

Spiritual Notes

A Monthly Epitome of the
Transactions of Spiritualist and Psychological Societies,

AND

AUXILIARY TO THE SPIRIT CIRCLE, MEDIUM, AND LECTURER.

REPORTS—ANNOUNCEMENTS—REVIEWS—CORRESPONDENCE—NOTES.

VOL. II.—No. XXIX.

NOVEMBER, 1880.

[PRICE TWOPENCE.]

British National Association of Spiritualists.

(Established 1873.)

38, GREAT RUSSELL STREET, BLOOMSBURY, W.C.
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This Association was formed in 1873 for the purpose of uniting Spiritualists of every variety of opinion in an organised body, with a view of promoting the investigation of the facts of Spiritualism, and of aiding students and enquirers in their researches by providing them with the best means of investigation.

The Association possesses a Library, which now contains a large collection of the best works on Spiritualism and occult subjects, and a Reading Room, where Spiritualist and other newspapers and periodicals from all parts of the world are regularly supplied.

The Secretary is in attendance to receive visitors, and answer enquiries, every day. Saturdays, from 11 a.m. to 4 p.m.; other days, from 2 p.m. to 9 p.m.

Well-organised Séances, to which a limited number of enquirers are admitted free of cost, are held under strict test conditions.

Discussion Meetings are held fortnightly during the winter months. Admission free to Members and Subscribers, who can introduce one or more friends to each meeting.

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All communications and enquiries should be addressed to the Resident Secretary, Miss C. A. BURKE, 38, Great Russell-street, W.C., and Post Office Orders made payable to her at the Great Russell Street Post Office.

Prospectuses of the National Association can also be procured from the several allied Societies.

CALENDAR FOR NOVEMBER, 1880.

MONDAY, 1st.—Discussion Meeting at 8 p.m. Trance Address, Mrs. Richmond: "The Pending Crisis in Spiritualism, and how to meet it."

TUESDAY, 9th.—Finance Committee at 6 p.m. COUNCIL MEETING at 6.30 p.m.

MONDAY, 15th.—Discussion Meeting at 8 p.m. Mr. E. T. Bennett: "National Organisation among Spiritualists."

C. A. BURKE, Secretary.

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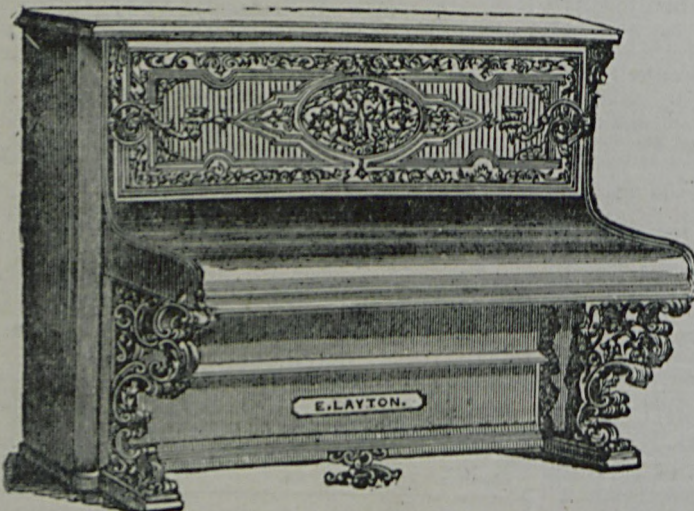
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PROPOSED NATIONAL FEDERATION AMONGST SPIRITUALISTS.

By M.A. (Oxon.)

Read before the General Conference of Spiritualists, held at Manchester, October 25th.

When I found myself unable, from pressure of duties that cannot be neglected, to attend the Manchester Conference, and when I found that I must put what I have to say on paper, and trust to the effect of logical argument without any adventitious aid from such persuasive powers as spring from earnest conviction and enthusiasm for one's subject, I felt at a great disadvantage.

For written words sound cold, and lose much of their effect apart from the living voice of the writer. The very importance of the subject on which I write makes it the more difficult to put what I wish to say as I should wish to say it. Nor can I hear the criticisms to which I hope my paper will give rise, and meet them as I should like to do on the spot.

Yet the attempt must be made, for surely there never was a time when it more behoved Spiritualists to stand shoulder to shoulder in defence of Truth, or when they were less inclined, apparently, to do their duty in this respect.

The Philistines are upon us, and lo! the strong man Samson is shorn of his strength by reason of disunion. We present no united front to the enemy: we are apathetic, crotchety, self-centred, destitute of that manly self-denial and self-sacrificing zeal which causes a man to labour for the Truth that he has got, and to do what is often a very hard thing,—to sink his own private whims and fancies in presence of the great Truth that he and his co-believers have in common, and which, by virtue of its very possession, they are bound to defend.

I look in vain for this spirit. I find much zeal, not always "according to knowledge." There is an immense amount of desultory effort put forth all over the country, which, if it were directed aright, would cow our enemies into so much toleration as is involved in letting us alone. Spiritualists are increasing in number day by day, but most of the later converts hide their light under a bushel, and shrink timidly away from public contact with what, in the eyes of many, is a discredited cause—discredited as much by the folly and fraud that has besmirched it as by the persistent and shameless misrepresentations of the Press.

All this makes us powerless. Would the person who has been posturing before the world as "a great exposé" of Spiritualism—the man who calls himself Stuart Cumberland, friend of the Home Secretary and of Dr. Forbes Winslow, and who is the son of a butcher's clerk at Oxford,—would he, think you, have got the ear of the Press as he did, if we had had a proper organisation with sufficient funds to shew him up for what he is? As soon as a few private individuals did that, he turned and ran fast enough, under the flimsiest and stupidest pretence that he had got what he wanted! Had he? He got what he richly deserved, but never any man wanted it less.

This was done by private effort. It ought to be possible to do such work in the name of British Spiritualism, which should be organised for the purpose on the broadest basis, and on the most comprehensive principles. We want no such small vigilance committee as the *Spiritualist* newspaper suggests. In days of old, and not so very old either, Mr. Harrison was for ever telling us that it was necessary for any public body to have a huge council, lest the power should get into the hands of a clique. Our safety was to be in numbers; now it is to be in a committee of "not more than five or six, of whom two should be lawyers." It is impossible not to smile, though somewhat sadly, at such a suggestion from such a source.

What we do want is to establish that magnetic bond of sympathy between existing societies in all parts of Great Britain, which shall make of them one coherent whole, an organised and properly articulated body, whereof "if one member suffer all the members suffer with it."

Each society—I believe there are more than forty existing societies, and I wish there were 400—should do its own work in its own way, labouring as opportunity serves for the spread of truth, and studying, as best it can, the mysteries that meet us at every turn in Spiritualism. Each society should send its delegates to a central meeting place, where the representatives of British Spiritualism should meet periodically for the transaction of business, and at any time when occasion may demand. This Board of Delegates, at which all societies should be represented, and to which all would contribute funds in proportion to their size and according to their power, would administer the national income and transact the national business.

Naturally their permanent place of meeting would be in London, at the offices of the chief London Society, in Great Russell-street, where there is, ready to hand, all that is necessary for such meetings. But once a quarter, in the chief centres such as Manchester, Newcastle, Birmingham, Liverpool, and the like, conferences would be held, and the delegates would transact their business there so as to keep up a fresh and active interest in every district.

No society in this National Federation should arrogate to itself any supremacy. There must be a head, and that head is naturally formed in London where the chief business would be transacted, but the governing body would be the Board of Delegates from the societies throughout Great Britain, and they would elect their president and officers. Such a Board would be national in its representation, and would have a right to act in the name of British Spiritualism, which, in my judgment, no existing society has.

There are details to be considered, and to be worked out. This I do not detain you with now. It is sufficient that I indicate broadly a plan which I believe would work well, and be of the utmost service to the cause.

If it be considered that I am too revolutionary, that I aim too high, that I propound a scheme of a magnitude beyond our present growth, then I say, take advantage of existing arrangements. Make the B.N.A.S. truly national, by affiliating yourselves to it as a centre, and giving it power to act in the name of the Spiritualists of Great Britain. It

has all the will ; give it the means. If its constitution is susceptible of improvement, and I am far from saying that it is not, let us have your delegates at our Council Board, and let us hear what your wishes and opinions are. I speak with the certainty of intimate knowledge when I say that there is a single desire on the part of the Council of the B. N. A. S. to co-operate heartily with all who will accept their co-operation. But out of all the societies in Great Britain only an infinitesimal minority are affiliated to us, and it is hard to stand aloof, and at the same time blame us for not being truly national in our comprehensiveness. Let all affiliate themselves, and then we can act with a power and prestige now denied us.

A final word. For the love of dear life, for the sake of the future that may be ours if we will only learn to act as a disciplined body, and not as a mere concourse of individuals, do not let this Conference evaporate in talk. We all have our opinions ; by all means let us hold them ; but surely they need not make us angular and crotchety, and unwilling to act with others. What we want is to get our *facts* before the world ; *opinions* can afford to wait. To this end we must merge our differences, which are purely superficial, in one common determination to repel attack, wherever directed, by prompt, united action, and to stand shoulder to shoulder in defence of the great central truth which we all hold in common.

If we do this, the future of Spiritualism is assured. If we do not, I believe its progress may be indefinitely delayed, and that it may be left to another generation, when the sons shall be wiser than their fathers were, to do the work which ought to have been done by us.

THE CHARGES AGAINST MR. AND MRS. FLETCHER.

THE TABLES TURNED.

APPREHENSION OF JAMES MCGEARY, ALIAS "DR. MACK."

We last month informed our readers that at the instigation of Dr. Mack a charge had been preferred against Mr. and Mrs. Fletcher, during their visit to America, of having, while in London, obtained from Mrs. Hart Davies a large quantity of valuable jewellery and lace, by means of undue influences. A few enemies of Mr. Fletcher received the news here with something like a wild shout of exultation ; but we ventured to suggest that it would be a little more decent to defer a final judgment on the case till something was known of what Mr. and Mrs. Fletcher had to say in defence. The nature of this defence we now learn from the *Boston Daily Globe* of Monday, September 27, from the pages of which we quote the following :—

THE DEFENCE.

"In an interview on Saturday afternoon with Major John W. Mahan, counsel for the Fletchers, that gentleman stated that the defence will claim that the property in question belongs to Mrs.

Susie W. Fletcher, and became hers by a deed of gift from Mrs. Davies, who gave her, besides, some articles of value that were left in London when the Fletchers came back to this country. It is alleged that Mrs. Davies, to make the matter more binding, at the time the deed was executed sent a letter to Mrs. Fletcher, stating that she personally made the conveyance, in order that her heirs might not interfere with the execution of her wishes, or the incumbence of trustees be incurred, as would be the case, perhaps, if the expression of her kindness was made through her last will and testament. She offered also to give a bill of sale, if necessary. Major Mahan says that the Fletchers have paid large bills contracted by Mrs. Davies, aggregating over 500 dols., and, also, while living in London provided her with board, rooms, medical attendance, and incurred other expenses on her account, so much so as to give them a legal right to a lien or claim upon her baggage and personal effects as security for unpaid bills. The defence will further set forth, and expect to prove, that in August last Mrs. Davies met with Dr. James McGeary, or 'Doctor Mack,' as he is better known to some circles, who obtained such a powerful control over her by the agency of alleged 'Spiritual manifestations' as to be able to induce her to give him a power of attorney to take all of this property which it is alleged by the defence she had given Mrs. Fletcher. It is further claimed that in August last, the Fletchers, who were then stopping at the Lake Pleasant House in Montague, Franklin county, the well-known Spiritualist camp-meeting rendezvous, were called upon by Mr. McGeary who demanded this property and was denied. He returned on the 20th of August with an unknown man, whom he represented to be an officer, and exhibiting a search-warrant, called upon Mr. Fletcher, in the name of the law, to surrender the goods or this officer should arrest him. Mr. Fletcher said he would deliver the property, but under protest, and did so, giving up a trunk with certain jewellery, wearing apparel, etc., of the Davies bequest to Mrs. Fletcher. Major Mahan has found that such a search warrant was properly issued by the trial justice at Montague, but no return has been made upon it. He says McGeary is reported to have openly exhibited some of this jewellery, and boasted how he succeeded in frightening it out of Fletcher. By direction of his client Major Mahan procured the issue of two writs, in each of which Susan W. Fletcher is the plaintiff. One charges James McGeary, alias Dr. Mack, and Julia Ann Theodora Heuriley R'card Hart Davies, with jointly converting to their own use certain property of the said Susan, to the amount of 6,913 dols. on the 6th of September. The other is against McGeary alone, charging him with obtaining by false pretences from John W. Fletcher 5,000 dols. worth of the property of the said Susan, August 20, at Montague. In each case the damages are laid at 10,000 dols.

APPREHENSION OF DR. MACK.

"Major Mahan was unable to readily discover the whereabouts of the doctor and the 'superfluously' surnamed lady and employed local detectives, besides notifying the police elsewhere. On Saturday morning, however, the two were spotted, and in company. During the forenoon they were

seen in conversation with two men on the east side of Washington-street. About 2.30 o'clock Dr. McGeary and Mrs. Davies, arm-in-arm, walked into the Milliken House Office, on Province-court. McGeary said they wished for dinner in a private room, and expected parties to call upon business. Several rooms were shewn, but none were satisfactory, and they concluded to take seats in the public dining-hall. They had been shadowed to this place, and hardly had begun their meal when Deputy Sheriff William D. Martin walked in, equipped with the two writs, and notified McGeary that he was 'wanted.' There was some doubt at first as to his identity, and, before the arrest, several men were brought in to identify him; his appearance was somewhat changed, owing to his chin being shaved, as he has lately worn a full beard. Mr. Martin made no effort to detain Mrs. Davies, who was soon out of the way, and took his prisoner to his office in the court-house. The doctor was very composed. Feeling himself unable to immediately procure bail, bonds in the sum of 10,000 dols. being required in each case, his first act was to procure counsel. His usual legal adviser, Stephen B. Ives, jr., Esq., being out of town, he secured Emery O. Bicknell, Esq., with whom he had a long interview. One of the results of it was that about 6 o'clock, yesterday afternoon, McGeary filed a petition for leave to take the poor debtor's oath, and also the usually accompanying oath that he did not wish to leave the state. Last evening was appointed for a hearing upon the petition, before Edward J. Jenkins, Esq., commissioner of insolvency. At 7 o'clock the hearing before Mr. Jenkins began, at his office, No. 61, Court-street. Dr. McGeary was taken thither from the court-house in the custody of Deputy-Sheriff Martin. Present also, besides Messrs. Mahan and Bicknell, was Captain Canute Lindmark, the Swedish officer of engineers and friend of the Fletcher family, who, it will be recollected, played quite an active part at an earlier stage in this affair when McGeary was prosecutor.

"Commissioner Jenkins ordered that a hearing should be had first, concerning the false pretence case. Major Mahan then began a series of interrogatories. Dr. McGeary stated that he was a healing physician, and had lived in Salem, Mass., thirty-six years. It appeared that he had worked as a currier for his father and other parties for a number of years; had afterwards been a dealer in hides and leather; had done business in Boston, and travelled considerably out of the state, particularly in Illinois. After a wordy debate the legal gentlemen agreed to suspend the hearing at nine o'clock, and it was adjourned to this morning, at ten o'clock, at Commissioner Jenkins' office. Dr. McGeary being left in the custody of Mr. Martin, a question arose as to bail. McGeary's brother, residing at the Highlands, was present, and ready to furnish 10,000 dols. sureties, with another man who was willing to stand 2,000 dols. Considering the gravity of the charges, Major Mahan was unwilling to accept less than the 20,000 dols. 'named in the bond.' McGeary says, himself and Mrs. Davies have been in the city daily, and made no effort at evading anybody. Deputy Sheriff Martin and his charge spent the night at Young's."

PROBABLE SETTLEMENT OF THE CASE.

As a sequel to the above we give the following from the *Boston Evening Transcript* of Tuesday, September 28th:—

"The cases in which Mr. and Mrs. J. W. Fletcher and Dr. James McGeary have recently figured in the courts are practically settled. The hearing before Edward J. Jenkins, commissioner of insolvency, on the petition of Dr. McGeary to be released from arrest on the ground that he does not intend to leave the State, was to have been resumed this morning. The case of the petitioner was finished last night, and this morning all the parties were present, but Mr. Ives, one of the counsel for the doctor, was detained in the United States Court. On his arrival, instead of resuming the case, there was a long consultation between Messrs. Ives and Bicknell, the doctor's counsel, Major Mahan and Mr. Bradley, counsel for the Fletchers, and the principals. The result was that Dr. McGeary was released on his own recognisance to appear again on the 18th of November. Although nothing beyond this appeared officially, it is understood that the Fletchers have agreed to restore all the jewelry, laces, and other property, which they are charged with having obtained by false pretences from Madame Julia Ann Theodora Heurtley Ricard Hart Davies. The original charge was that the property obtained amounted to some 80,000 dols., but over half the amount has been recovered, and by this arrangement the balance will soon be, the Fletchers giving an order for it on parties in London. Pending the recovery, the case against the Fletchers, which was to come up in court to-morrow, will stand over for a month, and probably no further publicity will be given to the proceedings."

WHAT MRS. FLETCHER SAYS.

The *Boston Globe* reporter, having interviewed Mrs. Fletcher, wrote as follows:—

"Mrs. Fletcher said in substance the acquaintance with Mrs. Hart Davies began when she was introduced to Mr. Fletcher by her own husband. The acquaintance was purely a medical one. My acquaintance began a few months later, and was simply of a social character. I soon became her confidant, and she recited to me a thrilling narrative of her woes. She dwelt upon the horrible treatment at the hands of a relative, the excessive abuse heaped upon her, and even said that he had threatened her life. She pleaded that she had no person to befriend her, and asked that she might be allowed to come to our house for shelter and safety. I consented, not knowing at the time whether she was rich or poor, but simply realising that she was ill and in danger. She made frequent visits to us, and in a short time asked that Mr. Fletcher should take charge of her property, giving as a reason that the relative of whom she had spoken was pawning her jewelry, and even threatening her life, because she would not give up all the property in her possession for his use. My husband, after consulting legal authority, did so. After this she broke up her home, and came to reside not a great distance from our house. At this time she expressed a wish to make our residence her home, and, upon consenting to allow her to do so, she

wished to make over to us, as our absolute property, all the articles that had been brought to our house; consequently, the deeds of gift which conveyed to me absolutely, and without reservation, the whole of this property, were given to me."

Mrs. Fletcher shewed the deeds to the *Globe* representative, one paper of which reads as follows:—

"DEAREST FRIEND—Out of gratitude for all the unselfish and inestimable services and of friendly kindness shown by you and your excellent husband repeatedly toward myself, thereby causing my life to reap daily blessings, I wish to notify you that it is my express wish and ardent desire to make over to you, as an humble and free gift from myself to yourself, the whole of the above property, and it shall henceforth become by right of gift your sole and absolute property, to bequeath or dispose of as you shall of your own free choice deem suitable."

Mrs. Fletcher continued:—

"Her statement about a command being given by her spirit mother to divest herself of all jewelry is absolutely untrue, because she never appeared without it, and was always noticeable for her conspicuous dress and her love of any article which would go to make up a striking apparel. The jewels which have been valued all the way from 50,000 to 100,000 dols., were taken by myself to a jeweller, who said they could not be sold for over 3,500 dols. The actual value of the rest of the property may be estimated in a like ratio. After crossing the ocean and arriving at Lake Pleasant, we found that we had been preceded by one James McGeary, otherwise called Dr. Mack.

"Here Mrs. Fletcher characterised Dr. McGeary's conduct as dastardly and scandalous, and accused him of being the person who had prevailed upon Mrs. Davies to take the course she has, and saying 'that his action was taken purely out of revenge.' Mrs. Fletcher states that the property seized by the detectives at her Washington-street residence was exclusively and absolutely her own property and had nothing to do whatever with the property transferred by Mrs. Davies. The garments marked with Mrs. Davies' initials were simply cast-off garments, and regarded as useless. 'Of course, at this juncture,' continued Mrs. Fletcher, 'we secured counsel. Since then we have occupied ourselves in ascertaining the true motive and the exact condition of affairs. In conclusion, I would say that this unfortunate affair has given us a great deal of trouble and anxiety, principally on account of the avidity with which the Press has been ready to ridicule the cause of Spiritualism, which we have sought always to honour rather than to disgrace. We take occasion to state this fact, that had we followed the advice of our spirits regarding the admission of Mrs. Hart Davies to our home as a member of our family, this disgraceful and unfortunate affair would never have occurred. Yet it has had its compensating aspects. It has shewn us that adversity proves to us our friends, and if, at the conclusion of this affair, we shall be able to count upon the number, and report the complimentary and friendly words which were given us upon our arrival in Boston, perhaps it would be one of those unprecedented events in history where we find that when we are in need our friends are as numerous as in times of prosperity.'"

PROSECUTION OF A CLAIRVOYANTE.

On Thursday, the 7th ult., Miss M. A. Houghton, of 99, Park-street, Grosvenor-square, was summoned before Mr. Mansfield, at the Marlborough-street Police Court, on the charge of having, by false pretences, obtained money from a person calling himself Stuart Charles Cumberland; and also on the further charge of having used subtle craft, means, and device to deceive and impose, by pretending to hold communication with the spirit of Dr. Harvey. On the case being called on, a certificate was handed in, signed by Dr. Cameron, to the effect that defendant was unwell and could not appear, but the magistrate expressed his belief that this was all humbug, and directed Dr. Forbes Winslow (who is well known for his opposition to Spiritualism), who "happened" to be in court, to go and see the defendant. Dr. Winslow did so, and on his return told the magistrate that he thought that "the whole thing was put on from beginning to end."

Mr. Mansfield thereupon issued a warrant, and the defendant was brought up in custody and formally charged with the offence. She was placed in the dock, but was accommodated with a seat as she appeared to be ill and weak.

The evidence of the prosecutor was that his name was Stuart Charles Cumberland, lecturer and journalist. Having seen the prisoner's advertisement he went to her, because he was suffering from neuralgia. She said she could not just then be controlled by the spirit, but she made passes over him, and then gave him some small pills, which she said were of an exceptionally powerful character, and would make him sleep. He asked her what he was to pay for them, but she said she did not like to charge the usual fee, and he therefore offered her half-a-crown, which she accepted.

Mr. Charles Stewart, public analyst, said he had examined the pills and found no medical quality in them.

The prisoner was then remanded till the following day, the magistrate consenting to take bail, with 24 hours' notice—which was very much like not allowing bail at all—and Miss Houghton was accordingly removed in custody.

SECOND DAY.

THE CHARGE OF FALSE PRETENCES WITHDRAWN.

Next day, Friday, October 8th, the hearing was resumed, Mr. W. H. B. Pain appearing for the prosecution, and Mr. S. B. Abrahams for the defence.

Mr. Cumberland, having been re-called, repeated his evidence in greater detail, adding the particulars of a second visit to the prisoner, which he paid on the 16th September, when she said her "control spirit" had departed, no doubt for the purpose of attending other patients. She said that Dr. Harvey was her "control doctor," and on his saying, "What, the discoverer of the circulation of the blood!" she replied in the affirmative. Miss Houghton then rocked herself in a chair and "bossed" at him with one eye, appeared in a trance, and in a gruff voice asked whether he would like to be overhauled, and on his saying he would, she caught hold of his hands and said his neuralgia was very bad, and that he was of a very nervous temperament, that he was suffering from a liver complaint, and that his spine was affected. The

prisoner told him to place himself in the hands of a medium doctor, who no doubt would soon cure him. The prisoner placed her hands on his face, and snapped her fingers; the operation lasting about twenty minutes. The prisoner told him to take some extract, the name of which he said he had forgotten, and gave him some pills. The prisoner said, "Perhaps the doctor has not gone away"; and she assumed a gruff voice, and pretended to be the doctor, and said, "It was Pond's extract." The prisoner then went into another room, and brought out a bottle of Pond's extract, put some into his mouth, and gave him three little pills, stating that they were of a different character to the others. The prisoner gave him some of the "Extract" to take away in a bottle. She said that when he woke in the morning he suffered in a particular manner, all of which symptoms were foreign to his nature, and the prisoner then opened a cabinet, fetched out a piece of paper and placed it in his hand, desiring him to write at her dictation. He asked the prisoner, who assumed to be the spirit doctor, if he or she would write it. It was a prescription (articles mentioned), a tablespoonful to be taken three times a day. The first ingredient was a tonic, the second and third for the liver, and the fifth for the circulation of the blood. On telling the prisoner that he could get the medicine made up himself, she said if he did so he must bring the medicine to her that the spirit of Dr. Harvey might magnetise it, for if not the medicine would be powerless. He asked the prisoner the fee, and she said she did not like to charge him the usual fee, and he gave her 5s., but she refused to give him a receipt, stating that she would not do so for all the money in the Bank, as it might get her into serious trouble, and she added that as the season was coming on she would be very busy and she would make an appointment for another time.

Mr. Abrahams subjected the prosecutor to a long and searching cross-examination, in the course of which he said he saw Dr. Forbes Winslow on the previous evening, and that Dr. Winslow spoke to him in reference to the case. He did not know why Dr. Winslow had come to the court, but he supposed it was because he saw the matter in the papers. He lived at 8, South-crescent, Bedford-square. The address he gave on the previous day, No. 449, Strand, was the American Exchange. He did live there, and had only lived in South-crescent a fortnight, having previously lived at No. 7. Before then he lived at No. 12, Alfred place, Bedford-square, and had travelled all over Scotland, staying at the Bath Hotel, and going from place to place. He was a journalist and lecturer, and his name was on the books of the *Whitehall Review*. He had also written for *Life*, and another journal some time since. He had means of his own, and was of a speculative turn of mind. He lectured the last time at Steinway Hall, on Monday and Tuesday last. The advertisement appeared in certain papers, as follows: "Startling exposure of Spiritualism by Stuart Cumberland, who will reproduce and explain many marvellous manifestations from the dead, second sight, &c." At the time he delivered the lectures he was not suffering from neuralgia. He advertised in different papers. The advertisement said that seats should be booked in advance to prevent a crush. He declined to say whether he had paid Messrs. May and Co., the advertising

agents. He had sufficient money to pay his debts. He went to the prisoner to test her genuineness, and if he found it not to be genuine to expose her. His neuralgia was genuine. He did not do any conjuring, only what the Spiritualists did. He went to the prisoner to have his neuralgia cured, and not to extend his knowledge.

Mr. Pain asked that the two summonses for obtaining money by false pretences *should be withdrawn*, and that the summonses under the Vagrant Act should be alone proceeded with.

Mr. Abrahams said he wished to put a few more questions to the prosecutor, and having done so the prosecutor said that Mr. Wicks, the editor of a newspaper in Glasgow, introduced him to a Mr. Bishop, who paid him £3 a week and hotel and travelling expenses. He afterwards started on his own account. Some of his powers had been exercised in favour of Sir William Harcourt, the Home Secretary, who was a friend of his. He canvassed for Sir William Harcourt.

He made an engagement with a Mr. Cecil, who was to assist him on the platform, and to expose the absurdities and impositions of clairvoyance. He still asserted that his primary object in going to the prisoner was to get cured, and the secondary object was to see whether the prisoner was genuine in her advertisement. He had taken proceedings entirely on public grounds, and not for the sake of an advertisement.

Mr. Abrahams asked Mr. Pain whether he had any of the pills the prosecutor received, and some were handed to him, and Mr. Abrahams then asked the prosecutor whether he was sure the paper they were wrapped in was provided by the prisoner or himself, as he noticed the paper was torn from papers that he (prosecutor) advertised in.

The prosecutor said it was the paper the prisoner supplied.

The case was adjourned, the magistrate consenting to take two bail in £50 each.

THIRD DAY.

THE CASE BREAKS DOWN.

TESTIMONIAL TO THE HEALING POWERS OF THE PRISONER.

Miss Houghton appeared at Marlborough-street Police Court again on Thursday, October 14th, and on Mr. Mansfield taking his seat, Mr. W. H. Pain applied for permission to withdraw the summons against Miss Martha Ann Houghton, charging her under the Vagrant Act with "using subtle craft, means, and device, to deceive and impose upon Mr. Stuart Charles Cumberland, by pretending to hold communication with a deceased person, viz., Dr. Harvey, the discoverer of the circulation of the blood." Mr. Pain said: Since I was last before you, I have received information that Miss Houghton is undoubtedly ill. I have had communications with Dr. Forbes Winslow, and Mr. Cumberland has also called upon me, and they have desired me to attend here and to say that under the circumstances, and having succeeded in what they desired, viz., to expose the whole system of the defendant, they now desire to withdraw from the proceedings, having no vindictive feeling in the matter or against Miss Houghton.

Mr. Abrahams, who appeared for the defendant, said that the statements just made by Mr. Pain

were in keeping with the whole conduct of the prosecution in the matter. It was folly to pretend that the desire to withdraw the prosecution was on account of the illness of Miss Houghton. The real cause was that the prosecutor was not prepared to go into the witness-box and be subjected to a further cross-examination. Miss Houghton and her friends were prepared to meet this charge, and he (Mr. Abrahams) had no doubt that if the case had gone on he would have been able to demonstrate that the conversation which had been deposed to by the prosecution was almost entirely untrue.

Mr. Pain objected to the Court being made a medium for slandering his client.

Mr. Abrahams continued: I do not wish to slander your client.

Mr. Pain, interrupting: If you wish the case to go on it shall go on, and I am quite willing for it to do so, if you wish it.

Mr. Abrahams: I must allow you to take whatever course you think fit. I have not seen the defendant this morning, but there must be no misunderstanding as to the real reason for this withdrawal of the summons. We were quite prepared to go on with the case to the very last. Mr. Cumberland, or, rather, a person who *calls himself* by that name, but who is really Charles Garner, of Oxford, has come here and made a number of statements which this lady, Miss Houghton, was prepared to contradict. Of course I cannot object to the summons being withdrawn, as my primary object was to get the defendant set at liberty. Her liberty was jeopardised by the proceedings, and she could have been sent to prison if the magistrate had believed the statements of Mr. Cumberland.

Mr. Mansfield here said that his mind had not at all been made up in the matter.

Mr. Abrahams said he thought Mr. Mansfield would give him credit for a certain amount of shrewdness, and he did not think that the magistrate after the cross-examination of the prosecutor on the last occasion would come to the conclusion that there could be a conviction under the Vagrant Act. He (Mr. Abrahams) could not oppose the withdrawal of the summons, so he left the question entirely in the hands of the magistrate, but he wished it to be understood that the lady was fully prepared to meet the charges and false accusations which had been made against her. He likewise wished it to be understood that the withdrawal of the summons had been made without any connivance on the part of the defendant. He submitted that the summons should not be allowed to be withdrawn, but should be dismissed with costs. The defendant had been put to considerable expense and suffering, and had spent one night in the House of Detention, and a person who came to the court for the purpose of ventilating his own name now wished to withdraw from the case. He ought to pay the costs.

Mr. Mansfield said that the expenses could be recoverable in another place; the summons he should allow to be withdrawn.

Mr. Abrahams then said he had been instructed to apply for a summons for perjury against the prosecutor, and this he would proceed to do in the course of a few days.

Mr. Mansfield remarked that he must have evidence to prove the perjury.

Mr. Abrahams then drew the attention of the

magistrates to a testimonial which had been presented to Miss Houghton. It was signed by John Hodgson, sen., curate of Isleworth, and four other persons, and it certified to the wonderful cure of Mrs. Skilton, of London-road, Brentford, who had been suffering from paralysis for three years, and who, after only about three weeks' treatment by Miss Houghton, had been restored to health. The testimonial was then put in as follows:—

"Testimonial to Miss Martha Ann Houghton. We, the undersigned, have much pleasure in bearing testimony to the wonderful cure of Mrs. Skilton, of London-road, Brentford, who had been suffering from paralysis, caused by confinement for more than three years. She had not been under Miss Houghton's care for more than a few weeks before her powers were restored to her legs, and she could walk without assistance of any kind. Previous to this she had been quite incapable of walking, and could only crawl a little on her hands and knees, which caused her great pain."

The summons was then withdrawn.

DR. CAMERON AND DR. WINSLOW.

The *Evening Standard* of the following day published the subjoined letter from Dr. Cameron:

SIR,—Having seen it stated in your issue of this evening that Dr. Forbes Winslow had certified that Miss Houghton was seriously ill, and that, *on this account, the prosecution was withdrawn*, I beg leave as her medical attendant to state that, if Dr. Winslow did give such a certificate, he gave it without personal knowledge of Miss Houghton's condition.

Miss Houghton was indeed very ill late on Monday night, and I sent to his house in Cavendish-square to ask him to visit her; but the messenger having learnt that he slept at Hammer-smith, left a request for him to call next morning. With this request he did not comply, and to my knowledge has never seen her since, nor even sent to inquire as to her state.

Miss Houghton was to-day in the solicitor's office, next door to the Court, ready and willing to meet the case against her, and much more fit, physically, to do so than when I gave the certificates which the magistrate refused to read, characterising them as the "trickery usually resorted to in such cases."

I would add, if you would permit me, that I have no interest in the case beyond a professional one, as I am not a Spiritualist, and have no faith in Dr. Harvey, except as the undeniable and illustrious discoverer of the circulation of the blood. I was called to see Miss Houghton, by her landlady, a patient of mine, and attended her, without any previous knowledge of herself, her pretensions, or her antecedents, as a purely professional duty.—I enclose my card, and am, Sir, yours obediently.

S. FENTON CAMERON, M.D. Edin,

39, Devonshire-place, Portland-place, W.

October 14.

Dr. Winslow has since admitted that he gave no certificate. What, then, is the real reason that the charge was so hastily withdrawn? We suspect that no one knows so well as Stuart Charles Cumberland, *alias* Charles Garner.

Proceedings of Societies.

BRITISH NATIONAL ASSOCIATION.

MEETING OF THE COUNCIL.

The Council met on the 12th inst., Alexander Calder, Esq., the President, in the chair. The other members present were Mr. M. Theobald, Mr. E. Dawson Rogers, Mrs. Fitz-Gerald, Mr. W. H. Coffin, Miss Withall, Mr. H. Withall, Mr. E. T. Bennett, Miss G. Houghton, Rev. W. Stainton-Moses, Major-General Maclean, Colonel Evans, Mr. F. Barrett, Mr. F. Podmore, Mr. C. Reimers, Mr. C. Pearson, and Mr. G. F. Green.

The resignation of Mr. Smart, of Cardiff, was accepted, as that gentleman is going abroad.

Mr. Hay Nisbet, of Glasgow, and Mr. Thomas Stocking, of Wisbech, were elected members of the Association.

The Secretary reported the application of a member for the hire of a room on the premises of the Association for the purpose of holding a religious séance on one or two evenings in a week. The Council unanimously granted the application—leaving terms and other details to be settled by the General Purposes Committee.

Mr. Stainton-Moses reported that the General Purposes Committee had reluctantly come to the conclusion that it would be necessary to curtail the present expenses of the Association, and they had therefore decided to recommend to the Council that the services of the Secretary should be dispensed with, and that the use of some of the rooms should be offered to a respectable man and his wife in return for services five nights in the week. This would necessitate the closing of the Reading Room during the day time, but he apprehended that that would not be a very serious matter, as the room was wanted chiefly in the evening. This arrangement would also save the cost of the housekeeper, and thus effect altogether a considerable economy, enabling the Council to keep well within the margin of their income. In connection with this matter he had just received the following letter from Miss Burke:—

"Dear Sir,—Will you kindly express to the Council, on my behalf, my entire willingness to resign, at their pleasure, my appointment as Secretary? Personally, it is with feelings of the deepest possible regret that I contemplate withdrawing from working for a cause in which I have so much sympathy and interest. But I earnestly desire—in common with its members—first the continuance and prosperity of the Association, and it is with a view of expressing this feeling that I ask you to do me the favour of reading this letter to the Council to-night."

"Yours faithfully,

"C. A. BURKE,

"Secretary.

"38, Great Russell-street, W.,

"Oct. 12th, 1880."

He thought all would agree that this letter was couched in terms which did Miss Burke great credit, and left no alternative but the acceptance of her resignation with much regret. It was, however, a plain matter of necessity to curtail the expenditure in every possible manner.

Mr. Podmore, Mr. Coffin, and Mr. Pearson all expressed the opinion that it would be a very serious matter to close the rooms in the day time. They thought that rather than do this an effort should be made to let some of the vacant rooms, and that in the meantime the further consideration of the question should be deferred for a month.

This suggestion was agreed to.

Mr. Stainton-Moses reported the correspondence between the Secretary and Mr. Stuart Cumberland, which has already appeared in the pages of SPIRITUAL NOTES. He also reported the arrangements for the forthcoming Fortnightly Discussion Meetings, and a vote of thanks was passed to the ladies and gentlemen who had so kindly consented to read papers.

Mr. Bennett proposed that for admission to these meetings a small charge should be made to non-members. This was seconded by Mr. Barrett, but was negatived on a division.

DALSTON ASSOCIATION OF INQUIRERS INTO SPIRITUALISM.

TENTH ANNIVERSARY.

A soirée was held on September 30, in commemoration of the close of the first decade of the Association's existence. The rooms were crowded, among the company being Mrs. and the Misses Cook, Mrs. Elgie-Corner, Mr. and Mrs. Thomas Weeks, Mrs. and Miss Nicholls, Mr. and Miss Shorter, Mr., Mrs. and Miss Morse, Mr. and Mrs. Towns, Mr. and Mrs. Emms, Mr. and Mrs. S. Williams, Mrs. and Miss McKellar, Mr. A. T. T. Peterson, the Misses M. A. and A. Sparey, Mr. R. Bodmer, Mr. and Mrs. J. Bruce Gillon, Mr. Frederic T. Whitehead, Madame Ourry, Miss Kate Coldrey, Mr. T. P. Coldrey, Mr. and Mrs. John Taft, Miss H. E. Millard, Mr. Patterson (of Newcastle), Miss Clapham (of Keighley), Mr. E. Bertram, Mr. Geo. H. Wray, Mr. Chas. Forrester, Mr. G. Price, Mr. Pardo, Miss Wooton, Mrs. Rice, and others. Various friends had contributed, as on previous occasions, towards the decorations of the rooms and refreshment tables; and the general arrangements were such as to reflect credit upon the Association. The proceedings of the evening were opened by the President, Mr. J. J. Morse, in a few well chosen remarks of a congratulatory character, followed by short speeches from Mr. Thos. Shorter, Mr. A. T. T. Peterson, and Mr. W. Towns, interspersed with vocal and instrumental music by Madame Ourry, Miss Kate Coldrey, the Misses M. A. and A. Sparey, Mr. T. P. Coldrey, and Mr. S. Williams, all of whom were warmly applauded. The President also delivered an able and eloquent address. After a hearty vote of thank to those who had contributed to the evenings' programme, the rooms were cleared for dancing, which brought the proceedings to a close about midnight.

SEANCES.

The Thursday evening Séances were visited by Mr. John Rouse on the 14th ult., and Mr. J. G. Robson, on the 28th ult., through whom some very interesting clairvoyant descriptions and trance utterances were given.

TO CONTRIBUTORS.

Reports of proceedings of Societies or Committees, and announcements of their prospective arrangements, in as succinct a form as possible, and authenticated by the signature of a responsible officer, are solicited for insertion in "SPIRITUAL NOTES." Mediums and Lecturers are also invited to forward particulars of their prospective engagements for announcement. Members of home or select circles will oblige by contributing brief records of séances for publication; and Enquirers forming new circles are especially invited to report their proceedings, and to state any difficulties which may arise in the course of their investigations, with the view of permanently recording results and obtaining advice from other investigators.

To ensure early insertion reports must reach the Editor not later than 23rd of the month; and correspondents are requested to write legibly, and on one side of the paper only.

The Editor cannot undertake the return of manuscripts unless the writers expressly request it at the time of forwarding, and enclose stamps for the return postage.

All Editorial communications to be addressed to Editor of "SPIRITUAL NOTES," 13, Whitefriars Street, Fleet Street, E.C., and all business communications to Mr. Thomas Blyton, 53, Sigdon Road, Dalston, E.

SUBSCRIPTION RATES.

The Annual Subscription for "SPIRITUAL NOTES," post free, within the Postal Union, is 2s. 6d., payable in advance.

Societies can obtain a monthly parcel, for sale or distribution amongst their members or others, on trade terms.

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Cheques and Post Office Orders payable to the order of Mr. Thomas Blyton.

SPECIAL NOTICES.

Cloth Cases for binding Vol. I. are now ready, price 1s. 6d., or 1s. 8d. *post free*, and may be had from the Publisher, 53, Sigdon-road, Dalston, E., or of the usual trade agents.

A few bound copies of Vol. I. can be supplied to order, price 6s. 6d., or 7s. 6d., *post free*.

Spiritual Notes.

VOL. II.—No. 29.

MOSES AND THE MAGICIANS.

IMITATION, as we know, is the sincerest form of flattery; and we are assured on the oldest and most orthodox authority that wherever a genuine case of supernaturalism has existed, there, as if it were its umbra, has existed side by side with it the false. Pharaoh's magicians reproduced the miracles of Moses. The Pharisees cast out devils at the same time as Christ; and the sons of Sceva repeated the wonderworkings of Paul. What hath been shall be, and there is no new thing under the sun. If we needed an endorsement of Spiritualism (which we do not) we should find it in these feeble reflections

of its wonders by the Brummagem thaumaturgists of the hour; in fact if we wanted to proselytise—and again we deprecate any anxiety about promiscuous propagandism—we would simply take the neophyte to Mr. Maskelyne or—alas the *descensus*!—to Mr. Stuart Cumberland, and contrasting their feeble attempts with genuine manifestations, we would confidently say, "Look on this picture, and on this." In sober sooth we know no better method of conversion.

Mr. Maskelyne has wisely abandoned as a failure the vulgar claptrap of exposing Spiritualism. But the mantle of Maskelyne has fallen on Cumberland. The successful imitator of the Egyptian Hall is followed *longo intervallo* by the feeble copyist of Steinway. That epithet "feeble" rises unconsciously to our mind whenever we see or think of Mr. Stuart Cumberland. It is of course a ridiculous prejudice, and one which we would not on any account press so as to make it a personality, but we confess that a falsetto voice does not influence us favourably towards its possessor, and we were not much surprised to find that peculiarity in the gentleman who haled poor Miss Houghton to the police court. If Mr. Cumberland possessed the gift of eloquence his "shrill pipe" would be doubtless as effective as the voice of a stentor; but—in this respect more like Moses than like the imitative magicians—Mr. Cumberland is slow of speech to a degree which makes his audience quite uncomfortable as they listen to him, humming and hawing over his few preliminary remarks. However, on the occasion when we visited him, he abridged those remarks very satisfactorily, and informed us that he would substitute the spirits' language for that of ordinary mortals. He had a battery fixed behind his table which would produce the raps in answer to his questions. He asked some questions—but no responsive raps came! Bathed in blushes, the young gentleman then explained to his tittering audience that the battery would not work, and he must go on to something else. He performed a few very common claptrap tricks, having previously chosen a committee, prominent on which was his "friend" Mr. Warner Sleight; but he pretty well succeeded in converting his friend into a foe by perpetually bringing before the audience that gentleman's personality and his own friendship. Mr. Warner Sleight was fain to protest in a stage whisper, "I say, Cumberland, I wish you wouldn't keep on mentioning my name." The slate writing failed signally, and once more the shrill pipe informed us that the "solution was too weak." Altogether the thing was a *fiasco*. Even "Cecil" who tried to do the same as "Little Louie" in the second sight trick, drew down upon himself a thin treble reproof at his obtuseness. One of the most characteristic features of the entertainment was the proneness of the committee and entertainers to call one

another by familiar names. Mr. Cumberland's testimonials from the Press and eminent men are certainly numerous. Among the latter we are of course to include Dr. Dulcken, the renowned "Phil. Doc." of Giessen, and Dr. Zerffi, who lays it down dogmatically that we shall never see anything supernatural with these "mortal eyes." On the whole, the performance was interesting, from its stilted feebleness. We are not sure we should have liked to pay five shillings for it; but it is quite unnecessary to say that the stalls were profusely papered. As an exhibition to convert a wavering Spiritualist from the error of his ways, Mr. Cumberland's thin voice and thinner tricks may do the State some service.

Notes.

SPEAKING recently to a large audience at Lake Pleasant, Professor Denton stated that "at the camp meeting at Cassadaga Lake in Western New York, from which he had just returned, on the public platform two slates were handed about among the audience and examined. A small crumb of pencil was placed between them; they were then tied together and the medium stood upon the platform. Giles B. Stebbins and another gentleman stood beside him, and he held the slate out in his hand. They heard the writing, and on opening it a communication was found in the exact handwriting of a lawyer who had died in Fredonia, N.Y." What would Dr. Lankester say to this? If he had had more patience with Dr. Slade he himself might have had, as we ourselves had, similar evidence of this marvellous phenomenon. Of course, Dr. Lankester would say that the thing is impossible and therefore could not have happened. We say in reply that it *did* happen, leaving Dr. Lankester to say how a thing that did happen can be impossible.

A GOOD instance of transcorporeal action of the human spirit, or at any rate of its appearance immediately after death, reaches us from China through a perfectly reliable private channel. A lady, whom we will call Miss X—, had been out, by invitation, to stay with her married brother at Hong Kong. He is chief of the police, and the sergeants in the force are mostly respectable Englishmen who have been in the army. The brother's house had at the back a small piece of ground, the only way to which was through the principal sitting-room in the house. Miss X— took a fancy to make this waste ground into a garden, and some of the sergeants volunteered to help her. One day she was working in this garden, and her sister-in-law was lying down in the room that opened on to it, when a sergeant entered with a military salute and went through into the garden. About half-an-hour after Miss X— came into the room and made a passing remark about having expected a sergeant who had not come. "Why," said her sister-in-law, "one went through into the garden some time ago." "Oh! no," said Miss X—, "or I must have seen him. Which was it?" Mrs. X— did not know the man, but described his appearance. Miss X— was much surprised. "That," she said, "is Allen, whom I expected." At this juncture Mr. X— entered, looking pale and agitated. Asked what was wrong he said that an hour or so before, not far from the house, he had seen one of his sergeants run over and killed instantly; "and, by the way, Mary," he said, "it is a man you know very well—Sergeant Allen."

A DELIGHTFUL book is Appleton's "Syrian Sunshine." (Town and Country Series. Roberts Bros., Boston, U.S.A.) The writer is a man of eminence, a well-known author, wit, club man, and social Brahmin, and the book is the product of a holiday in Palestine. The special interest, however, which the volume has for us is the chapter in which the author avows his absolute confidence in the truth of the phenomena, and the logical force and beauty of the philosophy, of Spiritualism. We wish we had space to transfer entire the argument, of equal cogency of logic and beauty of diction, in which he demonstrates that Spiritualism is the necessary outcome of man's progress; that he has advanced by an orderly process of development, conquering one obstacle after another, "until he has found the earth flexible in his hands; its creatures his natural subjects; earth, air, and water full of secrets they longed to whisper to him." Science with its steam traffic on land and sea in due time seemed to bridle matter and annihilate space; and last of all "the earth has become an extension of man's own nervous system till he and it are one; and the telegraph makes the impossible familiar and nations a brotherhood of sympathetic friends."

HAVING sketched this conquering march of intellect, the author strikingly proceeds:—"Gathering courage from hope, we might venture the prediction that as man has now made his home sentient, enveloped in tingling extensions of himself, if there be such a thing as spirit, his next advance, logically, should be spirit intercourse. And when it came, of course in its infancy and without that cataclysm which might shiver earth to its centre, its infant cry was but a repetition of that very sound which the telegraph had made familiar."

SPACE precludes the reproduction of pages every word of which is golden. But we must reproduce some of the sentences, though wrenched from their setting, in which the author avows his faith (we should have said his *knowledge*). "The world takes small notice of the solidity of the belief of the people called Spiritualists in their discovery. It is too certain to be seriously disputed. . . . That something with intelligence makes itself to be perceived by every sense in turn, always proclaimed on coming from the beyond, and with a resemblance throughout the world, cannot be seriously denied. The tricks of mediums, the little information, the blindness and mistakes of this intelligence, are of small account to a philosopher who can hold fast to the fact of its existence. That implies so much. Even if this intercourse should prove lower than our anticipation of what it should be, it is still, if true, *one of the most formidable additions to man's knowledge*. . . . As the writer has no doubt whatever as to the reality of these modern miracles, he confidently awaits its acceptance by science. It is only a question of time. Then it will be seen to be a part of the march of humanity, the last flowering of that development which has given us so much." These are but specimen words. Both for what he has said, and being what he is, that he has been brave enough to say it, and most of all for his method of saying what he perceives, Mr. Appleton deserves our earnest thanks.

IT is melancholy to see to what an extent vanity and spiteful ill-temper will drive a man. Mr. Burns prints, in the *Medium* of October 15th, a column of abuse respecting the memorial for the protection of mediums, which we venture to say no one but himself would have written, and which we are surprised that even he

should have printed. "We, the organ of the movement," characteristically denounce what did not originate with us. "I have not time to read this memorial through, but it is sufficient that it emanates from a body of Spiritualists whom I always consistently denounce, and with whom, though I always pose as the friend of mediums, I will not share even the most beneficent work." That is the gist of the tirade. We have no more intention of arguing with Mr. Burns than with the shrewish east wind when it is in a tempest. But it sadly brings home the fact that in any attempt to unite Spiritualists on a common basis for the work that they have to do, Mr. Burns must be left out of the calculation. He will work with no one, and few will invite him if this is the sort of reply he sends to a civil request for co-operation. Self-respect will prevent those who would willingly act in harmony with all friends of the movement from inviting any further ebullitions of temper.

THE GREAT flourish of trumpets with which Stuart Charles Cumberland precluded his brave attack on Miss Mattie Houghton had hardly died on the air; that "independent medical man," Dr. Littleton Winslow, had hardly given his unbiassed opinion that there was nothing to prevent the poor woman being dragged from her bed into Court; the prosecutor had only been induced by the efforts of the cross-examining counsel to give some few details, coyly and shyly, as becomes a modest man, of his chequered life, when the case collapsed through the strange discovery that Miss Houghton was, after all, somewhat ill, and not so robust in health as Dr. Winslow had made out. This tardy discovery was made, it is true, only when the defence had obtained, by means of the mere vulgar expedient of setting a detective upon his track, some information which would have considerably assisted Mr. Stuart Cumberland's memory, and which, no doubt, did largely quicken his philanthropy.

THEY had discovered that Stuart Cumberland was "not himself at all." In point of fact, that he had only a subjective existence. The friend of our excellent Home Secretary and of the "independent medical man" who happened to be in Court when it was necessary to report on Miss Houghton's health, and who so disinterestedly devoted a portion of his valuable time to that purpose,—this scion of an ancient house vanished into air, like a very Peter or Irresistible against whom he was tilting, and in his place stood a far more humble person, one Charles Garner, son of a butcher's clerk at Oxford, a sorry spectacle when stripped of his fine feathers.

IN TRUTH there is no such person as Cumberland, and the man who assumed the name, and who postured before the world as journalist, lecturer, and the like, elected, with a wisdom beyond his years, to get out of the witness-box as fast as he could and abandon the prosecution. It remains now to be seen whether all this vexatious business, with its expense, annoyance, and anxiety, is to be got up by a mere man of straw, and that without his being made to pay for it. An action against such an impecunious person would be useless, but there are other ways in which such individuals ought to be gibbeted as a warning to others. We should hear less of these raids on inoffensive mediums then, and people would learn to be more careful in their allegations if they were made legally responsible for them. *Exit* at any rate Stuart Cumberland, and remains Charles Garner—Ex-"Secretary" and bungling imitator of Washington Irving Bishop, a name of sweet odour in Scotland.

THE Editor of the *Spiritualist* has published some remarks about the relations of this journal with the B.N.A.S. His statements are, to say the least of them, incorrect and grossly misleading. Having said thus much, we do not condescend to notice them further.

THE Fortnightly Discussion Meetings at 38, Great Russell-street will be re-commenced this evening, November 1st, when Mrs. Tappan will kindly give a trance address on "The Pending Crisis in Spiritualism, and how to meet it." We hope there will be a large gathering of the members and friends. The full programme for the session will be found in a communication from the Rev. W. Stainton-Moses, which appears in another part of our present issue.

A GENTLEMAN writing to the *Globe* over the signature of C. S. L., and who asserted that he was not a Spiritualist, described a séance in which he took part in a private house, no professional paid medium being present. The circle consisted of four ladies and three gentlemen. Two of the ladies were believers in Spiritualism; all the other sitters were sceptics. The room was darkened, and during the first hour nothing occurred beyond slight vibrations and an occasional turning round of the table; but at the expiration of that time a cool wind was felt sweeping over the hands; then grey masses were seen, having the appearance of faint smoke or pillars of vapour moving slowly in the air; and, next, these masses changed, first into the face of a sad-eyed woman distinctly visible, and afterwards into the head of a large and heavy-featured man, a scowling face with deep-set eyes and a cruel mouth. The figures appeared three or four times. Beyond being startled by these faces, which is somewhat natural, there had been no confusion, fear, or excitement; nothing to start a vivid imagination upon its travels. The faces were slightly luminous; there were no means that any one present could have employed to produce them, and all were upon their honour to play no tricks. "That promise the writer knows to have been honourably kept." Notwithstanding this last assurance, Mr. Stuart Cumberland (*alias* Charles Garner) rushed into print with the bold hint that one of the party was deceiving the others, and an offer to produce a similar effect. To this C. S. L. retorted that all present were on their honour, which is the highest test to which ladies and gentlemen can be asked to submit; that what they saw was neither a sham nor a delusion; and that Mr. Cumberland's reply amounted to nothing more than an offer to produce by conjuring what took place in reality in a room devoid of magical or other apparatus. So there are some people who are shrewd enough not to be hoodwinked by Mr. Cumberland's impudent pretensions.

ANOTHER correspondent of the *Globe*, writing on the same subject, shews that he also estimates Mr. Cumberland's efforts at their proper value. He says:—"Sir,—I have no desire to intrude the subject of Spiritualism upon you, but after Mr. Stuart Cumberland's letter I think I may suggest that if he succeeds in getting up a *séance* with C. S. L. and his friends, many of your readers would be much interested by being informed in your columns of the result. They would like to know if C. S. L. and his friends are satisfied with Mr. Cumberland's performance, and above all with his explanation of how the illusion is effected. This explanation should be clearly given to your readers if Mr. Cumberland is really and genuinely interested in exposing trickery, and not in

merely making money by lecturing. I was present at his lecture in Steinway Hall, and, although no Spiritualist myself, I considered that his so-called attempts at explanation and exposure were *egregious failures*.—I remain, sir, yours faithfully, H. B. L. Army and Navy Club, Pall-mall, S.W."

PROBABLY many persons who have been reading accounts of the Rev. Joseph Cook's visit to London will be glad to be reminded that he has handled the question of Spiritualism very exhaustively, and, on the whole, very fairly, in his Monday Lectures at Boston. These are published by Mr. Dickinson, opposite the Memorial Hall in Farringdon-street; and Part XVI. is almost exclusively devoted to the subject. It is true Mr. Cook does not get beyond an "if," but he states the alternative hypotheses with candour, which is a good deal to be said in these days, when the old maxim that "faith need not be kept with heretics" is clearly coming into vogue again, it being taken for granted that Spiritualists are the heretics, and that everybody else is among the faithful. Mr. Cook opens his first lecture, which bears the title, "Spiritualism as an 'If,'" thus:—"I think it useful to call the attention of any who point to the growth of Spiritualism as a growth of scepticism to the fact that they handle a two-edged sword. The growth of modern Spiritualism is alleged by sceptics as a proof of the growth of scepticism. . . . But this fact has two sides. The Spiritualist body is divided between a part who call themselves Christian Spiritualists, and a part who are plainly infidel Spiritualists. The former is small in number, but not the less intelligent portion of the mass. An infidel Spiritualist is evidently the most inconsistent of infidels. The modern Spiritualist is the last man who can consistently deny the fact of the supernatural."

MISS ALLEN HALL, of Ardwick, Manchester, is highly appreciated as a trance-speaking medium, and we trust a useful future awaits her. Her mother, Mrs. Allen Hall, is also an energetic healing medium, and is greatly respected for her kindheartedness and other sterling qualities.

TESTS OR NO TESTS.—A writer in the *Religio-Philosophical Journal*—in reply to those who urge that in visiting circles all thought of deception should be entirely banished from the mind—has the following very pointed remarks:—"Such a course of conduct is possible only to an idiot or lunatic. How can any one with intelligence visit a circle and entirely banish from the mind all thought of deception? If he possess any sense at all, he must know that deception is possible, no matter how strong his faith in the genuineness of the phenomena presented. But we are told that if thoughts of deception be banished, better phenomena will ensue than if test conditions be instituted. Very probably, if the medium be a pretender, or fraudulently inclined. Of course, under test conditions, he will be unable to practice as much fraud as when left to do as he pleases. Open the gateway to fraud, say some, exact no conditions at all, let the so-called medium have everything his own way. No wonder that a Spiritualism which gives to the world such incentives to the practice of shameless villainy and rascality is looked upon with scorn and contempt by reasoning, honest men and women; and it ought to be so condemned until it purifies itself of the load of graceless scamps with which it is now infested."

CONFERENCE AT MANCHESTER.

At the annual conference of the Lancashire Committee of Spiritualists, held at Bolton, on the 1st August last, it was resolved to convene a General Conference of British Spiritualists in Manchester, on Sunday and Monday, October 24th and 25th, and an Executive Committee was appointed, with Mr. J. J. Morse as honorary secretary, to give effect to this resolution.

The proceedings were commenced on Sunday, the 24th ult., by special services in the Temperance Hall, Manchester. The audiences were exceedingly good, and excellent addresses were delivered by Mr. J. C. Wright, Mr. W. H. Lambelle, and Mr. J. J. Morse. Mr. J. Armitage, of Batley Carr, presided in the morning; Mr. J. Lamont, of Liverpool, in the afternoon; and Mr. Cross, of Macclesfield, in the evening.

The Conference proper commenced on Monday morning, the attendance comprising friends from London, Salford, Liverpool, Bury, Rochdale, Newcastle-on-Tyne, Darlington, Bradford, Sowerby Bridge, and several other places.

Mr. A. Fitton, of Manchester, was elected chairman of the morning session, which he opened with a few appropriate remarks; and letters of regret for their unavoidable absence were read by the honorary secretary, from Mr. W. Stainton-Moses, Mr. E. Dawson Rogers, Mr. A. T. T. Peterson, and Mr. T. Everitt, of London, and from Mr. Rees Lewis, of Cardiff, and Mr. Burton, of Newcastle.

The appointed business was the reading and discussion of various papers which had been sent in for that purpose, but the Conference ruled that all papers not bearing on the question of organisation should be taken as read, and handed to the representatives of the Press, who were present, for publication. A long and rather desultory conversation ensued, in which the operations and the position of the B.N.A.S. were somewhat severely, and as we think, mistakenly criticised. In the course of the discussion several resolutions and amendments were proposed, but they led to no result, and Mr. David Richmond ultimately submitted a motion for the appointment of a committee of five to co-operate with the existing district committee and other organisations in their efforts to promulgate the truths of Spiritualism. The debate on this motion was heartily sustained by Mr. J. Chapman, Mr. Chatham, Mr. J. C. Wright, Mr. T. Blyton, Mr. Lees, Mr. Shaw, Mr. Campion, Mr. R. A. Brown, and several others, but no decision had been reached when the Conference adjourned till the afternoon.

At the afternoon session, Mr. J. Lamont having been elected chairman, the discussion was resumed, and Mr. T. Blyton was invited to read his paper on "District Organisations, their Objects, Constitution, and Agencies." This paper elicited expressions of warm approval, and Mr. W. Johnson then proposed that no action should now be taken on Mr. Richmond's motion. Mr. Johnson's proposition was carried, and Mr. Richmond's motion accordingly fell. Mr. W. H. Lambelle thereupon proposed that efforts should be made to establish district committees who should send delegates to conferences to be held periodically.

This suggestion was supported by Mr. Johnson, and a resolution moved by that gentleman was ultimately adopted, providing for the appointment of a committee to collect information as to the form and character of district organisations, to lay such information before the various societies and circles in the kingdom, and to invite co-operation. Messrs. R. A. Brown, Braham, Dawson, Shaw, and Thompson, were chosen to constitute the committee; Mr. Brown to act as secretary. Thus the real question of organisation was in reality leftover for further and more matured consideration—a course which the majority of the Conference evidently regarded as the wisest and most prudent that could have been adopted.

An able paper by "M.A. (Oxon)" was then read to the Conference, urging the necessity of a national federation amongst Spiritualists. Its valuable suggestions were heartily appreciated, but after the resolution which had just been adopted, no indication was given of a desire to take present action upon them. We give Mr. Stainton-Moses' admirable communication in another page of our present issue.

Votes of thanks to the contributors of papers, to the Press, and to the chairmen, brought the proceedings to a close. The representatives of the Spiritualist Press who were present were those of *SPIRITUAL NOTES*, the *Spiritualist*, and the *Herald of Progress*.

In the evening a large party assembled to partake of a social tea, which had been furnished in excellent taste by Mr. and Mrs. Chiswell, and Mrs. Emery. Tea was followed by an excellent concert, and by addresses by Mr. Richmond, Mr. Harrison, Mr. Lambelle, Mr. Wright, and Mr. Morse, Mr. W. Johnson making a genial and efficient chairman. A very hearty vote of thanks was accorded to the honorary secretary for his valuable services in connection with the Conference.

ASTONISHING CURE BY MESMERISM.—The following notice of one of the most astonishing mesmeric cures on record has appeared in a Berlin daily paper:—"Articular rheumatism, which no remedy could heal, had long tortured me, until totally paralyzed, I thought of dying. As a last resort some friend advised me to try magnetism, which the physicians are used to ridicule. I was hauled into a cab, arrived at the residence of the magnetizer, Mr. Kramer, York-street, No. 1. I was carried upstairs into the waiting room. The patients of all kinds, who had gathered there, looked at me pitifully, not one of them believing in the possibility of my rescue. After a while I was carried into the adjoining room. The magnetizer made several passes with both his hands over my body and then said that I should try to stand on my feet and to walk. Trembling with amazement, I obeyed, and went down the stairs without assistance, at the foot of which the lady of the house, who previously had seen me so miserable, wept for emotion; and then I walked on my own feet to my residence. If there were such a thing as miracles, this, my cure, was certainly one. I was told, too, that a physician in my neighbourhood had uttered that I had been bribed by the magnetizer and been carried to him for the sake of sensation. My family and my co-inmates of the house are ready to testify to anybody to a fact which all the physicians in the world cannot deny.—A. HOFFMAN, Berlin, Zossener St., No. 43."

Correspondence.

PUBLIC MEDIUMSHIP.

To the Editor.

SIR,—Your organ being the only one which dares to tell the truth without personal, material, or financial considerations, I invite you to be kind enough to publish the following ideas about public Spiritualism in England, leaving out of consideration the private mediums who sit in the quiet home circle for their friends, and some of whom have really assisted science very much by their disinterested work under the protection of leading Spiritualists.

Well, the present state of public Spiritualism in England is to my mind really *disgusting*. On the one hand we have numerous tricking mediums assisted by tricking spirits. Exposure after exposure occurs; sometimes the whole paraphernalia of spirit-show, drapery, beards, and lamps, in the shape of phosphoric oil bottles, have been taken from the mediums. And yet all this does not prevent certain Spiritualists from taking invariably the part of the quacks, and slandering and vilifying the expositors, even if these latter are, as is often the case, true Spiritualists. If there is no proof of fraud we can understand that mediums should be defended and assisted, but even when proofs are at hand those defenders go as far as to strike common sense in the face, and to accuse the expositors of "conspiracy," or they take up the stupid argument that "the spirits did it."

But I think, after all, that the "miracle hunters" are in good company with Crookes, Zöllner, Perty, and others, who justly consider modern Spiritualism as a science and not as a religion, and work to elevate it to the rank of an *exact* science.

In these days of prophesying about the "unfolding" of "angel" manifestations near at hand, I will give a prophecy of my own:—As long as public mediums object to submit to every reasonable condition that the investigators wish, the number of medium "exposers" will increase.

I am perfectly aware that now and then mediums are falsely accused; but always to take the part against honest expositors, and invariably to defend the public mediums, is not only foolish but worse; it is *criminal*. I repeat, the only way for public paid mediums to prove their honesty is to submit at every séance to the reasonable tests of the sitters. In this way no mediumship is spoiled; as witness the cases of Home, Mrs. Corner, Miss Cook, and other true workers. Where mediums only get their "wonderful" manifestations on their own premises, in darkness and surrounded by friends, circumstances go very far to prove the intention of tricking beforehand.

A few weeks ago a well-known public medium was caught by his best friends. That medium confessed his guilt, apologised, &c., and not one of the organs of our movement, except yours, spoke a single word about it! Is this love of truth? Scientific investigators are called "miracle hunters," "sight-seers," &c., and mediums are encouraged not to have themselves "caged up like beasts," as if an honest investigator had no right

be served for his money with the genuine article as far as this can be secured. On the other hand, you are invited to swallow all kind of "teachings," most of which are the very essence of stupidity or folly. No impartial Spiritualist will deny the truth of the facts I have pointed out, and this being so, it is our most holy duty to place Spiritualism on a true and pure basis, by mercilessly stamping out all fraud; by avoiding the publication of exaggerated reports about paid public mediums; by carefully sifting the sermons of "teachers" out of or in the flesh; by reckoning only with phenomena which bear proof of their reality, and by refusing to publish all doubtful manifestations. Then we may hope for greater honesty and truth.

Yours truly,

$2 \times 2 = 4.$

CHARITY AMONG SPIRITUALISTS.

To the Editor.

SIR,—It was well fore-told by some clear-sighted spirits many months ago that this would be a dark year for Spiritualism, but it was little apparent to us that a good deal of the darkness would be made by Spiritualists themselves. The last few weeks have thrown into relief a series of events which were singularly adapted to try the qualities which chiefly characterise Spiritualists, and the result has been such as places them below any other class of persons associated together in a common cause. Not only were Spiritualists the instruments of inflicting a deep and cruel injury on workers in our behalf, but they were also the first to eagerly seize upon vague and unsupported newspaper statements, to circulate slander from mouth to mouth with a deplorable avidity, and even to descend to the level of attempting to destroy character, by means of writings disguised by such flimsy veils that everybody should understand the true object of these honourable methods of attack. Petty grievances have been raked up and studiously brought to the front, and when facts began to be openly disclosed, attempts were made to bias the public mind with regard to them.

No just complaint can be made about the daily Press when such a spirit as that I have described is manifested by Spiritualists themselves, and as long as evident personal feelings of dislike, and a wish to manifest them, actuate the latter, they appear at a disadvantage even with those unjust editors of the public journals who suppress letters and evidence in favour of truth on the mere abstract principle of its unpopularity.

The unmanly discord among Spiritualists, and the short-sighted desire to give vent to their own feelings at all costs, have done more to injure the cause of Spiritualism than the external attacks of sceptics and materialists, and it is with deep regret I am compelled to say that the only journal any sensible and peaceable Spiritualist can venture to place in the hands of an inquirer is your own. I trust it may have all the support it merits as a just and liberal little record of proved facts, and a strict opponent of injustice of every kind.—I remain, sir, yours truly,

COMMON SENSE.

October 18th.

MISS MATTIE HOUGHTON.

To the Editor.

SIR,—Will you kindly allow me space to correct the notion that it is I who am the victim of Mr. Cumberland's thirst for notoriety, for the mistake is causing me serious injury in several quarters? The persecuted lady is a Miss Mattie Houghton from America, who is in no relative or connection of mine in any way. It is only through your columns that I can be sure of righting myself with all the members of the B.N.A.S., one of whose representatives on the Council I have the honour to be; they are therefore entitled to this explanation.

Believe me, yours sincerely,

GEORGIANA HOUGHTON.

20, Delamere-crescent, W.,
October 14th, 1880.

SEANCE WITH MISS KATE COOK.

To the Editor.

SIR,—Last night we had a private séance with Miss Kate Cook, at 53, Eleanor-road, Hackney. We were, with the medium, five in number, and sat round a small table, the medium being between myself and my friend, Mr. M—, on whose left was Miss Edith Cook, and on my right Mrs. Cook. We joined hands and the light was put out. After sitting about a quarter of an hour, rappings were heard on the table, and by the alphabet the intelligence informed us that her name was Louise, and that she was a French nun, who died about 40 years ago at the age of 32. The well-known voice of Lilly was soon afterwards heard, and she said she was glad to see me again, and asked the name of my friend, which was spelled to her. Her discourse with us was as pleasant and instructive as ever. Lilly told us a number of spirits were present, and that the physical manifestations of the evening consisting of the lifting of the table about eight or ten inches from the ground, winding up of the musical box, playing of the guitar, ringing of the bell, and different touches by hands, were all performed by them. An iron ring, which was lying upon the table, was suddenly placed round my left hand, which held the medium's right. Several times and at different intervals the tunes of the musical box went on very quick, then slow, and again quicker, as if the barrel were turned, or stopped by an invisible hand. Often the guitar was played in the air above our heads, accompanied by the ringing of the bell and beating on the tambourine. Besides these spirits were, as Lilly told us, other spirits, who by rappings announced themselves as relatives of ours.

Lilly promised to manifest herself, and by a light which she herself brought she shewed her face several times. The figure came and disappeared; was sometimes very small and then grew bigger. It floated in the air, sometimes above the table, and afterwards came very near to us. Now and then it went to a distance of about ten feet from the medium, who had placed herself then in a corner of the room. At our request Lilly came near the medium and lighted her face and that of the medium at the same time, and sometimes Lilly and the medium both spoke at once.

The séance gave every reason for satisfaction to us.—I am, Mr. Editor, yours very truly,
J. F. A. CATEAU VAN ROSEVELT.
London, 8th October, 1880.

B. N. A. S. FORTNIGHTLY DISCUSSIONS.

To the Editor.

SIR,—I have the pleasure once more to send you a list of papers to be read at our discussion meetings during the coming season. In doing so I may say that we trust that all who are interested in the subjects to be discussed will attend and take part in the debate. It has been our experience that the discussion following a paper is frequently as valuable and suggestive as the paper that has been prepared, and in order to give opportunity for less formal debates than those which follow a long and elaborate paper, we have arranged this year to have certain subjects opened by a brief speech, and closed by a similar reply. This will give more space for discussion, and we trust that friends will avail themselves freely of it. Subjects so treated are marked with an asterisk in the list which I enclose.

May I add that members are permitted to introduce their friends, and that a box has been placed in the room in which contributions (badly needed towards defraying expenses) may be placed? We welcome all friends, whether of our body or not, but we hope we may ask that they will contribute as they feel disposed to our expenses.

I would call special attention to the opening address, which, through the kindness of Mrs. Richmond, will be given on November 1, on a subject eminently attractive at the present juncture.—I am, sir, faithfully yours,

W. STANTON-MOSES, M.A.

November 1.—Mrs. Richmond (Trance Address). "The Pending Crisis in Spiritualism, and How to Meet it."

* November 15.—Mr. E. T. Bennett, "National Organisation among Spiritualists."

December 6.—Mr. Calder, Pres. B.N.A.S., "Social Harmony."

December 20.—Mr. Morell Theobald, "Mistakes of Spiritualists and Investigators."

* January 17.—Mr. Dawson Rogers, "The Proper Attitude of Spiritualists to Public Paid Mediumship."

February 7.—Rev. W. Miall, "Conviction: Its Basis and Obligations."

February 21.—Rev. Dr. Maurice Davies, "An Hour's Communion with the Dead."

March 7.—Miss Arundale, "Re-incarnation."

* March 21.—Mr. Morse, "Mediumship in Relation to Health."

April 4.—Madame de Steiger, "Art and the Supernatural."

* April 21 (date slightly altered on account of Easter).—Mr. D. G. Fitz-Gerald, "Spiritualism versus the Press and the Outside Public."

May 2.—Mr. Podmore, "Agnostic Spiritualism."

May 16.—Mr. F. F. Cook (Chicago), "Relations of Science and Spiritualism."

June 6, Mr. Stanton-Moses, M.A., "What I know about Spiritualism, and what I do not know."

DESMOND G. FITZ-GERALD, M.S.Tel.E., *Chairman*,
W. STANTON MOSES, M.A., *Hon Sec.*,
Experimental Research Committee.

MARVELLOUS MATERIALISATIONS.

Some wonderful phenomena are reported to have been witnessed recently, at Wiscasset, Maine, through the mediumship of Daniel E. Caswell, of Boston. We give as a specimen the occurrences at one of the séances with this medium:—

A séance for materialization was held in the house of Mr. Seth Patterson. The medium was duly searched by Mr. Patterson, and the door and window of the cabinet sealed.

The first to materialize gave the name of Howard Payne, and we think he was the author of "Home Sweet Home," although he was not strong enough to talk more. His form de-materialized before us.

"A. T. Stewart" then appeared at the curtain. He said that the garments he wore were real, not materialized in the cabinet; the robe he wore was examined, and found to be of white silk, and the head-dress was bunting.

The next to come out was a round-shouldered man dressed in a white robe, and wearing a turban of a dark colour. His face and arms were of a dusky hue. He said that he was an ancient Egyptian. Several articles had been placed on a table standing in an outer room near the cabinet door. The Egyptian proceeded to use many of these things; took up a brush and brushed the hair of Mrs. Ruth Call and Miss Patterson; with a hammer drove nails in a piece of board, which is now in the possession of Mrs. Hunting; drank some water from a goblet, and was seen to be eating some bread; he also gave Mrs. Ruth Call water to drink, and passed pieces of bread to Mrs. Hunting and Mrs. Ann Call; a bucket of water weighing twenty-two pounds had been left beside the table; he stooped, and lifting it with one hand, raised it at arm's length as high as his head, and called Mrs. Hunting to see that the bucket was full; he dragged the table directly in front of the cabinet, and keeping it there a few minutes, touched and turned over the articles upon it; and then, with the assistance of one of the circle, returned the table to its place.

He requested two or three of the people in the room to move, that he might have a chance to pass out of the house. He crossed the room, and as he reached the door he asked Mrs. Ruth Call to go into the cabinet with the medium, then told Mr. Seth Patterson and Mrs. Hunting that they might follow him, but to keep a certain distance behind him; he then passed on out of the house, down a flight of steps and into the flower-garden, a distance of sixty-six feet from the cabinet, where he gathered flowers and brought them into the house with him; returned to the cabinet and led Mrs. Call out, and gave the flowers that he had picked to Mrs. Hunting.

He went out of the house a second time, asking Mrs. Call to go into the cabinet as before; and this time he was followed by Mrs. Amory and Mr. W. D. Patterson to the garden, where he stood for almost a minute in the bright light of a lamp shining through an uncurtained window; then, moving further on, gathered more flowers, returned to the cabinet and led Mrs. Call out as before.

Again he went out, leading Mrs. Patterson by the hand; they walked half-way to the street, a distance of about forty-four feet, and returned.

He also led Mrs. Hunting to the outer door, and while she stood on the upper step he went down and picked some flowers that grew by the steps.

At his request Mrs. Ann Call went to the outer door, and he followed her, carrying the bucket of water, and saying to her "Life will soon flow as easily," turned the water down upon the steps, and brought the bucket back.

This Egyptian was in our presence in a materialized form for more than an hour, and during the four times that he went out of the house, and while he was at the door the fifth time, Mrs. Ruth Call was in the cabinet with the medium. In passing out of the room he was seen and plainly heard to stumble against a chair two or three times.

After Mr. Caswell came out of the cabinet the seals were found to be whole.

(Signed) *Ruthie S. Call, Seth Patterson, Laura J. Patterson, A. M. Patterson, Adeline Bailey, Caroline S. Hunting, Mrs. T. C. Amory, Wm. D. Patterson.*

State of Maine, }
County of Lincoln. } Aug. 9th, 1880.

Personally appeared Ruthie S. Call, and made oath to the truth of the above statement by her subscribed; and to that part marked in the margin "R. C.," she adds, that during the time she was in the cabinet she held the hands of Mr. Caswell, the medium.

Before me, WM. D. PATTERSON,
[L. S.] Notary Public.

ANSWERS TO CORRESPONDENTS.

J.A.R., W.H., E.J.D., T.M.—All inquiries respecting Balmain's Luminous Paint should be made to the sole agents, Messrs. Ihlee and Horne, 31, Aldermanbury, London, E.C.

THE GUILD OF THE HOLY SPIRIT holds a meeting this afternoon (November 1st) at five o'clock, this being the Festival of All Saints. We are requested by the founder to say that the dimensions of the place of meeting do not allow him to issue any more invitations, the number of those persons who have accepted being already inconveniently large; but he hopes to arrange other meetings during the week, possibly one on Tuesday (All Souls' Day) at eight, certainly one on Thursday at that hour. He will be happy to forward such particulars of the Guild as are communicable to outsiders, in the case of all persons who will address him at the office of this journal, and give him reasonable assurance of their good faith. Should he have failed to reply to any who have addressed him, he hopes they will accept his illness as an excuse, and kindly renew their communication.

The *Harbinger of Light*, of Melbourne, says: "We hear of some remarkable cures performed by mesmerism or laying on of hands by Mr. G. Milner Stephen, the well-known Barrister. At Gundagai, a man named Peter Lynnan, who had been blind fourteen years, is said to have received his sight."

Societies.

METROPOLITAN.

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