
And yet your "Birdie" doer
Never has died.

O, no! or angels bright,
Out of that blessed light,
Shone on my wondering sight,
Singing, "We come!
Lamb for the field above—
Tender, young, nestling dove—
Safe in our arms of love
Haste to thy home."

* This memoir will shortly be published as a cheap pamphlet for the information of inquirers, information having been sent us that something of the kind is wanted.—Ed.

Mother! I could not stay;
In a sweet dream I lay,
Waffled to Heaven away,
Far from the night;
Then, with a glad surprise,
Did I unclothe mine eyes,
Under those cloudless skies,
Smiling with light!

O! were you with me there,
Free from your earthly care,
All of my joy to share,
I were more blest.

But it is best to stay
Here in the earthly way,
Till the good angels say,
"Come to your rest!"

Check then the falling tear;
Think of me still as near.
Father and mother dear,
Soon on that shore,
Where all the loved ones meet,
Resting your pilgrim feet,
Shall you with blessings greet
"Birdie" once more.

That spiritual inspiration is a fact cannot very well be denied while its reality in past ages is preached every Sunday from every pulpit in the land, and spiritual phenomena give practical proof of the truth of such ecclesiastical utterances, to the great discomfiture of materialists.

HEALING MEDIUMSHIP.

Were healing mediumship more cultivated than it is at present, it would shower rich blessings upon society. One of the most remarkable healing mediums of modern times is Dr. J. R. Newton, who visited England in the year 1870, and cured many people of their ailments in London, Liverpool, and other great towns. In *The Spiritualist* newspaper of July 15th, 1870, a list of the names and addresses of more than a hundred people, whose diseases had been healed in a few minutes by Dr. Newton simply by the laying on of hands and making passes over them, was published. A few days afterwards the editor of *The Spiritualist* issued a printed circular to all these people to ask whether each cure was permanent. Among the letters he received in reply were the following:—

"8, Upper Cleland-street, Grove-road, St. John's-wood.—Sir,—On behalf of Mr. G. Richards, of 58, Earl-street, Edgware-road, in reply to your note of the 15th instant, I beg to say it was entirely my persuasion that induced him to see Dr. Newton, and I am glad to state that the relief he derived from the treatment by that gentleman is permanent, and the cure effected is of a very remarkable nature. It was a case of paralysis, he having been afflicted by the same for three years, during which time he could not close his hand, and very frequently the pains in his hand and arm were such that to rest was quite impossible. He can now close his hand, and has experienced no pain whatever since his treatment by Dr. Newton. He has been under five medical gentlemen to one of whom he has shown his case, since cured by Dr. Newton. He was very much astonished, and also acknowledged his belief in the cure. Mr. Richards wished me not to mention any names of the medical gentlemen in this reply, as he is satisfied they did their best, and he earnestly requests me to assure you that he shall ever be grateful to Dr. Newton for the benefit he has derived by his visit to this country. I am (on behalf of Mr. G. Richards), very truly yours, JOHN TOMLIN."

"18, Great James-street, Bedford-row.—Sir,—In answer to your note of June 15th, I am happy to say that I have not had a pain in my hip-joint since I was under Dr. Newton. There's still a weakness in the leg, arising I think from the leaders in my leg being drawn up, and the leg is and has been euly about two-thirds the size of the left leg. As I told you, I have had the disease in it for five years, and it was still getting worse. I am thankful that I went to Dr. Newton. I have been under medical treatment by my family doctor, and I have been to St. Bartholomew's, King's College, and Royal Free hospitals, and never got any relief from the pain. Wishing Dr. Newton every success in his good work, I am, yours respectfully, G. HUCKLE."

Sarah Cole, 25, Warburton-road, Londen-fields. Nearly blind of both eyes, and could only just see to dress her children. The cure is permanent and complete; she can now thread needles and read newspapers. The doctors had previously told her that her complaint was "constitutional." She had been treated at the Ophthalmic Hospital, Moorfields, and by Dr. Simmonds, of Hackney, but received no benefit. For ten months before seeing Dr. Newton her eyes had been growing worse; they were very much inflamed, and throbbled with pain incessantly. Wore a sunshade when she went to Dr. Newton, because she could not bear the light. Dr. Newton cured her *instantaneously*, and in walking home she had no pain, no inflammation, no dimness, no sunshade. Her cure is obvious to all who knew her. She says—"This I know, before I went to Dr. Newton I was nearly blind, but now I see." Her husband also attests the truth of these statements, and has sent us his signature appended thereto.

"285, Gray's-inn-road. Sir,—In answer to your desire to hear

from me with relation to my experience of Dr. Newton's treatment for deafness, I beg to say my hearing is considerably improved in consequence of visiting Dr. Newton. As a proof, I tried several times previously to visiting Dr. Newton to hear the ticking of my watch, but could not do so; but to my great surprise, and no less satisfaction, ever since the doctor has treated me I have been able to do so. In conclusion, I would say my deafness is of twenty-five years' standing, and I was a good deal sceptical as to getting any relief, and in all honesty I will say, though not cured, I am a good deal better, for which I am obliged to Dr. Newton.—Yours, most sincerely, JOHN PALMER."

W. Ashley, 5, Catherine-street, Liverpool, retired merchant, in rapid consumption, given over by the doctors, who told his wife to be prepared for his death at any moment. He had not been out of his bed for five months, and on Saturday, May 7th, burst a blood-vessel. On Sunday, May 8th, Dr. Newton saw him, and in seven minutes brought him down stairs in such good condition that he attended a public meeting the same evening; next day went out for a walk, ate a meat dinner, and drank ale with it. Has since been examined with a stethoscope, and the doctors say that his lungs are all right. He writes us:—"SIR,—In reply to your letter of yesterday respecting the cure by Dr. Newton, I can only add that, so far as I am able to judge, the cure is a permanent one. Some days ago I was examined by a medical man of standing in this town (not my own medical attendant), who pronounced, after a careful examination, the lungs all right. After this I think I need not add more.—Respectfully yours, WM. ASHLEY."

Mesmerism has effected wonderful cures, but none to equal those due to healing mediumship. Dr. Newton was a thorough medium, and on some occasions the spirits would convey messages by making rapping noises in his presence, and by giving physical demonstration of their actual presence and power. It will be remembered that the newspapers abused Dr. Newton soundly during the time he was in London, calling him a "miracle-monger" on their placards at the bookstalls, and so on; but I am not aware that one of them took the trouble to call upon his patients or to investigate the facts, although they were furnished with a list of more than one hundred cures. Dr. Newton failed to effect a cure in about four cases out of five, and his only fault that I know of was that he was an out-and-out enthusiast. He could not bear to converse with any positive-minded person, as the influence of the presence of such threw him into a mesmeric sleep after a short talk. The good old man remained in England but a few months, during which he gave away all he had—some £700—to the poor, then returned to the United States. In short, his life was such an approximation to that of the Great Exemplar who healed the sick 1800 years ago, that no wonder he was as much abused as the latter would be were he to return to earth and say to the bishops and clergy of all denominations, "Sell all that thou hast and give to the poor, and go forth healing the sick by the laying on of hands." His reputed followers would retort that he was a wicked revolutionist, whose teachings were dangerous to the State, and who ought to be put down.

There is now in London a Dr. Mack, an American healing medium, of whom Miss Shorter, of 23, Prince of Wales's-road, N.W.—a lady very well known to many here present—wrote to *The Spiritualist* newspaper a few days ago, that in eight weeks he had cured her of a most painful cancerous tumour of fifteen or sixteen years' standing, and all this without drugs or surgical operation. All that Dr. Mack did was to hold her hands for several minutes at a time, so that the powers about him should make their influence felt. He also gave her long strips of paper which had been held in his hands for some time to get charged with his influence, and with these she was instructed to bandage herself. To the outside world nothing could look more like humbug than this; yet, witness the results, and remember the words in verses 11 and 12 of Acts xix.:—"And God wrought special miracles by the hands of Paul: so that from his body were brought unto the sick handkerchiefs or aprons, and the diseases departed from them, and the evil spirits went out of them." Dr. Newton cured several persons in the same way, but these things are not miracles; they all occur in subjection to fixed laws governing the spiritual domain of nature—laws at present little studied or understood.

PHYSICAL MEDIUMSHIP.

By means of physical mediumship spirits give tangible proof of their presence among men. With weak mediums raps of more or less distinctness and power, and movements of furniture while their hands are in contact with it, sometimes take place; but in the presence of powerful, well-developed mediums astounding noises are sometimes heard, and heavy bodies frequently move about in strong daylight without being touched at all.

My attention was first called to Spiritualism by Mr. Cromwell Varley, the Atlantic Telegraph electrician—a clever man of science, and a well-known Fellow of the Royal Society. After I had seen some of the manifestations at his house, through the mediumship of Mrs. Varley, he recommended me to go to a *seance* with Mrs. Mary Marshall the younger, who then resided at 13, Bristol-gardens, Maida-vale, Paddington; and Mrs. Varley made an appointment to meet me there on the 26th of June, 1868. I called at two o'clock in the afternoon, and what took place may be quoted as follows from a little book of mine, entitled *Spirit People*:—

MRS. MARY MARSHALL'S MEDIUMSHIP.

"I asked if she would let me examine the tables before the *seance* began. She replied, 'Yes, of course I will,' and pulled the tablecloth off the large table. It was a round table, six or seven feet in diameter. I went underneath, unscrewed the upper portion, then rolled off the top like a wheel, and examined the pedestal upon which it had been standing, to see if anything passed from the pedestal to the top of the table, for at that time I had a notion that good raps might be made by the aid of electro-magnetic apparatus, and I wanted to find out how the wires from the battery passed up the stem into the woodwork of the table; however, I found nothing, and observed that the floor was carpeted, and that I could place the table on any part of the carpet I pleased. Next I examined the small table, which had a top about a yard in diameter, made of an honest piece of solid mahogany, and no veneering wherefore I requested Mr. and Mrs. Marshall to sit with me at the small table, and not at the large one. I took out my note-book and pencil, and placed them on the table, round which we then sat, with our six hands on its surface. Sunlight was streaming in through the two large windows in the room, so no fault could be found with the amount of illumination."

A TABLE FLOATING UNDER TEST CONDITIONS.

"We had no sooner taken our seats than the table gave a jump, and sent my note-book and pencil flying over my shoulder. The table then lay down on one side, till its edge touched the ground; it jumped up again; then lay down on the other side; after which it began to rotate upon its vertical axis, and to travel about the room, jumping now and then. This was startling; I could not see that our hands were doing it, but I asked Mrs. Marshall whether it was necessary that our hands should touch the table at all. She replied—'Yes, to let the electricity go through, but the slightest touch will do.' I did not quarrel with her about the word 'electricity,' but suggested that we should each of us touch the table with the tip of the middle finger only of each hand, bending up all the other fingers, so that they should be well clear of its surface. We did so; nothing but the points of our six fingers touched the top of the table, yet it was travelling about the room, occasionally jumping off the floor, in as lively a manner as ever, we walking with it. I then bent down, so as to see under the table, and asked Mrs. Marshall if she would be kind enough to keep her dress clear of its legs, which she did. Then I suggested that we should all stand as far away from the table as we could, so that we had to bend over and stretch out our hands, in order that the points of our six fingers might remain in contact with its upper surface. We did so, and I again bent down to see if anything was touching the table underneath. Then I remarked—'Now I am quite satisfied that nothing is touching the table except the tips of our six fingers.' Directly I said this, the table rose off the ground slowly to a height of about eighteen inches. Then it fell from our fingers and was dashed down on to the floor, so that one of its claws was broken off at a place where the solid wood was two or three inches thick; then the table turned itself bottom upwards, and stood rocking upon one of its edges, with its broken foot moving up and down close before my face, as I stood with my hands on my knees looking at it. 'There,' said Mrs. Marshall, 'they are showing you the broken leg!' Then the table turned over again by itself, and set itself nearly upright, but not quite, because, having lost its foot, it could no longer stand level. After it regained its perpendicular position, it continued to move about the floor with great violence, our hands again touching it. I sat down in a chair, and remarked—'Well, Mrs. Marshall, I am quite sure that not one of us did that.' This acknowledgment seemed to please her, since, as we all know now, it is not everybody who will admit the physical facts of Spiritualism, even when they see them with their own eyes."

DIRECT SPIRIT WRITING.

"We resumed our seats at the table. At this moment Mrs. Varley came in and joined the circle. Mrs. Marshall told me to put a sheet of paper and a pencil under the table, in order that the spirits might give us some direct writing, and she told me that I must not look at the paper while they were doing it, which order seemed to me then to be rather peculiar. All our hands were on the top of the table. I heard a scratch on the paper near my feet, then the table by tilts signalled out "Mind the pencil." I picked it up, and found that one broad line had been drawn half across the paper, and that then the point of the pencil had broken. Another point was cut, the paper and pencil were placed under the table again; scratching noises began upon the paper immediately, and lasted for about a minute, when the table began to jump about, which Mrs. Marshall said was a signal that they had finished the writing. I picked up the paper, and found "God bless you" written upon it. The table next told me that I was a medium, in which it seems to have made a mistake, for I have never been able to obtain any manifestations from that day to this. While we were sitting round the table I heard a lumbering noise behind me, and on looking round saw the great six-foot table running up to us all by itself; after taking a run of about four feet, it rested with its edge against the edge of the little table round which we were sitting."

MATERIALISATION MEDIUMSHIP.

Spirit hands and spirit forms now appear commonly enough at spirit circles, and Mr. William Crookes, F.R.S., has done much to

make the general public aware of their nature and reality. Records of such phenomena are plentiful in the Bible, and now that the method of evolving them has been rediscovered in a scientific age, not many years can elapse before the laws governing them are unravelled. The woman of Endor raised a materialised spirit by no special intelligence or act of her own, like many of our mediums, for she was frightened at the result. Direct spirit writing with a materialised spirit hand is thus described in Daniel v. verse 5: "In the same hour came forth the fingers of a man's hand, and wrote over against the candlestick upon the plaster of the wall of the king's palace; and the king saw the part of the hand that wrote." Mr. Thomas Evcritt, of Lillian-villa, Holder's-hill, Hendon, N.W., who is present at this Conference, has had plenty of direct spirit writing in his own home through the mediumship of Mrs. Evcritt; indeed, the manifestation is common through several mediums, so as to be quite familiar to many of the listeners here to-day.

CONDITIONS FAVOURING THE EVOLUTION OF MANIFESTATIONS.

The phenomena of Spiritualism are so at variance with the ordinary experience of outsiders, that it is but natural that the public should be slow to admit their reality, and conviction is most quickly effected at home by holding a family *seance* with no stranger, no Spiritualist, and no professional medium present. The door of the room should be locked, and arrangements made that nobody is to enter and no interruption made during a trial sitting of one hour's duration. The circle should consist of about six persons, three of each sex, and they should sit quietly, with their hands on a table, waiting for abnormal motions of it, or raps; if these come which they do at about one such trial circle out of every three, they will be found to be governed by intelligence. For instance, when the noises begin, ask for three raps, and three will be given.

One very influential condition favouring good manifestations is that the medium shall be thoroughly comfortable and happy, and shall have full confidence in all the spectators present, so as to easily pass into the unconscious trance state, without the slightest fear of the occurrence of anything disagreeable. Tricks played by rough persons at *seances* might result in the medium waking in the next world instead of this one. Another favouring condition is that the medium shall have had no *seance* in the earlier part of the day, because all manifestations drain his vital powers, and if these powers are drawn upon during the first part of the day he may not recover his full vitality by the evening. A third condition, attention to which often results in splendid *seances*, is this—that the medium shall go to bed in the middle of the day, after a good meal, and take several hours' sound sleep; then, when thus thoroughly refreshed in mind and body, only a light meal, such as tea, should be taken before the *seance*.

Lastly, if there is any break or interval in the *seance* during the evening, the medium should go out into the open air for ten minutes or a quarter of an hour. If the conditions are good, materialisation manifestations during the first part of the evening are usually ten minutes or a quarter of an hour before they begin; but if there is a break in the *seance* of say fifteen or thirty minutes' duration, when the medium afterwards enters the cabinet again the manifestations will begin almost at once—in fact, in the very act of shutting the curtains or door of the cabinet a spirit hand and arm may come out and clutch the observer who is doing it. At dark *seances*, if the spirits have once got up the power, lights may be struck very frequently at times when they give permission, yet the manifestations will begin again the instant the lights are put out, the phenomena being in no way weakened apparently by the interval of absence of darkness. Thus, when the spirits have accumulated power from a medium in the dark, there appears to be a great deal of that power hanging about him afterwards in the light. The movement of solid objects without being touched, and other strong manifestations, which sometimes occur in the light, are more likely to take place if the circle sits previously for a quarter of an hour in darkness, and all the other conditions which are known to favour manifestations are supplied.

A medium is a mesmeric sensitive, and anything which makes him nervous or anxious tends to stop manifestations, so if those about the medium encourage him by asserting very positively that the *seance* is certain to be a success, it will do a very great deal towards bringing about that result; whereas, if they talk seriously to him, pointing out how important it is that the *seance* shall be successful, thus inducing a state of anxiety of mind about the results, it is one of the surest methods of stopping manifestations altogether.

At the close of the reading of this paper, Mr. Harrison remarked that the meeting had already been a prolonged one, and that, if no discussion followed the reading of his memoir, he should not think there was any want of courtesy.

Mr. Archibald Lamont proposed, and Mr. Morse seconded, a vote of thanks to the readers of papers; Mr. Cones also proposed a vote of thanks to the chairman. Those were accorded with acclamation, and the meeting adjourned until the evening.

A continuation of this report will appear in the next number of *The Spiritualist*.

MANY new subscriptions to the "Harrison Testimonial Fund" have been received, and will be published next week.

SUNDAY SERVICES AT THE CLEVELAND HALL.

ON Sunday evening last—Mr. J. J. Morse delivered the first of a series of Sunday evening discourses, in the trance state, at the Cleveland Hall, Cleveland-street, near Portland-road Railway Station.

THE AIMS AND INFLUENCE OF SPIRITUALISM.

Mr. Alexander Calder, who presided, opened the proceedings by saying:—

LADIES AND GENTLEMEN,—I have great pleasure in attending here this evening to listen with you to the first of four lectures, which, under spirit guidance, Mr. Morse, our friend and distinguished brother in Spiritualism, will deliver in this hall. The mention of Mr. Morse's name will, I doubt not, be sufficient to stimulate your sympathy for him and his labours. Mr. Morse, as you are aware, has just returned from a successful mission to the United States of America. Tens of thousands of our countrymen annually cross the Atlantic for various purposes, but none have borne to and from that great Republic a richer freight than our friend. He is a minister of a high and holy design, which, though eminently calculated to produce the greatest good, has been concealed by the weakness and folly of ages. His inspirational discourses illustrate that scene related in the 2nd chapter of Acts, where "the apostles began to speak with tongues as the Spirit gave them utterance." The truths of Spiritualism are the grandest which the mind can conceive. They approach us in a perfectly natural manner, and not only satisfy the senses, but the mind. Unlike some religious creeds, Spiritualism is based not upon assertion, but on sound fact and reason. It is a necessity of our twofold nature, for while it demonstrates the fact of immortality, it powerfully influences the conduct. Its phenomena fascinate, are sought after with avidity, rapidly conquer unbelief, and, sinking deep into the heart, bear their natural fruit. For the Spiritualist is quickened in the way of righteousness, and, comprehending the meaning of the Psalmist, readily exclaims, "Thou knowest my downsetting and mine uprising; thou understandest my thoughts afar off. Thou compasseth my path and my lying down, and art acquainted with all my ways." Thus does Spiritualism awaken our innermost soul to the serious contemplation of a higher life. Once face to face with the spirit world, we are elevated out of the level of a material state. Intercourse with spirit life, devoutly pursued, is the greatest of human consolations. It leads on to that more exalted communion with the Father of spirits, and brings us a step nearer the Divinity. Spiritualism is, therefore, well adapted to raise mankind from degradation to the lofty pinnacle of glory and happiness which it is destined to attain. I said *degradation*. Did I use too harsh a word? For is it not degrading in immortal beings to pass nine-tenths of existence in providing for the physical while next to nothing is done for their spiritual nature? Society in all its plans practically excludes the consideration of spirit life. It does gross injustice to the soul, and as a consequence the whole creation is out of harmony, and will continue so until the balance between the physical and the spiritual shall have been regulated, and the claims of each fairly adjusted. Material life, in a word, weighs down the scale, while spiritual life touches the beam. But, thanks to the Father of spirits, a new era has appeared. The continuity of the earliest principles of Christianity and of its attendant wonderful phenomena is restored. Long led astray from the track by theorists, who have set up shallow methods, instead of diving deeper into the studies of nature, and the glorious testimonies of the eternal, man at length, having won freedom of mind and of action, returns to the path of true religion and virtue, where, if he search, he will find repose and the gratification of his best aspirations. Of one thing we may rest assured, that wherever our spiritual nature is cultivated, wherever considerations in its favour form the chief staple of our thoughts, the furniture of our minds, our whole existence is enlarged, and our being is purified and brightened. Let us then, my friends, possess more and more of this higher life. Let us love it as a potent good. Let us cherish it more than all other things, since it is able not only to quicken us in our daily life and pursuits, but, what is better, it enriches and strengthens our spirits, and prepares us to enter with cheerfulness unmingled with alarm the glorious regions beyond.

A hymn was then sung, from which we quote two verses:—

The morning light is breaking,
The shadows disappear;
The souls of earth are waking
From darkness, doubt, and fear.
The human mind, enshrouded
In superstition's night,
In mysteries beclouded,
Beholds the dawning light.
Bright angels hover o'er us,
The welcome news to bring;
Of better scenes before us,
In rapturous joy they sing.
Earth's millions from their sadness
Awake with joy and love,
And, filled with peace and gladness,
Look to their home above.

THE PHYSICAL ASPECTS OF THE FUTURE LIFE.

Mr. J. J. Morse then passed into the trance state, after which the controlling spirit said that he intended to speak upon the physical

aspects of the future life. If there were no bond of sympathy or connection between the present and the future life, the word "physical," as applied to the latter, would present a difficulty. The misconceptions of the world were more about words than about principles. By a little clear thought and the abelition of ambiguous terms, the difficulties of many disputed problems could be removed. If the present and the future worlds were entirely separated from each other, men could learn nothing about the next state of existence except by revelation. Now the tendency of modern thought was to overthrow miracle altogether, and to reduce everything to law and order. If there had once been a miracle revealing the nature of the next life, the world might say that it has no need of modern spiritual communications, for if the people did not believe in the old revelations it would be no good furnishing them with new ones from the same source, so mankind must travel on in its blindness and ignorance. Was it not an advantage, in this age of declining faith, to revive the old manifestations, and to receive new information applicable to the necessities of the age? The placing before the people erroneous ideas as to the nature of man's future life had brought about the intellectual scepticism of the present day, which scepticism modern Spiritualism tended to overthrow; it would dissipate false ideas of the spiritual nature of man, and thus mankind would learn something of what the world beyond was in reality. If it succeeded in doing this, it would vindicate its claim to being useful to the world; in fact, it would fulfil one of the greatest uses to mankind which had been experienced for many centuries. If Spiritualism pulled down without building up, if it destroyed everywhere, leaving in its path waste and ruin where all before had been order and prosperity, it would be a curse instead of a blessing to mankind; but it had the power to build up. The spiritual world was the outgrowth of the present one, under the rule of the laws and principles preceeding from the Great Governor of the universe. In both worlds man existed as an absolute reality. The natural body was not the man, and was thrown aside when he entered the next state of existence; it was but the physical machine through which the spirit expressed itself. Once admit that spirits from the next world communicate, it followed that they must have machinery within their grasp which would enable them to manifest upon the material plane; hence the spiritual life must of necessity be more or less connected with physical conditions. Instead of the next life being a fairy-land, where everything men wished for came to them at once—a beautiful place of light and glory—Spiritualism would reveal that such ideas were false, and would tear away the glittering tinsel. The world might not care to have its visions thus destroyed; it was not pleasant for men to have their idols crushed, yet false ideas of the future life had done more harm to the popular mind than any evil to which the world had ever been subjected. The listeners might think that these assertions were made in error, but they should remember that the evidence did not alone depend upon those utterances to which they were listening, for the physical phenomena, directly influenced by spiritual conditions were before them to explain for themselves. The prevalent idea was that there were two substances in the universe, one called "matter" and the other called "spirit," and although this was true in one sense, it was not true in the sense that they were altogether separate, altogether divorced from each other. The idea was based upon a fact, but erroneous in its expression. The mind of man could go back to the distant past, where chaos reigned supreme, and learn by science, how by infinitely slow changes development after development took place, until it culminated in the appearance of man upon this stage of being, but the beginning or the end of this progressive creation could not be seen; it was like the solar spectrum, both ends of which were invisible to man, the middle portions only coming within the range of his senses. In the spectrum the seen and the unseen were connected in systematic order, so was it with the present and future state of man. Forces of nature were continually working under newly-developed conditions, attaining greater heights, and pushing forward to greater accomplishments, and the spiritual world was built up with the forces of nature which had run the gamut of this life. The same forces existed there as here, but under different conditions, and there as here did they express the Divine Spirit of the Eternal God producing forms of use and beauty. They might ask, "Shall we find the phenomena of physical existence there, such, for instance, as tidal and climatic changes?" If "Yes" were to be said in reply, many would be shocked, the prevailing opinion being that in the land beyond men are removed from the forces and conditions of physical life, that there all is glory and perennial bloom. But how many would be prepared to enter into such a theatrical spirit world. Change in order, and change under natural law, were the best conditions under which the student of nature could be placed. The glorious sun was beautiful, but if it always shone it would be wearisome, so that man felt a relief when night came on, and the stars began to shine in scintillating brilliancy, and the moon sailed up the silvery lake of its own creation. Even this would be wearisome did it last for ever: winter, with its forbidding clouds fulfilling their use, furnished pleasure to man. Let man be placed in a world where there was no change, could he possibly be happy there? Very small indeed would be his happiness. An eternal career in a land of no change would be a sore punishment, as he would soon discover. The spiritual world was as much suited to meet the necessities of those who dwell therein, as the present one. It had its hills

and vales, its plains, its flowing streams, and all that appertains thereto. It had its flowers displaying their beautiful hues, and was not devoid of the sublime grandeur of the towering cliff. It had its clouds and its sunsets to call forth all that was bright and beautiful in the aspirations of man. It was a realm of law, where there was order and purpose, and there, as here, man could only be happy by living in accordance with the laws around him. If those who were listening thought there was an unkindness in being told this they must go back to their transcendentalism, but the fact was that the world of spirits was as real and tangible to the spirits as this was to men; it was a real world filled with real people. There was an advantage in knowing this before getting there, because a man who went to a strange country without knowing anything about it, or making preparation for the circumstances he would have to encounter, would have to learn severe lessons which might have been avoided; hence the immense use in proving the reality of spiritual phenomena. True, the forces of nature here underwent modifications before they did their work there; but if men called the next one the imponderable world, it might convey clearer ideas than calling it the spiritual world. In another discourse something would be said about spiritual life and its conditions, for a knowledge of the nature of that spiritual life was of more importance and more necessary to individual happiness. The world at large did not think so; blind thinkers went on leading the blind until all was confusion, and directly anybody tried to arrange this chaos, a wall was raised from one end of the earth to the other, the cry was "Hands off! You are touching the Holy of Holies, which has served our forefathers and ourselves. Touch it not!" But the advanced thought of the day demanded more facts, more evidence; the intellectual activity of the time demanded that the prevailing mystery in relation to the spiritual world should be removed; it demanded that spiritual knowledge based upon experience should take the place of superstition, for men were beginning to feel that there was no mystery in this universe which could not be dispelled by patient inquiry, and by the acquisition of knowledge. No doubt many would think these to be strange theories, and that if Spiritualists believed them they must be peculiar people, but they (the spirits) who were giving the present communication, claimed only that the facts they uttered were true to them, and they asked nobody to accept them upon their *ipse dixit* as being absolutely true. They wished to involve nobody in the responsibility attached to their own utterances, which must stand or fall upon their own merits. They should be accepted only by those who felt that they coincided with their own judgments. If they had true knowledge of the spiritual state, they could meet death without fear or frown, and welcome him as a bright and beneficent angel who comes with the hand of friendship to help them over the flowing stream to land them in the beautiful land beyond, where angels will welcome their arrival, and where they will live in a state of happiness if by their lives that condition of future existence had been honourably earned.

The service closed with the singing of the following hymn:—

Heliest! breathe an evening blessing
 Ere repose our spirits seal;
 Sin and want we come confessing,
 Thou canst save, and Thou canst heal.

Though destruction walk around us,
 Though the arrows past us fly,
 Angel-guards from Thee surround us;
 We are safe if Thou art nigh.

Though the night be dark and dreary,
 Darkness cannot hide from Thee;
 Thou art He who, never weary,
 Watches where Thy people be.

Should swift death this night o'ertake us,
 And our couch become our tomb,
 May the morn in heaven awake us,
 Clad in light and deathless bloom.

SPIRITUALISM AND THE GERMAN PRESS.—Considerable sensation has been produced in Germany by a pamphlet by Alexander Wiessner, entitled *The Revived Belief in Miracles*, in which the author attacks the writings of two very different thinkers in Spiritualism, Mr. A. R. Wallace and the Baroness von Vay. This is again replied to by Dr. Franz Hoffman, of Würzburg University, and if further echoes are called up in the newspaper press, Spiritualism in general, and Wallace's writings in particular, will have been well advertised. A monthly high-class journal, *Deutsche Blätter*, gives a very fair review, by C. E. Baumstark, of Wallace's *Scientific Aspect of the Supernatural*; and the *Salon*, a magazine of a lighter character, publishes the first of a series of articles by Mr. G. C. Wittig, sub-editor of *Psychic Studies*, on *Modern Spiritualism; Superstition or Scientific Experience?* The article is illustrated by a representation of the death-scene, as clairvoyantly described by Andrew Jackson Davis in *The Philosophy of Death*; the artist Mr. Nestel, of Leipzig, calls it *The New Birth of the Soul in Death*. Another German weekly, devoted to literature and the fine arts, *Die Gegenwart*, has also published three articles by M. Ravon on *American Spiritualists*, which are written in a spirit of fair and unbiased criticism.

A STRANGE STORY.

BY WILLIAM H. HARRISON.

THE carefully drawn up summaries which were published in the *Standard* newspaper of the proceedings of the National Association of Spiritualists, attracted the attention of a sailor of the name of George J. Smith, who previously had not heard of the subject, and who was stopping at the time at the Sailors' Home, Wells-street, Welleclose-square, London. He accordingly wrote a letter to me saying that it would be a charity to give attention and possibly some advice in relation to his own sad story, which was a strange one, but, he added, "true nevertheless."

In his letters and in subsequent conversations with me he said that the bane of his life was a terrible power possessed on the part of one man or spirit, of taking possession of the organisation of another. He added that a man still living in the body had taken possession of his (George Smith's) nervous organisation, of his sight and features, so as to destroy nearly the whole of his independence and identity, making him quite a slave. The reason why his persecutor did this was that he felt more comfortable while *en rapport* with the body of George Smith than he did with his own, for he felt all the sensations of his victim, who was a better man than himself; but at the same time the sufferer felt the evil nature and sensations of the person who thus obtained psychological control over him. The person who had thus taken possession of him could so influence him as to completely change his natural self, and to make him do and say things in the presence of his shipmates of which he was ashamed. He had sometimes stamped with rage to think that he could not stay some of the thoughts which his persecutor put in his mind, and which at one time he ascribed to his own weakness. Once he was brought so low that he had to lay up for six weeks, being afraid to go on deck. He had suffered from the influence for nine years or more; during the last two years especially, his sensations had been a perfect incarnation of wretchedness. He said that the person who has thus taken possession of him appeared to live entirely upon him, seeing through his eyes and hearing through his ears so that two individualities were taking part in his every movement. He asserted that the "scoundrel" completely overpowered him, making him feel a kind of sloth which he could not resist. Occasionally he would almost leave him for half a day, and during that period he was happier, but even then the bad controlling power would keep command of his eye or some other portion of his body. His head had thus been rendered almost useless for thinking; if he desired to think upon a special subject, his ideas would leave him, no matter how earnestly he desired to follow up the subject. The entire sensations of his persecutor, such as pleasure, pain, astonishment, or anything else, were felt by him, and were expressed by his (George Smith's) features, the same as if they had been exhibited on his own "carcass." He knew that George Smith was a better man than himself, therefore he said he would hold on to him in spite of God or man, and it was terrible to feel his senses thus dragged down; there was no hope for him but in the grave. Sometimes, when he was talking, his persecutor would choke his utterances, and throw his face into contortions, so that he was made the bane of all society into which he entered, and he did not care to stay in one place for any length of time, being so disgusted with himself as to be ashamed to allow himself to be known. When at sea his sufferings were something terrible; he was made paralytic occasionally, so that often he had to "loaf" on his shipmates in order to avoid being laid up altogether. They, not knowing his situation, sometimes treated him with scoffs for his want of spirits and life. With the least exertion his body would shake like a leaf, and if he went aloft to furl a sail he was made by his persecutor to feel sick before he could reach the deck. When he went on the yard-arm he would be struck by a palsy of fear, while shadowy forms were seen by him near the yards. If, when on shore, he attended a place of worship, he saw the shadowy forms all over the building until his head became a perfect "furnace of wretchedness." He could feel the face and features of the other man—who was smaller than himself—inside his own. He felt them as plainly as he did his own hand when he passed the latter across his forehead. He said that I should bestow a blessing on him if I could give him information how to "get rid of the scoundrel." He asked me whether there were no ecclesiastical police or institution of any kind which would protect him from the wretch, or whether he would have to choose between murder, suicide, or life-long degradation. He added that it would be a Christian duty to release him from this persecution, for he felt more like a walking pillar than a sensible human being.

On receipt of this letter last Saturday night, I telegraphed to him to come and see me on Monday, and on the same Saturday evening went to Mr. Ashman, the healing medium, to ask him to try to give relief. Mr. Ashman was from home, but Mrs. Ashman and two of his assistants promised that somebody from their house should go to him at the Sailors' Home on Sunday, and try to relieve him, because, as I represented, the power about him might try to prevent him from coming to me on the Monday. I heard nothing further of the case until George Smith called upon me on Monday. I then found that upon all subjects he talked rationally enough, so that if there were any hallucination, it was upon this one point alone. He gave me the name and address of the man who he said was haunting him, but I do not publish it, it being desirable to make further inquiries into the case. The said man lives in

Cheshire, and if any reader of this journal in that county would inquire privately into the matter, I should be glad to privately tell him who the alleged individual is. George Smith further told me that his shipmates were all aware of this case of possession, and that the captain of the ship, whose name and address he has given me, and to whom I shall send this narrative, had studied his case for more than a year, and could corroborate his statements.

On Monday we went to Mr. Ashman's and found that he was from home, and would not return till nine o'clock at night. We accordingly drove off to Mr. Mack's establishment, and found Mr. Coates there. He mesmerised George Smith for some time, without producing any practical result. Mr. Coates told me his impression was that it was a case of hallucination, and that spiritual possession had nothing to do with it. After leaving Mr. Coates, I asked George Smith what the being haunting him thought of the mesmerism treatment. He replied that he was trying to make him laugh all the time, but it had no effect upon him in the middle of all his serious trouble.

In the evening we went to Mr. Ashman's again, and he said that he was too busy to deal with the case. I asked him whether we should go away again, and he said "No;" that we had better wait a little, and he would see whether he could do anything or not. After a time there was a short sitting at the table, and Mr. Ashman and his assistant mesmerised George Smith, without producing any effect. Mr. Ashman then told him that he was in a low nervous state, made worse by smoking and drinking; if he would promise to give up both those practices, to take plenty of exercise in the open air, and to live chiefly on bread and milk and very little meat, he would take up the case, and he might come there to be treated twice a week, free. George Smith said that sometimes he had drunk as much as a pint of rum in a day, but that he had never been intoxicated in his life. He further alleged that the case he had stated was real, and that Mr. Ashman's remarks were not applicable, so he felt that the proposed treatment would be useless. Mr. Ashman said that it was only his imagination; he had fallen into a low nervous state, fostered by drink and tobacco, in addition to which he might, or might not, be under the psychological influence of another man, he could not say for certain about that.

Afterwards George Smith gave me permission to publish the case, and with it medical men who are acquainted with Spiritualism are the most competent to deal, since they can consider it from two points of view, whilst my experience is limited to subjects connected with Spiritualistic phenomena. In some cases, as in that of Sapia Padalino, of Naples, (who, to the regret of everybody, was beyond the reach of a healing medium,) bad spirits have sometimes taken absolute possession of individuals, destroyed their individuality, and led them into bad courses without their being able to tell their sufferings, or to explain in what way they are in the power of an invisible being; therefore if George Smith's is not a case of hallucination, but of possession, it should be intensely interesting to all Spiritualists, because he is able to tell how the spirit is trying to destroy his individuality. He says that while his persecutor is thinking his brain is chiefly disturbed, but that when his tormentor is in a passive state, then he has more control over his features and his body, and less over his brain.

BRITISH NATIONAL ASSOCIATION OF SPIRITUALISTS.

MEETING OF THE COUNCIL.

LAST Tuesday night a Council meeting of the British National Association of Spiritualists was held at its rooms, 38, Great Russell-street, Bloomsbury, London, W.C., under the presidency of Mr. Alexander Calder. The other members present were Mr. Martin R. Smith, Mr. E. D. Rogers, Mr. George King, Mr. Desmond Fitzgerald, Miss Houghton, Mr. and Miss Withall, Mrs. Maltby, Mr. J. J. Morse, Mr. R. Pearce, Mr. and Mrs. Everitt, and Mr. Freeman.

Mr. Martin Smith said that before the ordinary business of the Council began, he wished to state that he had called at the Association rooms last Saturday and found Miss Kinslingbury ill from overwork during the Conference week, so that she was scarcely able to make preparations for the business of that Council meeting. She had been working from ten in the morning until eleven at night. He saw that she was so unwell that he asked her to go away at once, thereby incurring a great responsibility, for he knew that he had no more right to do so than any other member of the Association, still he thought that it was necessary. He had attended that evening in order to do her duties for her as well as he could. (Applause.)

The Chairman said that he thought that he expressed the opinion of the Council as well as his own that they were much obliged to Mr. Smith for the generous way in which he had acted, that no apology was necessary on his part, and that they felt sympathy for the secretary. (Applause.)

The minutes of the last meeting were then read and confirmed.

NEW MEMBERS.

Seventeen new members were then elected, amongst them the barrister who recently left England for the special purpose of testing the genuineness of the manifestations through the Eddy Brothers. Mr. Barber, one of the most energetic and respected workers in connection with Spiritualism in North London, was also elected a member. There were no resignations.

Dr. Nehrer, of Eperies, Hungary, was then elected a honorary member of the Association.

FINANCE COMMITTEE.

The report of the Finance Committee set forth, that the balance in hand on the 31st of October last was £609s. 2d. It recommended payments amounting to £43 14s., leaving outstanding liabilities to the amount of £5. It further set forth that more than £25 had been received since the foregoing account had been made up.

Letters from Mr. Partridge and Miss Houghton were read.

RETURN OF MR. JOY TO ENGLAND.

It was announced that a telegram had been received from Mr. Algernon Joy, honorary secretary to the National Association of Spiritualists, to the effect that he would set sail last Friday from Boston on his way home. He may consequently be expected in London about Wednesday next.

A letter from Dr. Speer was read, saying that the Association should not endorse the remarks alleged by some of the newspapers to have been made by a speaker at the last Conference of Spiritualists.

The secretary was instructed to inform Dr. Speer that the Council was not responsible for any individual opinions expressed by anybody.

Mr. Everitt said that one or two expressions had been made which met with the disapproval of nearly everybody present, and it was unfortunate that they had been specially seized upon by the newspapers.

Mr. George King said that even if the Association should appoint any lecturers of its own it could not be responsible for what they said.

A letter from Mr. Ashton was read requesting a loan of pictures, which was granted.

An announcement was made that Dr. Sexton, Mr. S. C. Hall, Dr. Cargill, and Mr. Martheze had presented certain books to the Association, and a vote of thanks was returned for them.

The Bazaar Committee recommended that the articles unsold at the last bazaar, should be exhibited on sale at the next *soiree*, and during the two or three following days. This was agreed to.

MANIFESTATIONS THROUGH DR. MONCK'S MEDIUMSHIP.

Mr. Dawson Rogers said that just before the Council met two letters had been received, one from Mr. Colley, and another from Dr. Monck, relating to circumstances in connection with the latter, that had taken place in the Isle of Wight, asking for sympathy and practical assistance from the British National Association of Spiritualists. Dr. Monck had been giving *seances* in the Isle of Wight and in Portsmouth, where the chief newspapers had given favourable notices of them, describing physical manifestations which were declared to have taken place while both his hands were held. At the close of one of the *seances* two gentlemen, who were supposed to have held his hands all the time, suspected that they had held one only while he played tricks with the other, and spoke severely to that effect. Dr. Monck accordingly challenged them to hold a test *seance* with him in a room of their own choosing. He wanted some friend or Spiritualist to be present, because these two men were avowed enemies; yet he was unwise enough to sit with them alone, so that nobody could criticise their assertions, which was a great error on his part. They held his hands, struck lights at unexpected times, and were unable to find anything but a piece of string a yard long in another part of the room, which they said explained the whole thing, and they threatened to try the whole case at law. Dr. Monck said that he wished to prosecute them for libel. Such was the case. He (Mr. Rogers) did not think it was a matter the Association could take up. Dr. Monck appealed to them as "fellow-members," but he (Mr. Rogers) did not know till a few minutes ago, and on looking through the books, that Dr. Monck was a member at all; he had never put in an appearance at any of the meetings of the Association, or at its rooms, neither had he written it a single letter of any kind since he had been elected, but writes for the first time when he wishes for aid for himself. He therefore thought that it should go forth that they, as an Association, knew nothing at all about Dr. Monck or his manifestations, though some of their individual members had witnessed them; indeed, he (Mr. Rogers) believed from what he had read that Dr. Monck was one of the best physical mediums in the country, but he thought that he had been unwise to sit under such unfair conditions. Again, he thought that mediums should not be so sensitive to what the world says. In the articles in two newspapers containing the charge of which Dr. Monck complained, so much was narrated which was evidently beyond his power to do, that he had altogether the best of it in the eyes of any impartial reader. He thought that the Association should express its sympathy with Dr. Monck, and say that in the present state of its growth, it had not the means to defend public mediums against charges, should it be called upon to do so. Public action of this kind, if desirable, depended upon the rapid accession of new members. Dr. Monck ought to be satisfied with the testimony of such men as Mr. Colley, Cnrate of Portsmouth, and as the officers of H.M.S. *Monarch*, which would counteract all that could be said by two comparatively unknown persons.

Mr. George King said that he thought that under any circumstances the Association should not undertake a prosecution; it

should only undertake a defence, if necessary. He knew nothing, though, of the present case.

The following resolution was then passed: "That the secretary be instructed to write a letter to Dr. Monck, expressing sympathy with him under the circumstances related in his letter of the 8th of November, but explaining to him that assistance, in the shape of pecuniary aid towards the expenses of prosecuting his accusers, cannot be rendered by the Association."

PROVINCIAL WORK OF THE ASSOCIATION.

Mr. Everitt suggested that if Mr. Morse should make a lecturing tour in the provinces, partly to make known the aims and objects of the Association, it should give assistance in the way of expenses.

Mr. Rogers said that he intended to suggest something of the kind; he thought it began to be a very serious matter that some kind of work should shortly be begun in the provinces. The Association could not help itself; it was true that it had done nothing in this direction hitherto, but the friends in the country did not know of the hard work that it had had to consolidate itself so thoroughly and so completely in the metropolis, but the work had produced an immense effect upon the London public. It caused people to begin to speak of the movement with more respect, and each member, when speaking to strangers to Spiritualism on the subject, felt that he had all the moral power of the Association to support him. He had always stated his views, when necessary, without reserve to anybody, although he never forced them upon unwilling ears, and this had led the directors of an establishment with which he was once connected to seriously consider whether his being a Spiritualist did not unfit him for the position which he had held for twenty years, although they had no other complaint against him. They did this more in deference to popular feeling against Spiritualism. Things were changed in this respect. Not only was there much less antagonism out of doors, but he felt he had the whole moral power of the Association at his back; indeed, the Association had immense weight in London, as he knew from experience. The country friends did not know how much had been done in this way, so they thought it was time there was something done for the provinces, and he thought so too, even if a special fund had to be created for the purpose. Anything he had to contribute towards the spreading of Spiritualism he would prefer to give to the special purpose now under consideration. He should like to get Mr. Morse to represent the Association in the country. He also thought that popular fly-sheets should be printed to be given away freely.

Mr. Martin Smith thoroughly agreed that it was nearly time to do something for friends in the provinces. The present expenses of the Association were about £500 a-year, and the income to meet them, including the guarantee fund, £550 a year, so that it had not much funds for any new work. Still, the members were increasing fast, so that he hoped they would soon be able to do more than at present. Perhaps they might do well to appoint a committee to consider what could be done in the provinces, and the committee could be instructed to recommend a course to the Council which would not involve an expenditure of more than forty or fifty pounds.

Mr. J. J. Morse said that the poorer Spiritualists in the provinces had no reliable information about the National Association. Leaflets should be printed giving the required information, and he would do what he could to distribute them. There were many little towns in Yorkshire and Lancashire that got up public meetings out of love, but afterwards always had a little balance on the wrong side of the ledger, varying from one to three pounds, sometimes as much as five pounds. He thought that they might be invited to correspond with the Association as to their intended meetings, and send in estimates, so that if the Association should expend any funds in the matter, they should know exactly in what direction. If he were to work for the Association, he should like to do so in a formal way, as its representative, because then his utterances would carry more weight than if he expressed merely his individual opinion. He thought that not only would local societies wish to work in harmony with the Association, but that by its aid, societies might be formed where none had hitherto existed.

Mr. Bennett said that it might make its objects known in the provinces by means of deputations, who could accompany Mr. Morse; the said deputations might visit the provinces to hold conferences with their friends there.

Mr. Morse said that the Liverpool Psychological Society held its annual meeting on the first Wednesday in January; he should be glad to do anything he could there on behalf of the National Association.

Mr. R. Pearce said that if local secretaries were appointed it would do good, for they could give information about what was taking place in the provinces, and make arrangements for the reception of deputations. He thought that Mr. Rhodes would be a good one for Newcastle.

The Chairman said he thought that a committee should be appointed, and that a suggestion made by Mr. Harrison should be adopted, namely, that those members of the Association who had not subscribed large sums up to the present time, and who in many instances could not afford to do so, and did not care to put their names down for small sums, in lists made up chiefly of large amounts, would be very glad to make up this fund among themselves in small subscriptions, if only to show sympathy and fellow-

feeling with those who had borne the greatest financial burdens. He thought that the committee should try to get what funds they could, and then bring a well-considered scheme for doing work in the provinces before the next meeting of the Council, in December.

This was agreed to. Messrs. Pearce, Morse, Rogers, Withall, Bennett, and Everitt were appointed a committee for the purpose.

A vote of thanks by the Council was passed to the readers of papers and others who had assisted in the Conference.

SHALL THE ASSOCIATION UNDERTAKE PUBLISHING?

Mr. Everitt said that as more assistance to the secretary had been spoken of, he thought that a boy should be employed at from 7s. 6d. to 10s. per week, and a bookstall established in the Reading Room, where he could sell books and papers and assist the secretary. The profit on sales would cover the expenses of the boy, and form a nucleus of a business which would help the work of the organisation, and which he thought would defray nearly all its internal expenses.

Mr. Martin Smith said that such a step would require capital to begin with.

Mr. Everitt said they might begin only in a small way at first, and permit the business to grow.

Mr. Martin Smith said that he would not wish private interests to interfere with the welfare of the Association, but Mr. Harrison had just started on the premises what Mr. Everitt suggested the Association should start, and he was sure that there was not sufficient business for two such libraries, indeed not enough for one.

Mr. Harrison remarked that it was the public duty of the Council to look after the public welfare of the Association, and not that of any private individual. He should be sorry to see anything with which he was connected in the slightest degree interfering with the interests of the Association.

The proceedings then closed.

RELIABLE INFORMATION ABOUT THE MEDIUMSHIP OF THE EDDY BROTHERS AND SISTER.

A WITCH AND A PRINCE—SPIRIT IDENTITY—JEALOUSY OF THE EDDY BROTHERS ABOUT THE MEDIUMSHIP OF THEIR SISTER—TEST MANIFESTATIONS THROUGH MRS. HUNTOON'S MEDIUMSHIP

We have received the following interesting narrative from the English barrister who recently went to the United States for the special purpose of witnessing the manifestations through the mediumship of the Eddy Brothers at Chittenden, Vermont, and who returned to London a few days ago:—

To the Editor of "The Spiritualist."

SIR,—The recent insertion in *The Spiritualist* of a letter of mine which appeared in an American newspaper, giving an account of the materialisations through Mrs. Huntoon, leads me to think that, possibly, a further communication respecting that medium, the Eddys, and others in America to whom I owe my conversion to Spiritualism, may be acceptable to your readers. As a psychological study, a residence of some weeks in the society of mediums, and in the observation of their relations with the spirits manifesting through them, is as interesting as it is, for the most part, morally modifying. It would be easy to draw a ludicrous picture of my Chittenden experiences—one which, without being a caricature, would effectually prevent a sceptic from even listening to evidence that the phenomena are genuine. The "Witch of the Mountains" (a tall woman with a strident voice, who claims to be the daughter of Belshazzar, King of Babylon, and the medium through whom the mysterious hand wrote the words upon the wall), denouncing the rich as "them as has the dollars;" the "Prince," her brother, who says that, as a spirit, he actually wrote the words, also betraying by his speech a Chittenden education in the English language; "Mrs. Eaton," with her spiteful, sometimes slanderous, innuendoes and sour jokes; "Mr. Brown's" maudlin farewells and exhortations to a moral life—their bombastic orations, their tawdry sentiments, their significant denunciations of the close-fisted public, all seem merely to reflect the individuality and to express the language of vulgar, cunning, and illiterate people. These things, to inexperienced readers, unacquainted with the law of association, appear, when reported, to raise an adverse presumption which no amount of evidence can rebut. And it is as well that sceptics should understand that investigators who have, nevertheless, become convinced, have thoroughly appreciated the force of that presumption. Those who have studied the evidence, and not merely stared at the phenomena with scorn or gaping credulity, are aware that it is not spirit materialisation, but spirit identity that is discredited. This, I believe, has long been the recognised issue among your readers, and upon this point my own experiences at Chittenden may be of some interest.

I have seen only one case in which the recognition of a spirit friend was apparently genuine, and was at all events, I should say, free from the possibility of mistake. That was in a case which has been repeatedly recorded. Mr. Pritchard, a wealthy resident of Albany, as I am told, and of thorough respectability, has passed much time at Chittenden, and, consequently, it is said, the conditions have become more favourable to the materialisation of his friends than to that of other spirits who have had, I suppose, less

practice. He is, therefore, allowed privileges of approach which cannot be granted to others. The theory is, that the mesmeric influence of our bodies when brought close to a weakly materialised spirit disturbs the conditions, though a simpler explanation is to be found in the distrust of comparative strangers. However that may be, Mr. Pritchard, and his sister, Mrs. Packard, have on two different occasions while I was at Chittenden been invited up to the platform, have met face to face at the door of the cabinet a figure purporting to be their mother, and have conducted her, arm in arm, to the railing, and introduced her to the circle. They afterwards assured us that they recognised her, as indeed they must, if at all, with absolute distinctness. Bad as the light was, I think I could have undertaken to recognise any friend of mine from the railing, three and a half feet from the cabinet door, or even further off. And besides the fact that this lady and gentleman were in immediate proximity to the apparition, it must be remembered that they have had the same opportunity of close scrutiny on many other occasions, and can therefore hardly be mistaken now. But the usual method, when the figure emerged from the cabinet, was for the visitors to ask by turns, "Is it for me?" the fortunate individual being indicated by raps. Then followed the question, "Is it John? is it Thomas? is it Mary?" &c., raps being given when the right name was suggested. There was very little satisfaction in this, and I had prepared a trap for any spirit that might favour me with a visit. None, however, came for me at the fifteen *seances* I attended at the Eddys, and indeed I was more intent on disposing of the question of personation by the medium than on the look out for spirit friends. For this purpose I required one of three tests: (1) a sight of the medium and of a spirit-form at once; (2) two spirit-forms together; (3) a single, moving well-defined child figure *outside* the curtain. Neither of these was I once fortunate enough to obtain, though Col. Olcott testifies to the frequency of the two latter. In short, personation, though from the great variety of figures of apparently distinct individuality and dress, highly improbable, was not demonstrably impossible.

It was not a little provoking to be dependent upon vigilant, difficult, and fallible observations in a wretched light for a result after all doubtful, when some small consideration on the part of the brothers for the honest doubts of their visitors might have placed their own integrity and the genuineness of the manifestations beyond the possibility of dispute. They were not, of course, to blame if the power was insufficient to afford the tests suggested above, but if they suffered the window of the cabinet to be always secured as Col. Olcott secured it, and also consented to William being searched on quitting the cabinet, the fact would be established that the many different costumes displayed during the *seances* are not fraudulently introduced. On the very last occasion on which I was present this latter test was condescendingly submitted to, and Dr. Miller, a gentleman well known in connection with Spiritualism in New York, was invited to go upon the platform and search the medium. He did so thoroughly, in view of us all, and loud were the expressions of gratification at what was proclaimed to be a conclusive test. I, however, suggested that if it was to be of any value, Dr. Miller ought to satisfy himself that the window of the cabinet was so secured that no costumes used during the *seance* could have been thrown out of it, and I mentioned the fact that when I last examined the cabinet, a week before, two pieces of adhesive paper were attached in such positions that the window could not be opened without tearing or removing them. This suggestion found little favour, but I took the trouble to look for myself when the circle had broken up. One of the papers had been torn across where it passed from the woodwork of the window to the frame, the other was unbroken, but adhering loosely, as though it had been removed and carelessly replaced. This fact was, however, not really very suspicious; the papers had been surreptitiously placed there three weeks before by a man who, as he afterwards told me, had been turned out of the house next morning for his pains. They had been contemptuously allowed to remain, and I had examined them nearly every morning within a week of the occasion referred to. But I was told that in the meantime the window had been opened, as would very probably be the case, in the daytime for the purpose of airing the cabinet. Very probably one piece of paper would be removed for this purpose, and the other, which was torn, not have been noticed, the first being again hastily stuck on without any intention to deceive. I only mention it at all as illustrating the very slovenly way in which investigators, who are only too anxious to be convinced, will accept tests which are altogether insufficient.

But at this time, the question whether William Eddy personated his ghosts or not had become with me of comparatively slight interest. A fortnight before, while painfully groping my way to some settled opinion on this same question, I heard for the first time of Mary Huntoon, a sister of the Eddys, living hardly more than a stone's throw from their house. I heard at the same time that she was under the ban of her brothers, who would resent by instant dismissal from their house any attempt by their guests to seek in her test mediumship the satisfaction they themselves either could not, or would not, condescend to afford. At the same time I was given to understand that certain of the visitors were wont, with great secrecy and precaution, to slip out of the house after the circles and repair for the clandestine gratification of their guilty curiosity to the proscribed cottage. This method of proceeding not exactly sniting me, I sent my portmanteau into Rutland on the following day, and

after paying Horatio Eddy what I owed him, and a trifle besides, informed him that I was leaving him for the purpose of attending his sister's circles, which, I understood, I should not be allowed to do while boarding with him and his brother. Horatio, however, at once gave me permission to attend both circles, afterwards, I believe, extending it to others, and I continued to do so during nearly the rest of my stay in the neighbourhood.

I cannot, however, credit the brothers on this account with any indifference to the rivalry of the sister, for on the second night after this we had a furious tirade from the "Witch of the Mountains" against mediums who professed to get materialisations while sitting themselves in the light, pronouncing it, from personal experience of some thousands of years, to be impossible. This, as your readers are aware, is the distinguishing feature of Mrs. Huntton's mediumship, and on that very night I, in company with Dr. Miller, held the test *seance* with her with the result I have already described. Accordingly, on the following evening "Mrs. Eaton" found it discreet to modify the rash assertion of her royal and imperious colleague, admitting that the thing was "possible," but very pointedly insinuating charges of fraud against her medium's sister and rival. Rival, indeed, to the Eddys, poor Mrs. Huntton can hardly be called. At Chittenden they have it all their own way. The Hunttons are very poor; she had no visitors from Rutland on her own account, and is dependent for the few dollars she makes by her mediumship on the chance visits of neighbouring families (often too poor to pay), and of a few adventurous guests at the Eddys. Her brothers threaten her, slander her, and even deny that she is their sister. This, at least, is her account, and perhaps it should be taken *cum grano salis*.

Had I deferred the publication of my letter to the *Rutland Globe* for a few days longer I could have given far more wonderful particulars of her powers as a test medium than are to be found in it. Of the three tests I sought in vain at the Eddys, I have in that letter noticed only one as having been afforded by Mrs. Huntton. Since then I not only had further and greater satisfaction while she sat outside, but have seen two spirits at once (counting faces, as many as three) after she had gone behind the curtain. On one occasion a boy in theatrical costume came out and danced at our very feet, while at the same time, the figure of an elderly man stood outside the curtain and played the fiddle to his dancing. This was witnessed also by Dr. Miller. My account of Mrs. Huntton brought Col. Olcott again to Rutland, and we drove over together to Chittenden. The great investigator went carefully over the whole of the little cottage, taking measurements and examining the place with his well-known shrewdness and eye for the possibilities of fraud. He agreed with me that confederacy, with the precautions we took, and the observations we made, was utterly out of the question, and I confess to considerable anxiety as we took our seats that the results should justify me in having brought him from New York. As long as the medium sat outside we got only faces, whereat I was somewhat disappointed, as my past experience had given a full length figure well before the curtain. But before the sitting was over we had as good a test as any ever afforded. Col. Olcott sat only six feet from the curtain, and the light was rather better than usual. By and by the curtain was pushed aside, and a man, in an ordinary dark suit of clothes, stepped in front of it. He was of middle height, and I could see the features with sufficient distinctness to be able to say positively that they were not the medium's or those of a mask. To remove all doubt, immediately he retired Col. Olcott called to the medium to come out. Apparently she did not hear or understand him, for there was some delay, and as this might have been used to put off the disguise, Col. Olcott told her to remain, but the next time the figure came out to put out her arm at the other side of the curtain. Almost immediately the ghost reappeared, and hardly was he well before us than Mrs. Huntton rushed out and stood at his side, the two retiring together after a few seconds. Again, at Col. Olcott's request, whoever a face or form showed itself the curtain at Mrs. Huntton's side of the doorway was raised, and showed us the medium quietly seated. As many as three faces sometimes appeared simultaneously, different musical instruments were played together, and a chorus of Indian war-whoops wound up the performance, the medium running out, half laughing, half in fright, complaining that "they" had seized her by the hair, and that she thought she was going to be scalped. I examined the mosquito curtain outside the window, and found it quite intact, and, of course, we again searched the room. It is a matter for regret that Col. Olcott cannot secure the services of this medium for the St. Petersburg investigation. She is confident of her powers, courageous and obliging in the matter of tests, sensible and good-humoured. But she has a husband and four little children; and though good mediums will doubtless make large profits in the Russian capital, no remuneration beyond expenses can, I understand, be guaranteed.

At Mrs. Huntton's I was much perplexed by the question of spirit identity. On the very first evening I was at her house a face appeared and turned eagerly to me. I asked, with assumed anxiety and emotion, "if it was James Mansfield?"—a name belonging to no one I ever knew. But the head was impatiently shaken, and a name—that of a brother whom I have lost for many years—was articulated. It was a Christian name, and by no means an uncommon one; still, no one, I believe, in America knew of my brother or his name. Moreover, the head had on a uniform cap of some sort, and my brother was an officer in the Navy. On the following night it appeared again repeatedly, and I asked for the

name of my brother's last ship. An effort appeared to be made, but no articulate sound resulted. The "control" told me that the spirit could not get power to speak. On the six succeeding nights I tried to get this test. I gave the alphabet, but for several times no rap responded. At last my persistent determination not to be satisfied without the test I had imposed prevailed—to this extent that the spirit rapped, and at the wrong letter—a letter no where near the right one. Next night it tried another letter, also wrong, and then I informed it that whoever or whatever else it might be, it certainly was not my brother. The next night it did not come. Over a dozen spirits claimed kinship or friendship with me. In one case I fancied a resemblance, and suggested a name, which was assented to. I asked that the number of years since death might be rapped out, and the right number—seven—was given. I asked for her husband's name; it was not even attempted. These were the test cases. The identity of the rest may be judged of from the following conversation with one of them, the answers being given by raps: "Are you a relative?" "Yos." "Brother?" "No." "First cousin?" "Yes." "Did I know you very well?" "Emphatic assent." "Was your name M—?" (giving my own. Loud raps for yes. "Thank you; good evening; I never had a first cousin of my own name whom I knew at all." Of course we had a selection of notoriety. Colonel Ellsworth (spelt "Ehuesworth") the first victim of the civil war, came and announced himself as my guardian spirit. "Wilkes Booth," the assassin of Lincoln, gave us, *vis à voce*, an account of the motives of his act, and of his reconciliation with the late President in the other world. Two friends of Dr. Miller, one, who materialised at full length, purporting to be his brother; the other Dr. Thompson, a late physician of New York, came more frequently than any of the others; and I got to be so familiar with the features of "Dr. Thompson," that I could name him as soon as he appeared. Dr. Miller, at all events, ought to be in no doubt about them, but he didn't seem very positive, though apparently believing in their identity. In one case, however, he had a good test. An old lady announced herself as his grandmother, and when he could not recognise her, made a gesture as of taking snuff. This, he said, was a favourite indulgence of his grandmother.

I had long conversations with the "control," who seemed a sensible fellow, and whose voice was quite unlike the medium's.* I asked him if he believed in the identity of the spirits. "Well, sir," he replied, "you see I cannot tell. In the case of your brother I do believe. Spirits were crowding up to materialise, and rapped for him." Mrs. Huntton, however, had a decided opinion on the subject, as she told me that, when sitting outside, but close to the curtain, she had observed the same spirit come several times under different names. On the whole, I came to the conclusion that they were, one and all, either the Diakaks of Mr. Andrew Jackson Davis, or the "elementaries" of the occultists.

Before leaving we asked the control if there would be any objection to the application of the shooting test, as was done at St. Louis. He replied that there would be none, provided the medium was rested—did no work and gave no *seances*—for a couple of days beforehand. I believe Col. Olcott has some notion of having this performance repeated with Mrs. Huntton's spirits at the Cooper Hospital, New York.

Now, sir, I do not of course suppose that such a narrative as the above would seriously perplex a sceptic, even if he knew me to be writing in perfect good faith and describing with scrupulous accuracy. He might, perhaps, with the view of showing that possibly the figures were lay figures, and the faces masks, be disposed to question any assertion to the contrary, considering the admittedly bad light in which they were seen. But he would remember that they came out on many occasions when the medium was not behind the curtain to project them or to work the imagined machinery. And as, moreover, he could not, upon this supposition, explain the voice within the room accompanying the medium while she sang outside, nor the fiddle playing with the performer visible, while the boy (whom of course he would say—and I could not contradict him with certainty—was Mrs. Huntton) was dancing, he would doubtless fall back on the theory of an accomplice. Our careful examination of the room would not in the least disconcert him. Somewhere or other in that floor—the boards of which I examined so often and with such painful minuteness—there was a trap door which escaped my observation. He would hardly suspect the plastered walls—both sides of which I inspected, and the thickness of which I took—or the ceiling, after the examination of the unfinished room above. The window, too, he would have to give up. But let that same sceptic make for himself in that room and house the same examination that I made—let him trace the unbroken grain of the boards, satisfy himself that they were continuous beneath the partition from the kitchen, mark the undisturbed dust in the interstices of their junctions, attempt to pass his penknife between them, stamp all over them to discover the hollow place, survey them by broad daylight and by lamplight, and that half a dozen times, and I believe he would come away with my conviction, just as I went with his doubts. Moreover, on one occasion, the musical instruments began to play immediately after I left the room to take my seat, the medium being already in her chair outside. The accomplice must have been uncommonly "sly." One theory of course remains—it was that of a barber's boy at Rutland, who had been reading my letter in the local paper: "Guess you were all psychologised!"

* He did not speak through her, but independently; sometimes, though only in a whisper, when she was before the curtain.

Before and after I was at Chittenden I had *seances* with Dr. Slade at New York. He is probably the best test medium for direct writing and physical manifestations in the world, and I should like to describe what I witnessed with him in broad day and gaslight. But I have already trespassed at too great a length upon your space. On some future occasion I may ask your permission to call attention to the new "Theosophical Society," its relation to Spiritualism and to the occult sciences, which it has been established to cultivate and promote.

C. C. M.

London, Nov. 4th.

WINTER MEETINGS OF THE BRITISH NATIONAL ASSOCIATION OF SPIRITUALISTS.

It has already been announced in these columns that the Council of the National Association has arranged that meetings of the members of the Association shall be held during the winter months, for the purpose of the reading and discussion of papers on Spiritualism and kindred topics. It is intended that, as far as possible, the papers shall deal with facts and the interpretation of facts, and that unprovable speculations shall as much as possible be avoided.

The meetings will be held at the rooms of the Association, and will commence on the 22nd inst., at eight o'clock. They will take place fortnightly till Christmas, and afterwards as may be found convenient.

Friends who intend to read or supply papers should therefore send them in without delay to the Secretary, at 38, Great Russell-street, Bloomsbury, W.C., and, as a general rule, make their communications of such a length that they shall not occupy more than twenty minutes or a quarter of an hour in the reading.

SPIRITUALISM IN DALSTON.

A MEETING of the Council of the Dalston Association of Inquirers into Spiritualism was held last Tuesday evening at 74, Navarino-road, Dalston, E., Mr. R. P. Tredwen in the chair.

Votes of thanks were accorded to Mr. and Mrs. Everitt, Mr. E. W. Wallis, Mr. William Eglington, and Mrs. Bassett, for their kind attendance at recent *seances*.

The Anniversary Meeting Committee was instructed to arrange for the fifth anniversary at the rooms of the Association on the 23rd instant, and to make preparations for a public *soiree* and ball later on.

Mr. Thomas Blyton reported the proceedings at the 1875 Conference of Spiritualists.

An offer from the Rev. F. R. Young (hon. member) to read a paper on the last Tuesday evening in February next was accepted with thanks.

Messrs. Edwin Dottridge and Richard Pearce were unanimously elected ordinary members; and a notice of resignation from Mr. R. M. Hobbs was accepted with regret.

A letter was read from the hon. secretary to the Brixton Psychological Society reciprocating the privilege of members being permitted to attend ordinary meetings.

The Secretary read a letter from Dr. Sexton, offering a paper upon psychological phenomena recognized outside of what is known as Spiritualism, which was accepted with thanks.

At the ordinary weekly *seance* held the same evening, there were present—Mrs. C. E. Bassett, the well-known medium; Mr. J. Coates, member of the Liverpool Psychological Society; Miss Corner, Mr. and Mrs. J. R. Cope, Mr. G. R. Tapp, Mr. J. Tozeland, Miss Nina Corner, Mr. and Mrs. R. Cocker, Mr. Thos. Wilks, Mr. Thos. Blyton, Mrs. M. Theresa Wood, Mr. R. P. Tredwen, Mrs. Anelia Corner, Captain James, Mr. Chas. Lee, and Mrs. Richard Pearce. After the *seance* had been opened by a reading from Scripture and singing, the order of the sitters was arranged by raps, Captain James being placed to the right hand of Mrs. Bassett, and Mr. J. Coates to the left hand. All hands were then joined, the light extinguished, and a few verses sung by the circle. Captain James remarked that an icy cold hand kept time to the singing by patting his head, while Mr. Charles Lee, who sat next to him, also felt the hand. The well-known voices of the spirits of "James Lombard" and "Charles Dallman" were heard during the sitting.

After the lamps had been relit, Mr. J. Coates was entranced, and spoke under several distinct controls, one of which purported to be that of "Valentine Greatrakes," the celebrated healer.

A vote of thanks to Mrs. Bassett for her attendance was proposed by Mr. J. Tozeland, seconded by Captain James, and carried unanimously.

Mr. J. Coates was requested to convey to the Liverpool Society and friends the kind greetings and good wishes of the Dalston Association, and the meeting broke up.

THE INVESTIGATION OF SPIRITUALISM AT ST. PETERSBURG UNIVERSITY.

PRINCE WITTGENSTEIN informs us that the University at St. Petersburg is considering the question of enlarging the scope of its operations in relation to Spiritualism, and contemplates appointing delegates from among its members to study the rise and progress of the movement from its beginning, and to decide whether in their opinion it should take rank as a science, Prince Paskewicz, Prince Gagarin, and others, are interesting themselves in the inquiry, for the purposes of which powerful mediums are needed at St. Petersburg. We have already published how the action of Dr. Carpenter, Professor Tyndall, and others, has raised a wide-spread prejudice against scientific men among Spiritualists and mediums; the latter are likely to be more pliable in the matter, if they can get some guarantee from the University of fairer treatment than their predecessors at similar so-called "investigations." When Harvard University obtained strong positive results, it was afraid to publish them, although previously it had promised to do so.

Any powerful physical mediums who wish to go to St. Petersburg should communicate with us without delay.

SPIRITUALISM IN SOUTH AFRICA.

YESTERDAY the South African mail brought the latest news to us about Spiritualism in Cape Town, and it seems that the interest in the subject has been increased there, because the spirits predicted an accident upon the Wellington race-course, and it afterwards took place. An anonymous letter in the Cape Town *Standard* of Oct. 14th, says:—"I notice in one of the papers that Dean Clarke said on Sunday, 3rd instant, that the accident on the race-course had been predicted to several gentlemen a month previously from the 'spirit' world. Since they are so favoured above us by the spirits, the Dean may still earn some money if he could tell us who the culprit is that set fire to Mr. Schwartz's house on Saturday, 2nd instant, which caused such great damage here. The magistrate offers a reward of £50 to the informer, and the directors of the Protecteur £200. Really a nice little amount to be devoted to the English Church Sustentation Fund. I can see no harm in the spirits being invoked to advantage, as is done with the elements. Double advantage will be reaped from this affair. Dean Clarke will then get £250 for his Agathos Club, and will earn the eternal gratitude of Wellington."

SUNDAY SERVICES AT THE CAVENDISH ROOMS.—Dr. Sexton having been suddenly taken very unwell, and being confined to his room, Mr. F. R. Young kindly occupied his place at Cavendish Rooms on Sunday last. He delivered two discourses, that in the morning being on "The Miracles of Christ," and that in the evening on the "Various Ways in which Christians Hinder the Gospel of Christ." Both discourses were listened to with attention, although some disappointment was experienced in the evening, many persons having been drawn to the Cavendish Rooms solely by the announcement that Dr. Sexton would give "A Reply to Professor Tyndall's article in the *Fortnightly Review*." He will, however, if he is sufficiently restored to health, take up the subject next Sunday evening. In the morning his subject will be, "Onward, but whither?" Any one may learn whether Dr. Sexton will give these discourses by looking among the advertisements in the *Times* on Saturday next; but, whether he is present or not, two services will be held as usual, the one in the morning at eleven, and the other in the evening at seven. We regret to hear that up to Wednesday he was still confined to his bed.

ANSWERS TO CORRESPONDENTS.

OWING to great pressure of news this week, we are obliged to defer publication of many communications, including one from Miss Blackwell, which has already been too long delayed.

PSYCHOLOGICAL EXPERIENCES DURING A RECENT TOUR IN EUROPE.

We have upon request been favoured with the following extracts from a private letter from Mr. William Tebb, to a Spiritualist friend of his in America:—

EISENACH AND MARTIN LUTHER.

"MY DEAR R.,—The plan of a recent visit to the Continent which I had previously marked out, has been considerably altered by reason of some experiences of a Spiritualistic character, the details of which to you, as an observer of super-mundane phenomena, may not be without interest. . . . On the day following our arrival at Bonn, we took the steamer for K nigswinter, and ascended the Drachenfels, from the summit of which is one of the most charming views on the Rhine. Mrs. Tebb here felt the first impression to visit that part of Germany particularly associated with and rendered memorable by the great reformer, Martin Luther, and this feeling became so strong as to be all but irresistible. . . . Eisenach is a quaint and ancient town, bordering the northern edge of the Thuringian Forest. The chief object of attraction is the castle of Wartburg, the summer residence of the Duke of Saxo Weimar, which stands on the summit of a wooded height about a thousand feet above the level of the sea. Martin Luther resided here in the year 1521, and he devoted himself to translating the Bible. Some of the rooms of the castle are decorated with great splendour, and adorned with frescoes by Schwind, illustrating the life of St. Elizabeth, wife of Landgrave Lewis, and the history of Wartburg Castle. There is also a valuable collection of ancient armour, principally of the 12th century. But no room attracts so much attention as that in which the great reformer lived, and which remains nearly in the same condition in which he left it. His bed, the chair on which he wrote, and the veritable wooden inkstand which he threw at the devil, with other objects of antiquity associated with his residence, were shown to, and examined by us with great interest.

"On the day following our arrival in the town (the 26th August) while walking down the leading thoroughfare between the railway station and the central square or market place, my wife was suddenly seized by a spiritual power, which rendered her unable to proceed. We took refuge in a *caf * near by. The waiter had scarcely left the room, after bringing some refreshment for us, when Mrs. Tebb became entranced, and, speaking in an energetic and peppy tone, said, 'I know *your* plans; these are *mine*. Leave her here. Your holiday is to be spent here, and nowhere else. It has been made easy for you to reach this place, but if you take her away difficulties will beset your path.' Not liking the dictatorial manner in which this was said, I interrupted the speaker with the query, 'But what as to our daughter Florence, who is now on her way to school at Dresden?' 'To learn the wisdom of this world, which is passing away,' the spirit answered. 'This was said with such demonstrative energy that it awoke the medium, and we hastened away.

"When passing through the same street on the following day, my daughter and I being about a hundred paces ahead, I turned round to look for my wife, who I supposed was stopping to examine something in the shop windows, instead of which she was beckoning us to return to her; we did so, and found her suffering from a peculiar pain brought on by the effort made to throw off the spirit control, which had again seized her at precisely the same spot as on the previous day, and past which spot she was of herself quite unable to proceed. With the assistance of my daughter we succeeded in getting into an open carriage, and after some time the control left her. That Martin Luther had to do with the seizure of my wife's vocal organs was an impression she could not shake off, and to those familiar with the philosophy of spiritual intercourse it will seem not improbable that he should desire to return to the spot where he spent such an eventful portion of his earthly life, and avail himself of any opportunity of communication. (The difficulties he predicted were actually experienced by us, and in the midst of great suffering, while at Stettin, Mrs. Tebb became entranced by the same spirit, who reminded us of the predictions, and urged our immediate return to Eisenach.)

"Leaving Eisenach we passed by Gotha to Erfurt, a fortified town of 45,000 inhabitants, and again the control was strongly felt, pressing us to stay there. Nevertheless we kept our seats in the train, and proceeded on our journey toward Leipsic. Luther resided at Erfurt several years in the Augustine Monastery, and his cell is still shown. The building is now converted into an asylum for destitute children.

THE MADONNA DI SAN SISTO.

"The picture gallery of Dresden, one of the finest in Europe, contains about 2,500 pictures, with valuable specimens of all the schools of painting, and is the great centre of attraction. Raphael's great picture the *Madonna di San Sisto* which was bought a century ago for the then unprecedented sum of  9,000, is placed in a room by itself, and as copies and photographs everywhere abound, I need not stop to describe it particularly. A striking, and to me interesting characteristic of it, is that the blue clouds which surround the various figures are literally composed of hundreds of minute angelic heads, similar to those frequently observed in pictures drawn under spirit influence, some specimens of which are in my possession. Is it not probable that Raphael painted

what he actually saw? as did Blake, his portraits of historical personages. Dickens tells us that his books were written from scenes objectively presented to him, and Mr. G. H. Lewis in the *Fortnightly Review* says that this distinguished writer once declared to him that every word said by his characters was distinctly heard by him.

THE "WHITE LADY."

"On the 30th of August we reached Berlin, and on the following morning visited the royal borough of Potsdam, where we spent the entire day examining the various pictures, and other objects of interest. The new palace so called, for it has rather an ancient appearance, was built by Frederick the Great, and contains about 200 apartments, a magnificent theatre, and a remarkable chamber called the grotto saloon, the walls of which are entirely covered with shells, minerals and precious stones arranged in curious and unique devices. From this palace we proceeded through the park for about half a mile south-east to the palatial Florentine structure known as the Orangery, which is adorned internally with modern marble sculptures. We had ascended the noble flight of steps, in front, and while walking on the terrace examining the groups of statuary and admiring the beautiful gardens, I remarked to my wife, that I wondered whether this was one of the palaces visited at intervals by the "White Lady." Not, indeed, that it bore the smallest indication of a ghostly habitation, quite the contrary was the case, and the remark was rather inopportune. The thought, however, flashed across my mind, and was put into words, and no sooner were they uttered than my wife's wrists were seized by two invisible hands which with great violence turned her completely round, causing her to utter an exclamation of fright, and producing a feeling of faintness. Fearing further violence from the invisible assailant, we immediately retraced our steps to the carriage below, and abandoned all idea of viewing the interior of the edifice. The seizure was accompanied by a burning sensation on the wrists, and the shock to the system was felt for some days. On reaching the hotel at Berlin, about seven in the evening, I noticed that my wife's wrists were much inflamed, and found, on examination, the redness to be an inch wide, extending three parts round them, having the appearance of being scalded, or subjected to a poisonous irritant. The appearance was very distinct on our return home on the 26th September, and was seen by Miss Georgiana Houghton and Miss Shorter, and a month later by Mr. William White, of Hampstead, and Mr. Andrew Leighton, of Liverpool. The left wrist, which was the most forcibly seized, retains a faint scar at the time of this writing more than two months after the occurrence. Mrs. Crowe, in her *Night Side of Nature*, says that the White Lady is frequently seen in different castles and palaces belonging to the royal house of Prussia, and is often observed before a death in it. There is a different opinion as to the identity of the apparition, but it is supposed to be that of the Countess of Orleanuude, the mistress of the Margrave of Brandenburg, who had her built up alive in a vault in one of the palaces for poisoning her two children. Baedeker, in his well-known *Guide* (1873), speaks of the spectre as having been last observed in 1840 at the palace in Berlin, and Frederick William Third died in the summer of the same year."

WILLIAM TEBB.

7, Albert-road, Gloucester-gate, London, Nov. 6, 1875.

Correspondence.

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

ALLAN KARDEC'S CAREER.

SIR,—In my translation of M. Leymarie's letter, in your No. of Oct. 3, it is stated that a man had defrauded Allan Kardec of nearly all his property, and that "he forgave him on his dying bed." This statement, though a correct translation of the words in the original (*qui le pardonna sur son lit de mort*), is ambiguous as regards the party represented as being "on his dying bed;" and I therefore ask of your courtesy to let me explain that the "dying bed" referred to was that of the debtor, to whom Allan Kardec went, and whom he freely forgave, when that debtor was "on his dying bed." I tender this explanation at the request of our friends here, and to avoid confusion in regard to matter of fact; Allan Kardec, as you probably know, not having had any "dying bed," but having expired instantaneously, in his study, seated in his usual chair.

Paris.

J. L. O. SULLIVAN.

AMONG recent subscriptions to the *White Messenger Fund* are Mrs. Makdougall Gregory,  2; Signor Damiani, per Mr. Geo. Tommy,  3; Miss B.,  1 1s.

BRIXTON PSYCHOLOGICAL SOCIETY.—Cards of invitation have been issued by Mr. Desmond G. Fitz-Gerald, one of the vice-presidents of this society, for a *conversazione*, to be held at 6, Loughboro'-road, North Brixton, on Tuesday, the 16th inst., commencing at 6.30 p.m. The object of this *r union* is to afford to members of the society an agreeable opportunity, not only of meeting each other, but also of interchanging ideas with other Spiritualists and investigators.—EMILY G. FITZ-GERALD, Hon. Assist. Sec.

TESTIMONIAL TO MR. W. H. HARRISON.

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

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

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

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

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

All subscriptions to this fund will be payable on the 1st January, 1876. Friends desiring to contribute are requested to send in their names to Martin R. Smith, Esq., 38, Great Russell-street, London, W.C.

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February, 1875.

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