

# The Spiritualist

AND JOURNAL OF PSYCHOLOGICAL SCIENCE.

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# The Spiritualist Newspaper,

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

VOLUME SEVEN. NUMBER TWENTY-FIVE.

LONDON, FRIDAY, DECEMBER 17th, 1875.

## ENLARGEMENT AND IMPROVEMENT OF THE SPIRITUALIST.

At the beginning of next year *The Spiritualist* newspaper will be enlarged and improved, and it is hoped that the journal in its new form will be felt to be calculated to add to the *prestige* of English Spiritualism. The increase in the circulation for a long time past has been such as to justify the step about to be taken. This journal has long been the recognised organ of educated English Spiritualists, and the intelligence and experience of its contributors, among whom are included all the chief pioneers of the movement in this country, have given rise to a large foreign demand, so that these pages are extensively read and quoted by Spiritualists of high standing in foreign countries. Not a few of the leading families of Europe are among its readers, and its articles are liberally quoted in the various journals devoted to Spiritualism in all parts of the world, more especially in Germany and America. This standpoint has not been reached without many years of hard work, and in the future, as in the past, the attempt will be made to fill these pages with literature of permanent value. There is little doubt that our readers will be well pleased with the new appearance these pages will present at the beginning of January. The step ought to be encouraged by an accelerated influx of new subscribers, by our present contributors taking two copies per week instead of one, and by provincial and other Spiritualists taking care that local reading-rooms, public libraries, and newspapers are freely presented with specimens.

## CHANGES IN SPIRITUALISM IN GREAT BRITAIN.

At the present time, both in London and in the country, there are visible marks of a process of separation going on between educated and uneducated Spiritualists, so far as organised action is concerned. In London, attempts to promote dissension by broadcast misrepresentation have had little effect because everybody is tolerably well aware of the actual facts, so the separation arises from a more deeply rooted cause. The same division seems to be going on elsewhere, and we do not see that any power on earth can prevent it. In Dalston, for instance, some few Spiritualists once separated, without any quarrel, from the local society there, and formed a new one in the immediate neighbourhood—the reason apparently being that people of different orders of thought do not feel so comfortable in each other's presence as they do in the company of those with whom they are entirely in sympathy. Perhaps it is as well that this should be so, and that we should all agree to differ. When once all the present incongruous elements have settled down into harmonious groups, each working in its own way, it is to be hoped that the sections will all assist each other, and, like a bouquet of summer flowers, form a more pleasing combination than would be the case if all the parts were characterised by absolute uniformity.

## Reviews.

*Fairy Life and Fairy Land.* L. Booth, 307, Regent-street, London.

This work is a lyric poem, said to be communicated by Titania, through her secretary, Thomas of Ercildoune, sometimes called "Thomas the Rhymer." It is a revelation of fairy life, in which the chief characters bear the traditional names of Oberon, Titania, Puck, and others, but are represented as a superior order of beings, living in a sphere near to our earth, to which they migrated from some other planet or asteroid. Among them dwells "Thomas the Rhymer," who holds an intermediary place between fairies and men; he instructs the fairies in the knowledge of earth-life, and receives, by the help of Titania, the power to help and influence men.

The scenery of fairyland, which is described with great vividness, is, as the author avers in the preface, a true picture of the grand and lovely country around Cintra, in Portugal. The minute descriptions of the domes and pinnacles, terraces and arches, of the palaces of Montserrat are said to be taken from life, and are strikingly beautiful; also the gardens with their wealth of palms and tree-ferns, daturas, camellias, and begonias. At the fairy festivals there is much discourse about man's power of communion with spirits, and of the charge of certain spirits over the animal and vegetable world. There are the flower-spirits, who lend a sort of conscious life to the plant; and when Puck is sent to gather a fern-plant, Titania enjoins upon him:—

See thou minister tenderly,  
For not all unconscious she,  
But trembles in that marvellous frame,  
Sense perplexed of doubtful dream.

The poem abounds in pretty conceits of this kind, but its chief merit consists in the descriptions of the exquisite scenery of the land of Cintra, which, as the prologue says, "Byron alone has glanced at," and "Conde de Garrett, the much-esteemed Portuguese poet, only cursorily celebrated." The book is handsomely printed, and its pages are appropriately illustrated by two or three photographs of places described in the poem.

*Buddhism and Christianity.* Remarks on the opinions of the Right Rev. Bishop Cloughton on Buddhism. By a Sceptic. J. Burns, 15, Southampton-row.

The writer of this pamphlet informs us that his profession is not that of an author, but that he "thinks it the duty of every man who, after inquiry, feels that he has advanced nearer the truth, to publish his opinions, and at the same time to draw the attention of the public to the fallacies of those who pretend to guide mankind." He then proceeds to show that the unfavourable opinion which the bishop has formed of Buddhism in comparison with Christianity is due, first, by the Bishop's own showing, to his lordship's support.

cial acquaintance with the subject; secondly, to his standpoint as a prelate of the Anglican Church, which regards all religions outside itself as false, and tending to immorality. The writer further shows how both the Buddhism and Christianity of to-day alike differ from the original teachings of their respective founders, and points out the popular errors respecting Buddhist belief into which the right reverend Bishop has fallen; for example, as regards *Nirvāna*, which he interprets as nothingness, or annihilation, whereas it really means the state of repose at which the soul arrives after being completely purified from matter. As to the low state of Buddhist morality, which the Bishop ascribes to the falsity of religious belief, the writer cannot forbear comparing it with the Christian morality, as reflected in our daily newspapers, both in England and America. The priesthood again offers another point of contrast, and the writer remarks that, whereas the unsophisticated Buddhist priests may be seen carrying out the injunctions of their founder to the very letter, the Christian priesthood, in its love of power and wealth, and its imperious spirit, besides the dissensions which characterise it, acts in direct contradiction to the spirit of its Master; and its arrogance in assuming that it alone holds "the truth" is the more manifest, since it has been forced to alter its interpretations of Scripture, step by step, to meet the requirements of modern science. After a few extracts from the Buddhist sacred writings, conveying high moral teaching, the writer sums up by contrasting the results of the two religions, in which he shows how much remains to be done before Christianity can claim the position of superiority assumed for it "as leader of Spiritual, as it undoubtedly is of material, progress." The style of this little book is clear and trenchant, and we heartily commend it to the perusal of all independent thinkers.

#### SPIRITUALISM IN BIRMINGHAM.

ON Thursday evening, last week, a meeting of Birmingham Spiritualists was held in one of the committee rooms of the Temperance Hall in that town. All the sitting and standing space in the room was occupied on the occasion, so that the promoters of the meeting were unable to issue tickets to all who applied for them. The proceedings began with a tea provided by Mrs. Aaron Franklin, Mrs. Kendrick, and other ladies, after which the chief business of the evening commenced, under the presidency of Mr. R. Harper.

#### MR. R. HARPER ON THE PROGRESS OF SPIRITUALISM IN BIRMINGHAM.

The President said: It is desired that a portion of the evening shall be devoted to the relation of the recollections of some of the friends present of the rise and progress of Spiritualism in Birmingham. At the present time there are certain causes for congratulation and for dissatisfaction—dissatisfaction because Spiritualism in Birmingham does not show that intensity and fulness which it would if it came to the front; the two lectures delivered by Mr. Morse on the last two evenings form a marvellous illustration of the benefit which might be received if the Spiritualists of Birmingham clung together, so I am sorry for those who were not present to listen to such admirable discourses, the number of Spiritualists in this town being out of proportion to the number of those who attended the meetings. Those meetings were like the Balalaava charge: they were grand in themselves but somebody has blundered, and the results have been insignificant. Fourteen years ago I believe I was the fortunate or unfortunate individual who brought Spiritualism to this town from London, but before that I had had twelve years of materialism and atheism, until a cousin of mine showed me that she had medial powers, and afterwards took me to see the two Mrs. Marshalls, where I investigated the manifestations until I was convinced that they were true. After that I narrated my experiences to Mr. Underwood and to others in this town. Next Mrs. Mary Marshall came to Birmingham for two days for £14, and the manifestations produced a powerful effect upon the public here, as some twenty-four of the hardest-headed men in Birmingham attended her *seances*; among those present were editors, literary characters, clergymen, and so on. They were all seriously puzzled, and one of the conclusions they came to shows the utter credulity

of incredulity; writing had been done under a table, and certainly without human hands, in a good light, while the hands of the medium and those of all the sitters were distinctly visible on the top of the table; one gentleman who thought he could detect a trick changed the pencil just before the manifestations began, placing a blue pencil under the table instead of a black one. The paper came up in a short time with blue writing upon it; the witnesses not knowing what to make of the circumstance, at last expressed their conviction that Mrs. Marshall had taken off her Balmoral boots with her feet, had written the message with her toes, and that she then put on her boots with her feet, and laced them up again. (Laughter.) At that time Mrs. Marshall was one of the most powerful rapping mediums in the world, and while the raps were coming upon the door of the room, it was suspected that somebody made them from the outside. Somebody then stood outside the door, and Mrs. Marshall asked for three raps, which came; the man outside then popped in his head and said to those inside, "Did you do that?" Next five raps were asked for and five came. A gentleman present then suggested that Mrs. Marshall's dress should be kept from contact with the door; this was done, after which not a rap came, which caused some hubbub and not a little jollification amongst the spectators, until it was suggested that some ladies should examine Mrs. Marshall and her dress in another room. This was done, but no trained monkey or machinery could be found about her. Accounts of these *seances* got into the papers through a letter sent by Mr. Franklin, who from that time became more publicly known than anyone else in Birmingham in connection with the subject of Spiritualism. Very shortly after this Mr. and Mrs. John Murray Spear from America visited Birmingham; the time of their visit was about twelve years ago, and the first society of Spiritualists in this town was formed under their auspices. I was "off the road" then for three years, and became president of the society. During those three years there was more vitality in Spiritualism here than any other town in the kingdom. We had meetings every night in the week; indeed, sometimes two were going on in different rooms at the same time; we had a well-organised set of arrangements. All the sitters had to attend punctually; chairs were placed and kept for them, duly numbered, and the phenomena obtained under these orderly conditions were among the best I have seen anywhere, and at any time. (Applause.) Since then the ball has rolled along more or less smoothly, and of late years rather *sub rosa*. We have had public campaigns for a few months together, now and then, and at the present time there are certainly between three and five hundred Spiritualists in Birmingham, though many of them are not willing to say so. Some few of them are clergymen, others are members of churches. I am pleased to tell you that Mr. Harrison, of *The Spiritualist* newspaper, has come from London to attend this meeting, and we shall all be glad to hear a few words from him.

Mr. W. H. Harrison remarked: I am very pleased to see so many friendly faces here this evening, and whatever town may be visited, I find the same characteristics to prevail among Spiritualists; we are all friendly and genial people, and detest anything in the shape of artificiality. I think Spiritualists are far more natural in their ways than other people. During the seven or eight years I have been connected with the spiritual movement I have made five or six public speeches in connection therewith, and half of them were not of more than half-a-minute's duration. I am more accustomed to experimenting in the laboratory and to working than I am to talking, although the latter has its uses and should by no means be undervalued. Perhaps, therefore, you will excuse me from making a speech to-night, unless there is any subject upon which I can answer questions, or give you information which would be of interest.

#### NATIONAL ORGANISATION OF BRITISH SPIRITUALISTS.

The President said: Will Mr. Harrison oblige us by telling us a little about the British National Association of Spiritualists, and what steps it intends to take in the future? I think that subject will be of much interest to the meeting. (Applause.)

Mr. Harrison replied: Two or three years ago London Spiritualists had no opportunities of meeting with each other, or of consulting about what steps should be taken to promote the public interests of the movement; neither had they any means of putting their decisions in force. With their liberty thus curtailed concerted action was impossible, consequently the feeling rapidly grew that an organisation of Spiritualists, such as exists in nearly every large provincial town, ought also to be formed in the metropolis. The whole subject came before the National Conference of Spiritualists held in Liverpool in the year 1873, and it was then unanimously resolved, not merely that a metropolitan, but a national organisation should be established. The present National Association was the result, and it ought, of course, to do great things in connection with Spiritualism in Great Britain; but as it is necessary for everything to have a beginning, a great deal of hard work, which made little external show, was carried on by the Council in London in founding the British National Association of Spiritualists; but all the work thus done has been solid and good. It has all along been felt that the duties of such an Association extend to the provinces, but at the same time it was seen to be useless to try to do work in the country until the Association was firmly established at headquarters; this has now been done, and you will all be glad to hear that in no part of the world is there any establishment connected with

Spiritualism equal to that which we have in London. (Applause.) Friends who have been to the United States have informed me that neither in Boston nor in New York, nor in any other part, have Spiritualists such elegant accommodation for visitors, or such a good library. The Société Spirite of Paris, the chief national organisation of Spiritualists in France, has not nearly such good premises as our own, although the French organisation, being much older, has been stronger financially; recent events in Paris, however, have unfortunately drawn largely upon its funds. The National Association being now firmly established in London, intends, I think, to turn its attention to the provinces; I say "I think," because I am but a private member of the Association, and have no right to speak officially on its behalf; I am not even a member of the Council, and any information which I may give you is obtained in consequence of my attending the Council meetings to report them. My opinion, however, is that the Council is about to direct its attention to the provinces, and what it wishes is that all of you who are in favour of combined action and friendly union among Spiritualists, should enrol yourselves as members, and urge your local societies to enter into alliance with us; for united, Spiritualists are strong, and divided, we are weak. (Applause.) You will be glad to hear that since the Association was formed, there has not been the slightest symptom of dissension either upon the Council or among the members, although the whole body is composed of men and women who differ very much in their opinions; they have agreed to push on those things about which they agree, and to keep silence on those matters about which there are strong differences—theological opinions to wit. At one time theological discussion was introduced into the meetings, and I thought that such a firebrand would be sure to destroy the organisation in its infancy; dissension was avoided even in connection with such a ticklish subject, because of the temperate tone, the mutual forbearance, and the spiritual nature of those who took part in the debates; therefore I think that all who love peace and union should feel a pleasure in joining what may be not inaptly described as a very happy family. (Applause.) What the Council wishes to know is, what it can do to promote the union of the provincial societies of Spiritualists with each other, and with the National Association. Mr. Harper has said that some scheme should be devised to promote the free circulation of lecturers and mediums by defraying their railway expenses out of a common fund. I also am of opinion that a travelling library, by means of which books could be sent from town to town periodically in boxes, would be a benefit which Spiritualism might gain when combined action is established among its followers. But all these things are mere matters of detail; what is wanted just at present is that those who have any good ideas about what work the National Association ought to do in the provinces should send in their suggestions to the Council. Just at present it would be of little use propounding schemes which would involve much expense to carry out; the expenditure of the Association at present, including the cost of a moderate number of public meetings, amounts to about £500 a year; to cover this it has an income of £550 a year guaranteed for the next two years at all events. So you see that as yet there is not much margin to permit of large expenditure, especially as everybody connected with the Association is firmly resolved that it shall not weaken itself by getting into debt or living beyond its income. (Applause.) At the same time new members are joining rapidly. At the last Council meeting no less than seventeen were elected at once, and as soon as Spiritualists everywhere find out the advantage and happiness of all pulling together, we shall have nothing to complain about in the way of want of funds, and no particular individuals will be saddled with any undue expense.

#### THE PERSECUTION OF M. LEYMARIE.

Before I sit down it may be well to state that news received from Paris just before I left London this morning set forth that there is every chance that M. Leymarie, editor of the *Revue Spirite*, will be condemned by the Court of Cassation, on the strength of the false evidence given against him by Buguet; and the Court of Cassation being the final court of appeal, it is thought well that the Spiritualists of Great Britain should memorialise Marshal MacMahon, President of the French Republic, setting forth that in this case there has been a great miscarriage of justice. The friends of M. Leymarie have already under consideration a form of a memorial to be presented to the President of the Republic, and when they have decided upon what may be deemed most suitable, copies will be forwarded to all the provincial Spiritual societies, and to the chief workers in the movement throughout the kingdom, in order that signatures may be added thereto. I hope that Birmingham will do its duty in this matter when the time comes. (Applause.)

Mr. Simkiss said—So far as my experience goes, Spiritualism in any locality ebbs and flows. At its first outbreak it prospers in the hands of a few enthusiastic people, who after a time become satiated, after which the movement goes back. Mrs. Hardinge used to say that it seemed as if it died in some places and recovered fresh strength in others, for the spirit-world was building piers, and when the workers had finished one they did not care to go on tinkering at it, but began another elsewhere. They had thus built many piers especially a very solid and substantial one in London. I think we should bridge over the breaches between these various piers, and further unite them all with the central establishment in the metropolis. (Applause.) Mr. Harrison has modestly fixed the

attempt at national organisation at two years ago, but a year or two before that a worker in the movement said he wanted help, as he had often done before, but had never given anything back; he was one who was to take part in that earlier organisation, but at the meeting I attended I found that there was to be no president, no committee, and nobody to examine the accounts. The applicant was to be all in all, so of course the thing never floated. Some time after that the real institution of which Mr. Harrison has spoken was formed and floated by other people. That one is not a sham, and since it has been established there has not been a single angry word or misunderstanding amongst its members. (Applause.) That is a great argument in favour of its stability. I therefore hope you will throw an arch from the pier here to the one in London. (Applause.) Some Spiritualists in the country want to get all the money they can from London, and do nothing themselves, but such must learn to be self-reliant. No individual is a true Spiritualist who does not improve his life; and if he truckles with old systems of materialism or orthodoxy he is no longer true. Andrew Jackson Davis was once asked why national associations in connection with Spiritualism did not get on in America. He said that if a convention were called to consist wholly of teetotallers, vegetarians, or any section of Spiritualists, many would come together, but let anybody bring all the different sections into one building, contentions and differences at once arose. True Spiritualists should try to be harmonious. He is not a true one if he goes simply after physical manifestations and wonderful things, and he becomes one when he tries to harmonise his whole being. Many new ideas are attempted to be fixed upon Spiritualism, which ought to be separated from such adventitious surroundings; history shows that nature takes ages to develop a new idea, and we cannot involve the Spiritualism of today in the development of all such ideas at once. Prophets have spoken of the golden age and of the Millennium, but Spiritualism has not brought it; I have not seen it, neither do I expect my children to see it during the next three or four generations. Spiritualists are natural in their ways; as Mr. Harrison has said, we are more free from artificialities than other people; still with this freedom we should take care not to accept the vast amount of trash which has been grafted on the movement in America. We should rather try to improve our own lives, for that is work in which we know that we can make headway; we should give more attention to this than to attempt to improve the lives of others.

Mr. Baldwin remarked—I am very pleased with Mr. Harper's history of Spiritualism in Birmingham. My own conversion dates from the time of the visit of Mr. and Mrs. J. Murray Speer to this town, and I endorse the opinion of Mr. Harper that the phenomena obtained at that time were better than any I have seen since. It is true I have seen more wonderful things since then, but they have not come in so clear and satisfactory a manner; besides, they all occurred among friends, and there was no tendency on the part of anybody to impose. I am a member of the National Association of Spiritualists, although I believe that I have not paid my subscription, for I have been travelling of late, and the circulars from the office have not reached me. Mr. Simkiss is an old friend of mine, but I differ from him in one or two things which he has said, although, at the same time, I do not wish to cause dissension; he (Mr. Simkiss) has referred to a spiritual institution, without mentioning the particular one about which he was speaking, but I understand it to be the one under the control of Mr. Burns. That institution has done work—very important work—in Spiritualism, and however faulty he may be, we as Spiritualists must admit that such work has been done; it has been the only institution for the last seven or eight years to form a bond of unity among Spiritualists in England. Thus while my sympathies run to the National Association, so long as it acts in a friendly way to everybody else, and while I should be glad to see it forming the arches of which Mr. Simkiss has spoken, still I should not feel a liking for it, should it be in any way unfriendly to the Spiritual Institution, the latter having done the pioneering work of Spiritualism in England. For these reasons I give credit to that institution—also to Mr. Burns, whom we look upon as a noble man, who does what is right. I say this because I feel it. There are many who, if they thought that there was any attempt to bring forward party rather than principle, would vote for principle and not party, and I hope that in Birmingham no question of this kind will ever cause dissension. The National Association, I hope, is not opposed to the Spiritual Institution; if so, I would not have anything to do with it.

Mr. Harrison remarked: The two things of which Mr. Baldwin has just spoken bear no relation to each other in constitution or in principle, so no parallel or comparison can be drawn between them. Mr. Baldwin, like many in the provinces, may not be aware that there is no Spiritual Institution in London; the establishment of which he has spoken being the private business of Mr. Burns. Mr. Burns is the sole proprietor, and it has no committee of management, secretary, treasurer, or anything else—whereas the National Association is a public body, managed in the usual way, by representatives elected by the members. The National Association is in no way unfriendly to Mr. Burns; neither the Council nor any individual member of it has ever said or done one single thing of an unfriendly nature towards him; indeed, the Council has sent him many of its advertisements and tendered payment for them, but Mr. Burns has invariably refused to print them because he is afraid of his followers—who consist of the more uneducated Spiritualists

living in the provinces—knowing much that is taking place in connection with Spiritualism in London.

Mr. Baldwin replied that he was aware that Mr. Burns and the Spiritual Institution were one and the same thing.

The Chairman said: As a member of the Council of the National Association, I must say that all its members have always spoken in a friendly way of Mr. Burns.

Mr. Jabez Lones, of Smethwick, said that as soon as he discovered Spiritualism to be true he had become the happiest man in the United Kingdom. Indeed, he thought in consequence that he now loved his wife better than he did before; the whole movement, in fact, was carried on by sympathy, and in associations, as in circles, headway could not be made without friendly union. He had not many opportunities of attending circles, but still he helped to spread a knowledge of Spiritualism in the railway carriage, in the counting house, in the merchant's office, and in the bank; and wherever he was he never feared to stick up for his principles. (Applause.) He had some discussion on the subject a little time since with a Wesleyan local preacher, who thought that Spiritualism consisted of nothing better than knocking tables and chairs about. He had told that preacher that if his views were true it would only show that no very wonderful progress had been made since the days of Jacob, when the spirits played at running up and down a ladder. The preacher replied that moving tables could give him no instruction; but he (Mr. Lones) informed him that physical manifestations were produced by the more material spirits, and that there were higher manifestations, by which good teachings were given. He then wanted to know what good it would do; and he (Mr. Lones) had informed him that he had been brought up amongst Wesleyans, and, although he had been taught in a Sunday-school, he should have been driven into materialism and atheism had it not been for Spiritualism, which demanded—not faith—but absolute proof, that after the death of the body a man would live.

#### TAXATION WITH AND WITHOUT REPRESENTATION.

Mr. J. J. Morse said: We want more union and harmony amongst Spiritualists. We should all work together in a practical manner, and the carrying out of this principle is the best thing done by the British National Association, of which I am a member; indeed, I am a "political Spiritualist," as we have been dubbed. I further have the honour of being on the Council of that body; I know most of the people connected with it; and, so far as my experience goes, I have yet to discover any ill-feeling towards anybody anywhere. The members of that body are kindly disposed towards each other, and to all other existing institutions. I do not know that I should be justified in saying that all other institutions exhibit the same spirit, for I cannot tell you so conscientiously. Ours is no longer a little movement, and we may have much to grieve for if we do not promote union among ourselves. One means of promoting this union is by the putting up of one of the arches of which Mr. Simkiss has spoken, by the Spiritualists in this town joining the National Association, either individually or officially through local societies, so that all may work in harmony. I should be very glad to carry to London the names of ladies and gentlemen who may wish to be proposed as members; the amount of subscription is optional, and whatever money may be paid in will not be money thrown away. In a little circular of the National Association I have before me the following passage occurs:—"The lowest subscription is fixed at five shillings; the same privileges of membership, namely, one vote at the general meetings, and the right of candidature for every office, from the president downwards, being allowed to every member, whether his subscription be five shillings or fifty pounds per annum." Thus, you see, in this Association the rules are framed so as to place rich and poor upon an equal footing. I always deal with principles, and like to see taxation and representation going hand in hand; when taxation and representation do not go together a principle is violated; taxation without representation lost us our American colonies. (Hear, hear.) There is another matter—and a rather delicate one—upon which I wish to speak. You know that there are two weekly newspapers connected with our movement, and that one of them has more impediments placed in its way here than the other. I allude to *The Spiritualist*, the contents of which may be relied upon. It contains sound reports—not reports full of sound; its articles are solid and its accounts trustworthy. These two journals are both necessary to the movement, and what I say is that both of them ought to be placed here upon the same footing. I say this because I am travelling agent for *The Spiritualist*.

Mr. Harrison said—The subjects introduced by Mr. Morse and Mr. Baldwin have come up unexpectedly to me. I did not come here intending to say anything about myself or *The Spiritualist* newspaper, but Mr. Morse's remarks might, quite unintentionally, create the impression that there are more limitations to the circulation of *The Spiritualist* than really exist. That journal is the oldest newspaper connected with the movement in this country; the chief men of science connected with Spiritualism, and the oldest pioneers and veterans in our cause, whose names are household words, confine their articles almost exclusively to its pages, and its readers include the educated Spiritualists of this country, as well as readers on the Continent who appreciate literature of permanent value. Every man has a liking for particular mental food, and none other; for instance, the reader of *Reynolds's* Sunday paper could not possibly assimilate the

contents of a journal like the *Athenæum*, and it would be no use trying to make him do so. If it is right and proper that all should have what they like. Under these circumstances, there is nothing to complain about, and if any local arrangements or trade restrictions prevent *The Spiritualist* from flowing freely to one or two provincial towns, the small differences that it may make in the sale are not of importance. If in a few cases local Spiritualists, as at Birmingham and Nottingham, cut themselves off from information as to what is going on in connection with Spiritualism in London, they lose more than anybody else. Some time ago I took the trouble to remove these artificially imposed restrictions in Liverpool, and one or two other large places; the reason I have not done so in a few less important places is that I have had no time. During the last six years nearly the whole of the public capital of Spiritualists, as well as similarly large sums of money obtained annually in other ways, has been used in the attempt to drive *The Spiritualist* out of the movement by under-selling it. I was a foe to the introduction of the subscription system into spiritual literature. I think it to be false in principle, and to have done great harm to our cause, bringing down upon the supposed impecunious state of the movement, contemptuous remarks in *Punch*, the *Saturday Review*, and other journals. I stood alone for years, fighting single-handed against these vast sums of public money, but did so only by working hard half my time upon newspapers not connected with Spiritualism. Recently, however, many friends have taken steps to indemnify me to some extent for the losses inflicted upon me in the past. The National Association, with an expenditure of only £500 a-year, has not only provided an unequalled and well-officed central establishment, but already contemplates with its surplus income extending some of its benefits to the provinces, showing how much good can be done on limited means by a public body doing public work, with no personal ends to serve. A disinterested public organisation would not have thought it to the interest of the movement to spend vast sums annually in the attempt to extinguish one of our journals by under-selling it, and shifting the enormous expense of that policy to the shoulders of the public. (Hear, hear.)

#### MR. MORSE'S EXPERIENCES IN AMERICA.

Mr. J. J. Morse then read a paper on his experiences in America, most of the contents of which have been already published in this journal; but he stated in addition that in one respect American Spiritualists had the advantage of those in England—they had established Lyceums, or Sunday-schools, in connection with Spiritualism which answered very well, and Mr. Burns had done well some time since to recommend so earnestly the establishment of similar schools in England. A discussion had arisen of late as to the number of Spiritualists in America. He (Mr. Morse) thought that an estimate of two millions would include those who did not avow, as well as those who avowed, their principles, and would be a very liberal guess indeed. The habit there of Spiritualists combining together in numbers of five or six only to carry on short series of meetings, was rather antagonistic to national union, and at the same time it prevented that adhesion there amongst Spiritualists which obtains in many other religious bodies, the cause of Spiritualism being correspondingly weakened.

#### PRESENTATION OF A TESTIMONIAL.

The Chairman remarked that Mr. Aaron Franklin, one of the few of the pioneers of Spiritualism in Birmingham still living, would now address the meeting. He and Mr. Franklin had stood shoulder to shoulder together for years, until the people of Birmingham dubbed them Moses and Aaron. They also had working with them in those early days Mr. Hawkes, who generally took the chair at public meetings.

Mr. Aaron Franklin said: At this late hour I will not say much. My parents must have done wrong to call me Aaron; they should have called me Moses, for we read in the Old Testament that the latter was slow of speech, as I am myself. About twelve years ago, when Mrs. Marshall came to Birmingham, I was much struck by the phenomena, including one manifestation which Mr. Harper did not mention, namely, how the guitar was played by spirits. I shall also never forget the incredulity of the people who heard the raps; they thought that they were done outside the door, by somebody aiding and abetting the medium. I sent an account of the manifestations to the papers, and since then have been a notorious man in Birmingham. Some in those days came to me by stealth by night wishing to learn something about Spiritualism. One of these was a friend who has since passed away from earth—I allude to Mr. James, who came to me and said, "Well, Franklin, I always found you truthful. Is there any truth in that letter of yours in the paper?" I said, "Have you come to make sport of me like the others?" He replied, "I declare I have not." We agreed to sit for manifestations, and after that he came four miles night after night to my house regularly; friend Hawkes also sat with us. Mr. James was so interested that he attended regularly, although he had to trudge all the way home sometimes through snow and wet. He was a famous helper to our cause, as he had a superabundance of this world's goods. I shall never forget going to see him on his death-bed, when he said to me, "Franklin, if it were not for Spiritualism, and the full confidence it has given me as to my future, I should be full of terror now." We have attempted time after time to form Associations in this town, but now I think that an Association is not the thing for Birmingham, for we are composed here of

such opposing elements as to be constantly falling out. We have in our midst phenomena-grubbers (excuse me if I speak disrespectfully) who care for nothing but to see a table dance about; I remember one man who used to say, "Please rap out my favourite number," and when it was done, "O, thank you, please do so again." (Laughter.) He was perfectly satisfied with these raps, and never got any further into Spiritualism than that. For its glorious philosophy and its religious teachings he had no appreciation whatever; but I hope he will understand them in time. I do not undervalue the phenomena, since they tend at least to lead the most unspiritual to the philosophy; I nevertheless hold that the man who leads the life, and he alone, is the true Spiritualist. For the fourth time now they are trying to build up the broken, worn-out ship of the old society; they are trying to make it into a new one, and, if they succeed, I give them praise for their efforts. Directly people begin to be friendly with one set and at war with another, there can be no harmony. I have been in harness long enough, but if I work it must be with those who know what Spiritualism is. I have much pleasure in seeing Mr. Harrison here to-night; it is the first time we have had the honour of his company in public in Birmingham, and I for one thoroughly appreciate him, not only for his work, but for his manner as a Spiritualist; there is a large amount of disinterestedness in his character in connection with ability to carry out that which is practical; his unselfishness is most marked; I say this, having watched his work for years, and knowing about him what very few do know. Very few indeed know the sacrifices he has made in Spiritualism for years without complaint. To-night some few of us have joined together, and have deputed me to present him in their name with this little present of a gold locket, which has his initials on one side of it, and the name of our town, and the date on the other. When he looks upon it, let him think that Spiritualism is not entirely dead in Birmingham. We now respectfully offer it to him in recognition of the good he has done to our movement by his labours, both as an editor and author. (Applause.)

Mr. Harrison, with some emotion, briefly returned thanks, saying that the presentation of this gift came upon him quite unexpectedly, as he had heard nothing about it until Mr. Franklin made the statement he had just finished.

The Chairman said: It is true that organisations have been formed here and in other towns, and they have tumbled to pieces from various causes.\* The elements of the original society in Birmingham were from accidental circumstances scattered, so that only two or three were left here; thus, although the organisation fell to pieces, its former members did good elsewhere. One reason why organisations do not last is, that the distinguishing characteristic of true Spiritualism is freedom of individual opinion; in this it differs from orthodoxy and from those influences which mould men's thoughts in the churches. I was one of the original members of the National Association of Progressive Spiritualists, formed many years before the present one. It began about twelve years ago, and lived for four years; there were vigorous men in it, some of them residents in Darlington and in Yorkshire. It held four conventions. On the occasion of the second convention, held in London, a curious statement was made by Mr. Benjamin Coleman, to the effect that if the northern men thought that they could teach London Spiritualists anything, they were much mistaken. (Laughter.) Spiritualists should try to push on their great work in any field open to them, so I feel it my duty to work wherever I can.

Mr. J. J. Morse then gave a short trance address, under influence, which we may possibly print at a future time, if we can find room.

Shortly afterwards the proceedings came to a close, the Chairman remarking that everybody present had thoroughly enjoyed the whole business.

## MANIFESTATIONS WITH THE FAKIRS IN INDIA.

### No. IV.

BY DR. MAXIMILIAN PERTY,

*Professor of Physical Science, Berne. Translated from "Psychic Studies."*

JACOLLIOT had explained to the fakir as well as he could the facts of animal magnetism and somnambulism, which, according to the belief of the latter, are also produced by spirit-agency; but he could not find time to make any experiments in these. He had sometimes seen objects riveted to the ground by an enchanter, either, as a certain English major believed, by materially increasing their specific gravity by means of the power or in some other unknown manner. Jacolliot, wishing to repeat this experiment, took a little candle-stand, made of teak wood, which he could raise with his thumb and forefinger, placed it in the middle of the terrace, and asked the fakir whether he could fix it there so firmly that it could not be removed. The Malabar laid both his hands on the upper plate or surface, and, after remaining nearly a quarter of an hour in that position, said smilingly, "The spirits are come, and no one

can remove this stand without their will." Jacolliot tried, but the thing moved about as much as if it had been fixed to the ground with clamps, and when he redoubled his efforts the upper portion broke off in his hands. Next, on applying his strength without avail to the feet, which formed a cross, he thought to himself, if the thing is charged with some force from the hands of the enchanter, and that force is not renewed, after a time it will be possible to move the object. He therefore begged the fakir to go to the end of the terrace, and assuredly, in a few minutes, Jacolliot was able to move the stand, which fact Covindasamy explained by saying that the spirits were gone away. "But listen, here they come again." With these words he laid his hands on one of the great silver-plated copper discs, which the rich natives use for a particular game, and immediately a succession of loud noises was heard, like the falling of hail upon metal, and Jacolliot thought he saw, although it was broad daylight, a number of little flames crossing the disc in all directions. The appearance came and went at the will of the fakir.

On various tables in this half-European half-Oriental chamber there stood a number of knick-knacks—little windmills, which caused hammers to strike; leaden soldiers, wooden animals with green trees, formerly a child's playthings, and other Nuremberg ware, besides a few costly and artistic objects, all mixed up together. Jacolliot took a little mill, which was worked by bellows and gave motion to little puppets; he asked Covindasamy to move them without contact. This he did by simply holding his hands over them, and the movement became quicker in proportion as he approached nearer to them. Jacolliot hung a harmonica by a fine cord to one of the iron hooks on the terrace, so that it swung about two feet from the ground; he begged the enchanter to draw sounds from it without touching it. Covindasamy took the cord between the thumb and fore finger of each hand, and standing motionless, became quite self-absorbed. The instrument soon began to move, a motion was imparted to the pipes by invisible hands, and long-drawn tones proceeded from it, but no chords. "Can you not get an air played?" asked Jacolliot. "I will invoke the spirit of a former musician of the pagoda," replied he, quite coolly. The instrument was silent after Jacolliot's question. After a long pause it began to move, a succession of chords was played as a prelude, and then came one of the most popular airs of the Malabar Coast, which begins with the words: "Bring jewels for the maiden of Arané." The fakir, always immovable, continued holding the cord between his fingers, and Jacolliot, who was kneeling beside the instrument, saw the hook bend up and down as occasion required.

The twenty-first day of Covindasamy's stay in Benares had arrived, and it was his duty to spend twenty-four hours from one sunrise to another in prayer before returning to Trivanderam. "But I will first," said he to Jacolliot, "devote to you one day and one night, for you were good to me, whose lips had so long been closed; you spoke to me in the language that my mother used, when she rocked me to sleep in a banana leaf." No Hindoo speaks without emotion of his mother. On the evening preceding the long day of prayer, when Covindasamy was about to leave the terrace, he saw in a vase a number of variegated feathers of wonderful Indian birds; he took up a handful and threw them as high as possible over his head, and when they were about to descend he made a few passes with his hands underneath them. As soon as one of the feathers came near, it turned over and over, and rose in spirals to the roof of the verandah above. All the other feathers followed the same course, but a moment afterwards, in consequence of their natural gravity, began to sink to the ground. Arrived half-way, however, they rose again, and stuck fast against the ceiling. Again they began trembling, and showed a slight inclination to fall, but they presently remained hanging motionless, and their variegated colours had quite a pretty appearance on the golden background formed by the straw-thatched roof. The fakir had scarcely departed, however, when they fell slowly to the ground, where Jacolliot let them lie for some time, to convince himself that he had not been, while gazing on these incredible phenomena, the victim of hallucination.

After his mission was ended, the fakir devoted one day more to Jacolliot for two sittings, one during the day, and the other at night, though by full lamp-light; he had promised to invoke all the spirits who ever assisted him, so that Jacolliot might see things that he would never forget. Covindasamy brought to the day *seance* a little bag of very fine sand, which he emptied on the ground, and spread out with his hand over an even space of about fifty square centimetres. He then told Jacolliot to sit opposite to him at a table with paper and pencil, asked for a small piece of wood, whereupon Jacolliot handed him a penholder, which he laid carefully upon the sand. "I will now," said Covindasamy, "call upon the spirits; so soon as you see the object you gave me raise itself vertically, with its end still touching the sand, you may trace any signs you like upon the paper, and you will see them repeated on the sand." He then stretched out his hands horizontally and murmured his mysterious invocations, whereupon the penholder shortly rose up gradually, and while Jacolliot drew the strangest figures upon the paper, it copied them exactly upon the sand. When Jacolliot stopped, the penholder stood still also, and began again when Jacolliot continued, the fakir remaining perfectly calm at a distance from either. To make sure that the fakir could not see the movements of his pencil, Jacolliot placed himself in a position where this was impossible; but still comparing the figures on the paper

\* The holding together of an organisation depends much on the intellect and ability of its individual members; primitive races and uncultured people are not good at self-government. When the Jews of old cut off the head of one tyrant, they put another in his place, as they were unfitted for self-government; indeed they could scarcely grasp the idea, much less carry it out.—Ed.

and the sand, he found them identical. The fakir next smoothed the sand over with his hand, and invited Jaccoliot to think of some word in the divine language, the Sanscrit; when he asked why in this language in particular, the reply was that the spirits can most easily use the immortal tongue, which is forbidden to the impure. Jaccoliot, who never disputed with Covindasamy about his religious views, thought of a Sanscrit word; the Hindoo stretched forth his hands as before, the magic stick began to move, then rose up and wrote "*Purucha*" (the divine progenitor), the word that Jaccoliot had thought of. A whole sentence, which Jaccoliot had in his mind, was also written, "*Adicéte Veikuntam Haris*" (Vishnu sleeps on Mount Veikunta). "Could the spirit who inspires thee," asked Jaccoliot, "give line 243 in the fourth book of *Manu*?" He had scarcely spoken when the penholder was set in motion and wrote letter for letter the line—*Darmaprā vānam purucham tapasā Natakivisam Parolókam nayati ácou básuvātam Kacarirānam* (the man who in his actions aims at virtue, whose sins are atoned for by pious acts and sacrifices, attains to the heavenly abode, clothed in a spiritual body beaming with light). Jaccoliot laid his hand on a small closed book, that contained some extracts of hymns from the Rig-Veda, and asked what was the first word of the fifth line of the twenty-first page. The penholder wrote—*Déavadatta* (the gift of God), which was right. "Wilt thou put a question in thought?" asked Covindasamy, and Jaccoliot nodded assentingly. The pencil wrote upon the sand: *Vasundarā* (the earth). Jaccoliot had asked silently the question: "Who is our common mother?"

It was ten o'clock in the morning, light and heat were excessive, and the mirror of the Ganges threw back a dazzling glare. Jaccoliot walked to the end of the terrace with the enclancher; in the garden they saw a cook, who was taking water from a well and pouring it into a bamboo duct, which conveyed it to a bath-house. Covindasamy stretched forth his hand towards the well, and the cord of the bucket refused to turn the wheel, notwithstanding the ire of the cook. As all Hindoos attribute every contrariety to the action of evil spirits, and try to drive them away by the power of song, this cook did likewise. But he had no sooner begun, in the sharp nasal tone which strikes us so disagreeably in all Eastern singing, than the words stuck in his throat, and he was unable, in spite of continued grimaces, to produce another sound. In a few minutes the fakir dropped his hands, the voice returned to the cook's throat, and the cord to its work on the wheel. Jaccoliot complained of the heat; the fakir appeared not to heed him, so deeply was he sunk in meditation. Then there rose up a fan of palm leaves from the table on which it lay, and fanned him in the face, and he thought he heard harmonious tones, as of a human voice. When the fakir was taking his leave with his hands crossed on his breast, and standing in the doorway which led from the terrace on to the steps, he rose up without any support to the height of twenty-five to thirty centimetres in the air. This Jaccoliot was able to measure pretty exactly, as there was a curtain with gold and white stripes drawn across the doorway; the feet of the fakir were even with the sixth stripe. Rather more than eight minutes had elapsed from the commencement of the ascent to the close of the descent; the hanging in air occupied about five minutes at most. In reply to the question whether he could produce this phenomenon at will, he answered with oriental astuteness, "The fakir could rise up to the clouds." Although he had so often declared himself to be the instrument of spirits, Jaccoliot could not refrain once more from asking him how he obtained this power of levitation. Covindasamy replied in these words: "A man has but to place himself in perpetual communication with the *Pitris*, and a higher spirit will descend upon him from above."

#### TRANSACTIONS OF THE NATIONAL ASSOCIATION OF SPIRITUALISTS.

##### MEETING OF THE COUNCIL.

LAST Tuesday night a Council meeting of the British National Association of Spiritualists was held at its Rooms, at 38, Great Russell-street, Bloomsbury, London, W.C., under the presidency of Mr. Alexander Calder. The other members of the Council present were Miss Houghton, Mr. E. T. Bennett, Mr. G. R. Tapp, Mrs. Wood, Mr. Ednauds, Mr. J. J. Morse, Mrs. Maltby, Mr. Henry Withall, Miss Withall, Mr. E. Dawson Rogers, and Mr. George King.

The minutes of the last meeting were read and confirmed.

Mr. Dawson Rogers made some remarks relating to one of the minutes, to the effect that Dr. Monck thought he had not been fairly treated in some statements made by him (Mr. Rogers) at the last Council meeting, when he had been reported to have said that Dr. Monck had never been in communication with that Association or attended its meetings, so far as he was aware. He might be forgiven for having forgotten that Dr. Monck was present at one of its meetings a year ago; still, in his remarks he had not intended to say anything disrespectful of Dr. Monck; indeed, he had spoken highly of the testimony given by the officers of H.M.S. *Monarch*, and by the Rev. T. Colley, enroute of Portsmouth, as to Dr. Monck's great medial powers.

##### NEW MEMBERS.

Twenty-seven new members were then elected, including Mr. and Mrs. Aaron Franklin, and Mr. and Mrs. Kondrick, of Birming-

ham; Mr. Thomas Grant, of Maidstone; the Rev. Guy Bryan; Mr. Thomas Wilks, late President of the Dalston Association of Inquirers into Spiritualism; and Mrs. C. Anderson. All of these friends are well known in their respective localities as earnest workers in the cause of Spiritualism.

Mr. J. W. Day, of the *Banner of Light* office, Boston, was elected a honorary member.

Dr. and Mrs. Hallock, Mr. J. H. Newton, Mrs. Underhill, all of New York; also Mr. Hudson Tuttle, of Berlin Heights, Ohio, and Miss Lizzie Doten, of Boston, were invited to become honorary members.

There were two resignations.

##### FINANCIAL STATEMENT.

Mr. A. Calder stated that too few members of the Finance Committee had attended to form a quorum consequently, there was no report, but he might state that the accounts for payment amounted to £30 2s. 6d.; the balance in the hands of the treasurer was £34 15s. 3d.; and the outstanding liabilities of the Association were estimated at £5.

##### THE PUBLICATION OF TRANSACTIONS.

The Secretary then read the following letter:—

38, Great Russell-street, W.C., Dec. 14th, 1875.

To the Council of the National Association of Spiritualists.

LADIES AND GENTLEMEN,—This week, one of our members, the Rev. Mr. Newbould, suggested to me that it would be a good thing if the National Association published a volume of transactions yearly, or half-yearly, and sent copies free to all its members, because then even those provincial subscribers who contribute small amounts could participate more in the privileges of the Association, and would feel they obtained something in return for their support.

The publication of transactions is expensive work, which not uncommonly kills young organisations. The new Anthropological Society, I believe, dies this week in consequence of the expense of publishing transactions, and the old Anthropological Institute involved itself from the same cause in about £800 of debt, which some few of its members recently generously cleared off. It, however, has occurred to me that this Association might utilise the reports in *The Spiritualist* in order to bring out a volume of transactions, since by the plan I am about to propose it would save all shorthand expenses and much of the cost of type-setting. I write to offer you the use of any matter, respecting this Association, which may be in type in *The Spiritualist*, at eighteen pence per column for those portions of it selected by you, if you can arrange with Mr. Beveridge for the printing and machining of the same in book form. I may add that in January *The Spiritualist* will be enlarged and improved, so that the columns will be longer than at present, and of a better book printing width. The type will be larger.

Even with these facilities for bringing out a cheap volume of transactions, the expenses may be too great for you to think it advisable to incur them at present. If you issued the transactions in paper covers only, to those members who subscribe but five shillings a year, and in cloth binding to those who subscribe ten shillings and upwards, that plan would make the idea more practicable; but at any rate this proposition is too serious a one to be settled off-hand, so perhaps you will refer it to one of your committees for a report.

Should you add fresh matter, of course the additional type-setting you would have to pay for yourselves. If, on the other hand, you take my editing work as you find it, there may be some advantage in that, because every reader of a paper before a public body feels a moral conviction that his particular essay should above all things be printed in full, consequently discussions about the contents of official journals sometimes cause dissensions in societies. The Photographic Society of London has had serious disruptions several times in consequence of disputes about the contents of its journal. I was present one night when Mr. Glaisher, the president, was nearly at his wits' end in attempting to establish harmony among the dissentients. Consequently there may be some advantage in having the editing work done by an outside individual rather than by the Council.

I make these suggestions entirely in the interest of the National Association, and in other respects am quite indifferent as to the decision the Council may come to. Some such plan as this seems the only practical way of our obtaining an official journal at an early date with our present income; but after the plan is examined by a committee, it may possibly turn out to be too expensive even with all these facilities. I have made no exact calculations on the point.

December 14th, 1875,

The Chairman said that he thought that the suggestions contained in the above letter were excellent, although it would be impracticable to carry them out at present. Still the ideas thrown out might be kept in view.

Mr. G. R. Tapp said that it was a kind offer on Mr. Harrison's part, but that the line of action would be expensive, and the adoption of a somewhat similar course had sometimes burdened other societies with debt. He thought that the suggestions should be considered by the Finance Committee.

WILLIAM H. HARRISON.

Dr. Dawson Rogers thought that it would be unwise to try any such experiments at all, for the proceedings of the Association were so well reported in *The Spiritualist* that nothing further was necessary. He thought that the adoption of Mr. Harrison's suggestion would be damaging to the interests of *The Spiritualist* newspaper.

Mr. King remarked that the Association could not publish transactions at present, but hereafter a time might come when it would be able to print for its members particulars relating to new discoveries and facts relating to Spiritualism.

The subject then dropped.

#### MR. ROBERT DALE OWEN.

On the motion of Miss Houghton, seconded by Miss Withall, it was unanimously resolved that a letter should be written by the secretary, on behalf of the Council, to Mr. Robert Dale Owen, congratulating him upon his recovery from his recent illness.

It was resolved to purchase for the library two copies of *Art Magic*, the book recommended by Mrs. Hardinge, also one copy of Mr. D. Duguid's forthcoming work.

The thanks of the Council were given to Messrs. Colby and Rich for portraits of American Spiritualists, which they had presented to the National Association; thanks were also given to Mr. Morse for his portrait, and to Mrs. Tappan for a volume of her poems, which she had presented.

#### A SEANCE BY MR. MORSE.

An offer from Mr. Morse to give a seance to members for the benefit of the Association, at its rooms, on Thursday evening next, December 23rd, in aid of the general fund, was thankfully accepted by the Council. The tickets are to be two shillings each, but each member purchasing a ticket will be entitled to bring a friend with him.

#### THE FORTHCOMING BAZAAR IN BIRMINGHAM.

The Secretary reported that a bazaar was about to be held in Birmingham, and that one of the members of the Association, Mr. Harper, was connected with it; she did not know the others whose names were entered on the programme, but she thought that some of the articles left over from the National Association bazaar might be of use to the friends in Birmingham.

Mr. Bennett proposed, and Mr. Morse seconded, that from £5 to £10 worth of goods, left over from the National Association bazaar, should be presented to the promoters of the Birmingham bazaar as a free gift.

This was carried unanimously.

#### GIFTS TO THE Brixton and LIVERPOOL PSYCHOLOGICAL SOCIETIES.

Mr. Dawson Rogers proposed, and the Chairman seconded, that one of the musical boxes belonging to the National Association should be presented to each of the English Spiritual societies which had entered into alliance with the National Association, on condition that the boxes were used solely for the purposes of each society, and that if either of the societies should cease to exist, its box should be returned to the National Association.

This was carried unanimously.

#### CLOSING OF THE NATIONAL ASSOCIATION ROOMS AT CHRISTMAS.

On the motion of Miss Withall, seconded by Mr. Edmonds, it was resolved that the rooms of the National Association in Great Russell-street should be closed from Friday, Dec. 24th, until the following Tuesday, inclusive.

#### WINTER MEETINGS OF THE NATIONAL ASSOCIATION.

Mr. George King announced that at the meeting of the members of the National Association to be held at eight o'clock next Monday night, Captain James, who had had large experience in mesmerism, would attend, and Mr. Newton, of the Temple, would also give some of his experiences on that subject. Mr. T. Slater was likewise expected to attend to give some of his experiences in spirit-photography. He further said that the committee recommended that the fortnightly meetings should begin again on Monday, Jan. 24th next, and be continued until the end of April.

The report of the committee was adopted.

#### PROVINCIAL WORK IN SPIRITUALISM.

Mr. H. Withall reported that the Committee for Provincial Work had drawn up three circulars, which it recommended should be printed and widely distributed. One of these circulars was to ask provincial societies and influential Spiritualists what work they desired should be done in their localities. The second circular explained the objects and aims of the National Association; the third was one asking for subscriptions from those who wished to aid this object, and it set forth that it did not necessarily expect help from those who had subscribed largely to the other work of the Association during the present year.

Mr. Dawson Rogers said that Mr. Everitt had met with difficulties in his recent work in the provinces, because the poorer Spiritualists there had been influenced by misrepresentations as to the nature of the National Association, and that Mr. Everitt would explain for himself what he had to say on this matter at the next Council meeting.

It was resolved that the circulars should be issued.

#### THE MONTHLY SOIRÉES.

Mr. Dawson Rogers reported that the *soirée* committee had asked the Misses Withall to take charge of the musical department at the *soirées*, because then it was certain that something very good in the musical way would be provided, and that to this the two ladies had kindly consented.

Miss Houghton suggested that information about the *soirées* should be sent for publication to the *Spiritual Magazine*, as an advertisement or otherwise, explaining that it was not necessary to take tickets beforehand in order to attend them, also that others than members were usually present. They were not meetings for the members of the National Association only, but intended for all Spiritualists who were able to come, so that there might be large friendly meetings at short intervals. Many Spiritualists were not aware that they could pay at the door.

#### SPIRITUALISM IN ISLINGTON.

Mr. R. Pearce explained what a large amount of work Mr. and Mrs. Bullock were doing on slender means for Spiritualism in Islington. They were holding meetings of various kinds every night throughout the week, and on Sundays there was an average attendance of eighty at their services. All that was said at the meetings might not be of the highest standard, but it was well suited for those who attended, and calculated to do them good. He therefore suggested that a donation of two guineas should be given in aid of the work.

Mr. Morse seconded the motion, adding that Mr. and Mrs. Bullock were doing much good work for the cause in Islington.

The donation was unanimously awarded, and the meeting broke up.

#### SPIRITUALISM IN DALSTON.

The ordinary monthly session of the Council of the Dalston Association of Inquirers into Spiritualism was held at 74, Navarino-road, Dalston, on Tuesday evening last. Present: Mr. B. Pomerooy Tredwen (in the chair), Mrs. Amelia Corner, Mr. J. Tozeland, Mr. T. Wilks, and Mr. Thomas Blyton, honorary secretary.

The minutes of the last Council meeting were read and confirmed. Letters of general interest received since the last meeting were read from Mr. Christian Reimers, Mrs. C. E. Bassett, Mr. E. W. Wallis, Mrs. T. Everitt, Mr. F. M. Parkes, Captain James, and Mr. Joseph Bamford.

Mr. Algeruon Joy was unanimously elected a honorary member; and Mr. John Fyvie and Mr. Robert Nelson Dawson were elected ordinary members.

A letter of resignation from Miss Grace, consequent on ill health, was "accepted with regret." Miss Grace testified in her letter "to the wonderful healing gift Dr. Mack possesses, and how he exercises it towards those who seek his aid," and that "he has and is still treating her with a marvellous degree of success."

Presentations to the library were reported from Mr. Thomas Shorter, Dr. Sexton, Baron Dirckiuick-Holmfeld, and Mr. Edwin Dottridge.

A paper by Dr. Sexton, entitled "Occult Psychological Phenomena occurring outside of what is recognised as Spiritualism," was directed to be read at the meeting on Tuesday evening, 11th Jan. next.

It was moved by Mr. Thos. Blyton, and seconded by Mr. T. Wilks, "That the Council recommend in their report, to be submitted to the members at the eleventh half-yearly general meeting in January next, that application be made for admission of the Association into alliance with the British National Association of Spiritualists." After some discussion, the motion was carried.

Arrangements were reported for a *conversazione* and ball to be held at the Cavendish Rooms on Wednesday evening, the 5th Jan. next, which were approved.

A vote of thanks was accorded to Miss Fowler for the *seances* given by her at the rooms of the Association on the evenings of 16th and 23rd November last.

**NATIONAL ASSOCIATION LIBRARY.**—The latest additions to the library of the National Association of Spiritualists are—Dr. Wyld's *Physics and Philosophy of the Senses*, presented by Mr. Alexander Tod; a volume of the *New Era*, Hollingsworth's *Poetical Works*, Sexton's *Scientific Materialism Calmly Considered*, *Antiquity of the Human Race*, *Moody and Sankey*, and various other pamphlets, presented by Dr. Geo. Sexton; Dr. Nichols's *Human Physiology*, presented by Mr. J. B. Stones; and Baron von Dirckiuick-Holmfeld's *Spiritualism, its Causes and Effects*, presented by the author.

**A NEW YEAR'S GATHERING.**—A new year's gathering, in the form of a *conversazione* and ball, is to take place under the auspices of the Dalston Association of Inquirers into Spiritualism, on Wednesday evening, the 5th January next, at the Cavendish Rooms. The proceedings of the *conversazione* will be between seven and ten o'clock, when the ball will be opened. A large number of friends have communicated with the honorary secretary, offering their services, and otherwise showing interest in the experiment.

## Poetry.

## SPIRIT POETRY.

To the Editor of "The Spiritualist."

SIR.—The following beautiful verses, purporting to come from the late Mrs. Homans, were written with great rapidity through the mediumship of my daughter Carry, on Sunday, the 7th ult., my wife, daughters, Nina and Eveline, and myself present at the time. W. E. CORNER.  
3, St. Thomas-square, Hackney, E.

Father, bless Thy little child,  
Make her gentle, meek, and mild;  
Save her from her deadly foes,  
Comfort her in all her woes;  
Save her from all tempting sin,  
Make her stainless, pure within;  
Never let her go astray,  
May she ever watch and pray.

When she's tired, faint, and worn,  
Angels weep and angels mourn;  
When she's joyous, gay, and free,  
Lord, may she remember Thee;  
Weary of the path of life,  
Weary of its toil and strife,  
Weary of the base and cold,  
Jesus' cross may she still hold.

Gracious Father, kind and tender,  
We, Thy children, now do render  
Songs of praise and thanks to Thee  
As we humbly bow the knee.  
Save us, Lord, that we may be  
Thine through all eternity;  
Never let us go astray,  
Lead us in the better way.

Evil foes are sometimes near us;  
O, our Father, do but hear us,  
Send Thy bright and loving angels  
To guard us from all wicked dangers;  
Angels ever bright and fair,  
Lighten sorrow, soften care,  
Cheer us, for in Thee we trust,  
Mortals; what are we but dust?

Onward may we ever go,  
Far from evil, high, not low  
Save our souls, O Lord, that we  
Be Thine thro' all eternity.  
Bless and save Thy tender child,  
Save her from her passions wild;  
Angels bless and angels love  
Each pure, spotless, stainless dove.

## Correspondence.

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

## THE SPIRITUAL SCIENTIST AND MRS. HUNTOON.

SIR.—The English readers of the *Spiritual Scientist*—and I hope they are many—will have probably inferred from the account of Mrs. Huntoon published in that paper on the 25th ult., that your reliance on my competence as an investigator and reporter has been much misplaced. Promising that I do not pretend to account satisfactorily for the evasion by the Huntoons of the test *seance* promised to the correspondent of the *Scientist* and Dr. Slade, I should like to recapitulate the precautions I took with Mrs. Huntoon, so far as they relate to the suggestions of the disappointed investigator. The latter supposes that the confederate came through the window, and he thinks that the mosquito netting which I had nailed over it might have been removed during the *seance*, and the tacks replaced. "The tacks could easily be drawn, and afterwards forced back into the original holes by a strong pressure; it would not be necessary to strike a blow." Now for my facts, and then every one may judge for himself how far this explanation is admissible.

As it happened, this was the very first possibility that occurred to me when I was putting up the netting, and I made my calculations accordingly. I had the tacks driven up to the very heads at intervals of about three inches. In order to make an aperture sufficient for the body of a man to pass through without tearing or straining the netting it would be necessary to remove about eight of these tacks. Now in the first place, I would challenge the opinion of any skillful carpenter whether it is possible to insert the instrument by which the tacks must be drawn, when the latter are driven completely home, so that no dint should be made in the wood-work beyond the heads. For such dints I looked carefully, but found none. I would next ask my carpenter, supposing him to decide that this is possible, what time he would require to draw these eight tacks with the requisite care, in the dark, or by the light of a lantern, held probably by himself, to enter the window, and to replace netting and nails from within, so that no trace of the disturbance should be visible. I could not allow him more than three or four minutes, for this reason. I went out and examined the netting with a lantern immediately before taking my seat. The manifestations began almost instantly, a face appearing at the curtain. Immediately I took the lantern again, went outside and

again examined the netting, most minutely. At this time, according to the correspondent of the *Scientist*, the confederate must have been inside the room, having gone through the double process of drawing and replacing the tacks. Now let us use our own common sense. This test *seance* was held on a dark night, for I remember having to hold the lantern quite close to the window, as I passed it up and down, inspecting each tack. The window is at right angles and close to the road, along which the neighbours of the Huntoons are, as late as nine o'clock, frequently passing and re-passing. The confederate could not choose his own time, but must stand there, lantern in hand, drawing out his nails, and creep in at the window just when he was wanted, and when there was every probability of his being observed from the road. He has to repeat this night after night. But further—once inside the room, and his lantern is of no further use. He must replace the netting and each tack in its hole by groping with his hand from within—unless, of course, he has an assistant outside. Remember also that this wonderful adroitness is not the result of long practice, for mine was the first mosquito netting ever put outside that window, and the Eddys do not, in general, submit to such tests at their own house. With two or more operators, and a reckless disregard of the risk of detection from the road, I admit that it might possibly be done in the time; but then I maintain that I must have found traces of the nail drawing in the woodwork. With only one person at work, I say without much fear of demur that the whole thing was impossible.

Now for one or two other suggestions of the writer in the *Scientist*. He says that Mrs. Huntoon sits half in and half out of the bedroom, that her right hand may reach a small iron rod or pole of wood, fixed, I suppose, along the side of the bed, "and the rest is simple to the last degree." She gets possession of the pole, with it draws to her the string of bells, takes them in her right hand with the pole, shakes them violently, and under cover of that noise, joined to the loud singing of the circle, knocks out the window prop with the pole, and gives a confederate an opportunity to gain admission by lowering the top sash." As I relied on my netting to protect the window, I did not care much about the other fastenings; but one word as to this suggestion, as applicable even to the case in which any precautions were omitted. The window is seven feet from the door, the bed certainly not more than six feet long. Give Mrs. Huntoon a six-foot pole and the length of her arm. She has to "shake the bells violently" at the same moment that she makes a good shot at the window prop, an error of an inch resulting in a smash of the window pane and—detection. This suggestion seems to me as childish as any that ever emanated from the "credulity of sceptics." Be this as it may, it concerns me not at all. On the occasion of my first test *seance*, in company with Dr. Miller, Mrs. Huntoon not only sat *entirely* outside, but she sat *facing* the curtain, with her back to us, her hands tied behind her, and her feet tied to the legs of the chair. Moreover, the bells and other instruments, which oftentimes played *immediately*, were on the table at the window, and were not in a string, or otherwise so connected that they could be drawn towards her by a pole at all.

The writer thinks he recognised the confederate at Horatio Eddy's. As to this it may perhaps be sufficient to quote the writer's own words a little before—"You understand, of course, that to all these sort of *seances* the light is insufficient to enable the spectators to distinguish any features."

But while I think that the suggestions of the correspondent of the *Scientist* are, to use his own expression, "simple to the last degree," I can neither defend nor explain, to my own satisfaction, the shuffling excuses and evasions made by the Huntoons. All I can say is this: it is within my own knowledge that Dr. Miller did attempt, while I was at Rutland, to obtain an exclusive influence with them, and to induce them, by offers of pecuniary assistance, to refuse to others than himself facilities for testing the mediumship of the woman. He prevailed with her husband to prevent her coming to Rutland to be tested by Colonel Oleott at his hotel. It may possibly be, though I do not think it altogether probable, that he is responsible for the suspicion to which his favourite medium is now exposed.

I wish now that it had occurred to me to declare the *seance* at an end as soon as the voice from behind the curtain called Mrs. Huntoon to come within, and to enter the room immediately myself. But not the less do I remain convinced that my tests were sufficient, and that she is the wonderful medium I have represented her to be.

I have just seen Mr. Joy's account in *The Spiritualist* of the Eddys and Mrs. Huntoon. I am not concerned to defend the former, having distinctly stated that I obtained no tests to satisfy me absolutely that their materialisations were genuine; indeed, before I had verified the possibility of the phenomena at Mrs. Huntoon's, I inclined to reconcile myself to the improbabilities involved in the supposition that all the figures at the Eddys were personated by William, rather than accept imperfect evidence of a greater marvel. Afterwards, the presumption in my mind against materialisation as a possible phenomenon having disappeared, I gave the Eddys the benefit of the doubt, having regard especially to the results of Colonel Oleott's more thorough investigation. But let me warn your readers against attaching too much weight to the "King's evidence" of Mrs. Cleveland. This old woman had a quarrel about money matters with the Eddys. She had been for many months witnessing the supposed personations from their

platform, and must have seen through the deception, if at all, long before she chose to betray it. For these reasons, although I also heard what Mr. Joy reports, I did not think it worth my while to seek her out—regarding her evidence as valueless. I also heard the report of her revelations contradicted. Did Mr. Joy see her himself, or merely listen to the gossip of the neighbourhood? Would the Eddys have ventured to quarrel with her, knowing what she must have observed, if they had reason to fear her statements? For all that, I am glad that suspicion of the Eddys is being loudly proclaimed among Spiritualists, as it may compel them to submit to tests, and then we may know the truth.

C. C. MASSEY.

Temple, 9th Dec.

**FEMALE SUFFRAGE—SPIRITUALISM IN AMERICA—SPIRIT PHOTOGRAPHY—POPULAR ERRORS WITH REGARD TO SPIRITUALISM.**

SIR,—Unprepared speeches by those who have not a special gift for making them are necessarily imperfect, and my remarks at the female suffrage meeting, at Mr. Tebb's, have already been so misunderstood that perhaps you will kindly allow me a few words of explanation on that and some other subjects.

I am entirely in favour of the extension of the suffrage to women, to the extent advocated in the petition which I signed; viz., to all *femmes soles* paying rates and taxes.

There was a lack of adverse criticism at Mr. Tebb's, and the speaker who immediately preceded me, Miss Downing, asked, very rationally, for some opposition. Miss Shaw had pleaded that women were equal to men, if indeed not superior to them, and had also stated that the fallacy of our asserted superiority in logic and reasoning power had been refuted again and again, only to be again and again brought forward. If these arguments are bad ones, it is evidently to the interest of the movement that they should be dropped. Now the term equal, if used without qualification, means equal in all things, or in the abstract. In other words, things cannot be affirmed to be equal in the unqualified, and, therefore, abstract sense of the term, which are in *any* respect dissimilar (though similarity may exist without equality.) And I maintain that woman is essentially dissimilar in many respects from man, and that she is as inferior to him in some things as she is superior in others. The real question here, then, is—Is woman equal to man in those things essential in a legislator? I will not deny that she may be superior to him in some of these things—as, for instance, in loyalty to a truth once proved to her satisfaction: in her sense of duty, in fact, and in her obedience to its dictates; also in the general truthfulness of her instincts. But, I maintain that she is decidedly inferior in logic or reasoning power, and I should be glad to know what the triumphant refutation is with which this view of mine has so often been met. (I quite admit that Mrs. Fawcett would make a much more useful member of Parliament than three-fourths, at least, of the men in the House. But one swallow does not make a summer.) On the whole, I think, weighing one thing against the other, with due regard to their relative importance, that woman may be considered at least nearly equal to man in the qualifications required for legislation. Moreover, that, if she be not so, there is no inequality of a nature that should disqualify her for giving a vote. Therefore, I signed the petition.

In my remarks at the *soirée*, I should have said that probably at least half of the *avowed* Spiritualists in San Francisco were Free Lovers. I understood that there were no Free Lovers who were not *avowed* Spiritualists. And, on second thoughts, I am inclined to believe that I rather exaggerated the proportion of those *within* the movement. I believe, however, that more than half of the only organised Spiritual Society there are Free Lovers. The Free Lovers, like all ultra-radicals, as they profess to be, are very energetic and enthusiastic. I think there are none of them in Salt Lake City. The Spiritualists there, having just escaped from one conjugal blunder, have learned wisdom in such matters.

Dr. Child's book about John and Katie King was being regularly sold about Philadelphia. I actually bought a copy in the International Hotel, and heard of several being sold elsewhere. The man I dealt with told me he had been doing a pretty brisk trade in them. I did not hear of this until I had seen Dr. Child, or I should have questioned him on the subject.

Mr. W. Danskin himself chiefly supported the meetings held by his society, and provided the hall, which he once refused to allow to be used for the purpose of a lecture in which the slavery question was to be dealt with in some way. I was told by Mr. Danskin himself, and by others, that the "social question" had nothing whatever to do with the split.

My remark that many meetings were held, and lectures given, independently of any organised society, were not meant to apply specially to New York. It seemed to be the case everywhere.

Moses Hull's addresses (I heard two) were chiefly remarkable for the learning he displayed, and for the originality of his reasoning, which was also extremely lucid and logical. His manner and delivery are also excellent. The majority of his audience were Free Lovers, I believe.

It must be clear that I had no intension of saying anything to the discredit of Mr. Godbe, from the fact that he is the only American whom I proposed to the Association to elect as an honorary member; I am, moreover, at this time, in friendly correspondence with him.

I forgot to mention that I met some persons in the States who expressed surprise that English Spiritualists should recognise as their leader a certain person who must be, they assured me, at least as well known to us as he is to them. I assured them that they were mistaken; that the number of those who so recognised him was comparatively small, and consisted almost entirely of persons of no consideration and of little education or intelligence. Moreover, that they were for the most part *not* acquainted with him thoroughly, being deceived by his extreme plausibility.

The only value of my remarks at the "Winter fortnightly meeting" of the Association on Monday week, lay in the fact that the phenomenon I referred to was one which had not yet, I believe, occurred in this country. The photographs which I saw taken through Mrs. Evans' mediumship were taken absolutely in the dark, and though the stupid neglect by myself of one precaution at the test *seance* which I held with her destroyed its value in a great measure, inasmuch as it left one small loophole for fraud, the testimony that I received from various respectable and intelligent witnesses, of various other test *seances* at which apparently *no* precaution had been omitted, and of the fact of several very clear and well-defined portraits of persons with strongly marked features having been positively recognised as exact likenesses of familiar friends by all who had known the originals as such, and that under circumstances where it was quite impossible that Mrs. Evans could have had access to any portraits of the friends in question; this testimony, I say, was so strong, that the genuineness of the phenomenon is, to my mind, established as a moral certainty. I saw two or three portraits which had been so recognised, and I can confidently affirm, as to at least one of them, which I distinctly remember, that it is almost impossible that those who told me they recognised it, one of them being the widow of the person represented, who had died only a year or two previously, could have been *mistaken*, and I did not discover any reason for doubting that they were also *honest* and *intelligent*.

Mr. H. T. Humphreys' paper on this subject, as reported in your last number (Dec. 10), appears to me so valuable and useful as to deserve to be printed as a leaflet for circulation.

With reference to his remarks under the head of "the fallibility of spirits," I was told the following story by Mr. Staats, of Brooklyn, New York, a most respectable and excellent medium, as well as a very agreeable and superior person, well known to and approved by Mr. Benjamin Coleman, Dr. Crowell, of New York, and many others.

"A few years ago, a friend of mine told me that he was about to be married, and that he wanted to make a small sum of money beyond his regular income, to give him a start in matrimonial life; for which purpose he wanted me to get him some information from the spirits about shares and stocks. Somewhat reluctantly, I consented to try. For two or three weeks I gave him information daily about several different stocks, which invariably proved exactly correct, so that he was enabled to operate successfully in them, and to realise a considerable sum of money. He came to pay me a final visit, when I gave him a communication recommending positively one more operation on a grand scale, and in a sense quite opposed to his own opinion of what was likely to be successful. He obeyed, and every cent he had made was swept away at one blow."

The spirits had shown him their power. They also taught him that that power was not to be prostituted to stock-jobbing purposes.

ALGERNON JOY.

Junior United Service Club, London, S. W.

**PRESENT OF BOOKS.**

SIR,—Will you kindly permit me, through *The Spiritualist*, to acknowledge the receipt of a large parcel of books from Mr. John Scott, Belfast. I am very glad of the opportunity to assist him in his great and good work.

R. Y. BARBER, *Secretary*.

10, Great Holme-street, Leicester,  
December 11th, 1875.

**HELP FOR MRS. J. W. JACKSON.**

SIR,—Since you were so kind as to publish my letter on behalf of Mrs. J. W. Jackson, I have received the following sums, in addition to those already noted: Mr. A. Calder, £1 1s.; Mr. H. Wodgewood, 10s.; A Friend, 5s.

Will you allow me to acknowledge them through your columns?  
E. KISLINGSBURY.

**THE CAREER OF ALLAN KARDEC.**

SIR,—In asking to be allowed to reply to Mr. Home's letter (in your last number), I am tempted to borrow your own words (number of August 13th), and to say that "however welcome and interesting" Mr. Home's letters, "he should have twice read what he criticises, for his letter is full of misquotations." It is, in fact, a tangle of mis-statements, the unravelling of which, in detail, would compel me to revert to the statements put forth by M. Aksakof (August 13th), which, as I have already shown them to be erroneous, I leave to the appreciation of your readers, and proceed to rectify the misquotations in Mr. Home's letter, which more especially concern myself.

Ignoring the other facts adduced by me in disproof of M. Aksakof's sweeping assertion that "through physical mediums the communications . . . are always contrary to reincarnation." Mr. Home, in referring to my statement that he, in trance, once alluded to an incident connected with my last incarnation, misquotes me by saying that I "put all controversy on this point out of the question by saying that he was not at the time a physical medium," whereas a reference to my letter will show that I made no such statement; nor can I admit that such was the case, for mediumistic speaking, whether in trance or otherwise, is evidently a *physical*, as well as an *intelligent*, manifestation. At the *seance* alluded to (in Albemarle-street in the summer of 1869), Mr. Home, becoming entranced, caused himself to be blindfolded, as he sat at the table, in the midst of a numerous circle, with a large sheet of cardboard before him containing the alphabet and numerals placed upside down to him, when his hand, holding a pencil, dashed in and out among the letters so rapidly that it required the united efforts of all the sitters to jot down the communication thus given, and in the very midst of this powerful physical action, Mr. Home suddenly leaned back in his chair, advanced his head towards me, behind the sitters between us, and exclaimed in a low, earnest voice, "Anna! what is that old —?" The rest of the party were, happily, so intent on following the movements of the pencil, that this, to me, perfectly startling query passed unheeded.

Mr. Home next misquotes my statement relative to Camille Bréfil, making me say that he was "not a medium, and was only developed last year," whereas I said (p. 105) that "Camille's present phase of medial power was only developed last year, and as a direct consequence of Mr. Williams' visit to Paris"—a statement which I maintain to be correct. I have been in the habit of meeting Camille, as a medium, at the houses of friends, and in my own house, for the last ten years, and his medial power, during all that time, was just what I stated it to have been; for the lumps—said to be fingers—which were occasionally felt, under a tablecloth, in the crack of a partly opened dining-room table, and the hands that sometimes came out of a cabinet—but very rarely; and in almost total darkness—never carried conviction to the mind of any inquirer. From what Camille now obtains, we may assume these slight "effects" to have been genuine; but they were produced without any attempt to secure test conditions, and would certainly not have been regarded as conclusive in England. Yet, slight as they were, they led me, and other friends of the cause in Paris, to urge Camille to be as much as possible with Mr. Williams, with a view to his becoming developed, as a medium for the obtaining of the visible and tangible appearance of spirit-forms now known as "materialisations." He did so; with the result we know.

In regard to Mr. Home's statement that the spirit of Allan Kardec appeared to him on the day after his death, I beg to offer the following observations: Spirits being attracted by sympathy and repelled by its opposite, it is, on the face of it, most improbable that the spirit of Allan Kardec should go to Mr. Home. But, as spirits can show themselves under any form they choose to assume, and as A. K. was warned, when called to his special work (*The Spirits' Book, Prolegomena*, p. xlix), that he "would have rancorous contraditors, even among spirits," it is quite possible that one of these, having learned the fact of A. K.'s decease, may have taken the opportunity thus afforded to personate him, for the purpose of making the statement reported by Mr. Home; an explanation of the incident fully borne out by the fact that the spirit in question told Mr. Home that *his death was caused by apoplexy, and occurred on the staircase of his residence*, whereas A. K. died of the rupture of an aneurism, seated in his arm-chair, at his study-table; the erroneous statement made by the apparition being just such a *guess* as would naturally occur to a spirit who only knew of A. K.'s sudden decease from hearsay.

I beg to add, in further disproof of Mr. Home's conclusion, that I have seen Allan Kardec eight times, and have been charged by him with the task of translating his works, *since his decease*; and that he has declared to me, towards whom he would naturally be attracted by the strong and intimate intellectual sympathy between us, that he is already making diligent preparation for a new return to the earthly life, to help forward the great movement of renovation which he was employed to inaugurate.

ANNA BLACKWELL.

Wimille, October 8th, 1875.

[The publication of this letter has been delayed from accidental circumstances.—ED.]

#### PRAYERS FOR THE DEAD.

SIR,—*Requiescat in pace* received a severe blow and great discouragement in the *Guardian* newspaper of December 1st—a blow more literal than logical, in the following words:—

"PRAYERS FOR THE DEAD.—We have received so large a number of letters on this subject that we cannot continue the controversy."

The above is surely significant. It proves that many persons, in a Protestant country, where further progress has been hitherto generally tabooed, are now so moaning this important question, that a leading clerical journal is afraid to continue it. It is quite certain that prayer for the so-called dead implies either the hope of future progress, or that prayer is no better than sounding brass and tinkling cymbals. That the teachings and the realism of Spiritualism have had much to do with this change it is difficult to doubt.

SRES.

#### SPIRIT PHOTOGRAPHY IN NAPLES—DEPARTURE OF THE DAVENPORT BROTHERS FOR INDIA AND AUSTRALIA.

SIR,—I send you by this post the two spiritual photographs representing a nun, and which I mentioned in my previous letter. Be pleased to exhibit them at the reading-rooms of your Association, handing them afterwards to Mr. Charles Blackburn, for whom they are intended.

The letter of M. A. Aksakof, of St. Petersburg, addressed to you under date of 10th November, and sent by you to Mr. Blackburn, was received by me four days ago, and shown to Messrs. Davenport and Fay. They thank M. Aksakof for his invitation for them to go to St. Petersburg, but their itinerary having been fixed, and the season being too advanced, they have left Naples for Alexandria, on their way to India, Australia, and California. Those wonderful mediums have only given three *seances* here, one private, and two at the fashionable theatre of the Fiorentini. They meant to have given two more, but finding the public neither numerous nor enthusiastic, they suddenly left Naples on Wednesday last. The fact is that their exhibition was not properly advertised some time before their arrival, their names and mediumship being entirely unknown to the public; and the people here being led by the advertisements to believe they were only conjurers, of whom we have lately had a regular invasion, did not show that interest which would have been the case had the word "Spiritualism" been mentioned in connection with the exhibition. The day after their departure for Egypt, one of their two couriers, who has been left behind, and perhaps displeased, has had Naples placarded with an announcement that he is going to show how the tricks were performed by the Brothers, without even the aid of a cabinet. The race of the exposing Döblers will never be extinct.

G. DAMIANI.

Naples, 11th December, 1875.

## Provincial News.

### SOUTHAMPTON.

#### CLAIRVOYANCE EXTRAORDINARY.

To the Editor of "The Hampshire Advertiser," Dec. 11th.

SIR,—During Dr. Monck's stay in this town I have had several opportunities of closely testing his remarkable gifts as a medium, and the single instance I am about to relate is so extraordinary, that I am induced to request you to give it publicity in your columns. The *Monarch*, ironclad steamship, was damaged by collision with a merchant vessel last Sunday, at 4 o'clock in the morning. On that Sunday Dr. Monck came straight from his bedroom to me, my wife, and daughter, and, exhibiting great concern, said, "I have had a *vision*, in which I saw the *Monarch* in collision with a foreign vessel. The *Monarch* was severely damaged." He added that he had often had similar visions of events occurring far away, and as they always proved to be correct, he feared the *Monarch* must have suffered in the way described. He explained that two of her officers had frequented his *seances* at Portsmouth, and a friendship consequently existed between them; hence he was *en rapport* with them, and would be likely to have early intimation in this singular manner of anything of importance that affected them. When, on a subsequent day, we read of the disaster, we were astounded. Dr. Monck could not possibly have obtained the information previously by any ordinary means. The vision occurred at the precise time of the accident, and the doctor related it to us about six hours afterwards. I could tell of numerous marvels of this kind connected with his mediumship in this town, having reference not only to my own family, but also to those of several public men, in particular a local alderman and a physician. The doctor refers all these marvels to "Spiritualism," and it would be well if intelligent men, before peep-pooching the subject, were to carefully examine its alleged facts for themselves, with a view to eliciting the truth concerning this peculiar science, which is spreading so rapidly in this country. If it be a delusion, let it be exploded by all means; but if a *truth*, we ought to admit it. Neither can be legitimately done without judicious investigation.

AN INVESTIGATOR.

### NEWCASTLE.

#### NEWCASTLE SPIRITUALIST SOCIETY.

THE late exposures of sham mediumship in Liverpool and elsewhere caused a certain feeling of not exactly suspicion, but a desire to have stricter test conditions, and the consequence was that on Wednesday, last week, several members of the society took part in securing Miss Wood with tapes and string as she sat in the cabinet previous to the *seance* for materialisation. The medium while entranced complained bitterly of the want of harmony. The result of the *seance* was that a small figure about three feet in height appeared on one side at the entrance of the cabinet but did not come out. At the close of the *seance* Mr. Rhodes was allowed to cut off the tapes; which, he says, he observed were not tampered with in any way.

Mr. Walton, one of the members of the society, who is a good organiser, is actively engaged in raising subscriptions towards a

new harmonium. He has now in hand about £6, and requires an additional similar amount, towards which he would be glad to receive any sums that members or Spiritualists will forward to him.

It is in contemplation to have a social meeting once a month, on the first Monday probably; all friends who are willing to take part in the same by giving readings, recitations, or songs, will oblige by letting Mr. Pickup, the secretary, know their intention, as it is considered that such meetings will tend to harmonious action and feeling among the members, and be a good means of introducing strangers to the place. Some members also wish for more intellectual meetings than there are at present; also that a library may be established.

On Sunday last, about four-and-twenty persons assembled, including visitors from Shields, Flatfield, and other places; for a morning *seance*. At 11 a.m. Miss Wood was secured to a chair outside the cabinet, and in a dim light, but visible to all, a small figure appeared several times but did not come out into the circle. The bell was rung in accompaniment to the singing, and articles moved about inside the cabinet. The figure was apparently the same as on Wednesday evening, and was certainly not the medium, or produced by her.

#### PORTSMOUTH.

**A NEW MEDIUM.**—A correspondent writes: "Dr. Monck has left, and we have another medium, a dockyard labourer, who gives *seances* after work-hours. He had a little power before he sat with Dr. Monck, but now has developed in a physical direction. I have had the ring test with him twice, under circumstances impossible for fraud. Indeed the man is such a simple-minded nervous little fellow, that trickery could not find a more unlikely subject. The ring was a brass curtain one, that would not go on by ordinary means, and would not come off. He wears it until his control, Alexander Fox, takes it off at the next sitting. His spirit-lights are brilliant, large, and numerous; as many as eight or ten have been seen at once. The lifting power is very strong; heavy articles move about like straws. Elongation and levitation are also parts of his development. We shall sit for materialisation with him during the winter."

#### BIRMINGHAM.

**PUBLIC MEETINGS.**—A correspondent writes: "Mr. J. J. Morse gave two interesting addresses from his spirit guides on the evenings of the 7th and 8th December, to small but appreciative audiences. On the 9th Mr. Morse, with Mr. W. H. Harrison, editor of *The Spiritualist* newspaper, were entertained at a *soirée*; the *élite* of the Birmingham Spiritualists were present, to give a hearty welcome to the guests of the evening. The tables were presided over by Mrs. Wykes, Mrs. Valter, Mrs. Kendrick, Mrs. Wood, Miss Ibbotson, Mrs. Franklin, and Mrs. Simkias, of Wolverhampton. The friends present appeared to thoroughly enjoy themselves. During the *soirée* Mr. Wood presided at the harmonium; he did so likewise at each of the evening lectures. Mr. Morse, in the course of his remarks, referred to the National Association of Spiritualists, directing attention to the benefits resulting to members. Copies of Mr. Blyton's paper, reprinted from *The Spiritualist*, on the 'Necessity for combined action amongst Spiritualists,' were freely distributed amongst the friends, several expressing a desire to join that Association. Thanks are especially due to Mr. C. Gray, of Pershore-road, who kindly entertained Mr. Morse during his stay in Birmingham. Thanks are likewise due from the Spiritualists of Birmingham to Messrs. Kendrick and Chamberlain, for their praiseworthy exertions in securing the services of so excellent a medium as Mr. Morse, and for their indefatigable labours in endeavouring to make the meetings as successful as the *soirée* proved to be."

**MR. AND MRS. EVERITT IN BIRMINGHAM.**—On Sunday a gathering of Spiritualists took place at the Athenæum Room, Temple-row, in this town, to show respect to Mrs. and Mr. Everitt, of London, the one a well-known medium, and the other a lecturer. Although there were few present at the tea in the afternoon, the evening meeting, to hear Mrs. Everitt, was well attended. Mr. Harper presided.

#### LIVERPOOL.

##### SUNDAY SERVICES.—VISIT OF MR. HERNE.

ON Sunday last Mr. Ainsworth addressed the Liverpool Psychological Society both afternoon and evening, Mr. Jas. Coates in the chair.

Mr. Ainsworth spoke upon "Prayer." He did not deny the utility of prayer, acting in conformity with certain psychological laws, but he ridiculed the idea of the Archbishop of Canterbury issuing special forms of prayer, informing the Lord that the farmers of this realm are dissatisfied with His arrangements, providential or otherwise; he illustrated this portion of his lecture by quoting extracts from prayers offered up for rain, and for the Prince of Wales. He thought that in the first case they might as well pray for a shower of overcoats as expect the Deity to go out of His way to violate His law. In the last portion of his address he said, "Whenever a desire leads us by its influence to purer feelings and nobler deeds, then such prayer should be encouraged. I am not one of those who would preach or teach contentment under all circum-

stances, or forbid the uprising and liberalising feelings of the heart from ascending to their God."

Mr. Pemberton, trance medium, passed under control, and made a few remarks upon the same subject.

In the evening the subject was "Christ's Life, Considered from a Spiritual Standpoint." Messrs. Wason, Casson, and Priest were on the platform.

Mr. Casson spoke of a coming visit to Liverpool by Mr. Herne, physical medium, from London; he said he hoped that those who went to his *seances* would go without prejudice, take all their common sense with them, and not be satisfied unless the medium sat under test conditions, such as all mediums ought to give to a truth-seeking public, especially when they took money for their services.

Mr. Wason, president of the society, said that he had attended a *seance* given by Mr. Herne some two years ago, and he was perfectly satisfied with the conditions and the genuineness of the manifestations, but of course he expected everyone would exercise their own judgment about the coming *seances*.

Mr. Ainsworth then delivered his lecture.

#### THE PERSECUTION OF SPIRITUALISTS IN PARIS.

##### ACTION OF ENGLISH SPIRITUALISTS IN M. LEYMARIE'S CASE.

MR. O'SULLIVAN, of Paris, has favoured us with an early copy of a memorial, proposed to be extensively signed by Spiritualists throughout Great Britain, soliciting Marshal MacMahon to liberate M. Leymarie in the event of his being condemned by the Court of Cassation, which cannot deal with flaws in evidence; it recognises only errors in methods of procedure. Copies of the memorial may be obtained from *The Spiritualist* newspaper office, 38, Great Russell-street, London, W.C., and what is desired is that the secretaries of local spiritual societies and influential Spiritualists residing in provincial towns and elsewhere, shall get signatures to the memorial, accompanied by the full addresses of the signers. Afterwards they are desired to return the memorials to our office, each one accompanied by a letter certifying the genuineness of every signature.

We think that the case set forth in the memorial would be strengthened if Mr. O'Sullivan were to obtain a certificate from Mr. W. M. Wilkinson that the report published some years ago in the *Spiritual Magazine* of the trial and acquittal of Mr. Mumler was drawn up for that journal by the late Mr. J. W. Edmonds, Judge of the Supreme Court, New York. This certificate, accompanied by a printed translation of the article, should be presented to Marshal MacMahon. The evidence at that trial in favour of the reality of spiritual photography was so strong that the court, in spite of its prejudices and ignorance of the subject, was obliged to acquit Mumler. The latter is a powerful medium, but—according to the account printed of him by Mr. Epes Sargent in his book *Planchette*—is just about as reliable and truthful as Buguet, late of Paris.

We shall send the memorial to Messrs. Colby and Rich, of the *Banner of Light* newspaper, Boston, U.S., asking them to invite American Spiritualists to sign it; the same request will also be made to the Spiritualists of Belgium and Austria. With other Spiritual organisations in Europe our National Association has not yet entered into alliance, so their members cannot be quickly reached by us; thus in reaching some parts of Europe there is a check upon prompt action. It would be very useful to the cause if the British National Association of Spiritualists were to draw up a list of the names and offices of all the Spiritual organisations in the world, the date of their establishment, and the number of their members. A list of all the Spiritual periodicals should also be obtained, and copies of all of them should find their way regularly to the office in Great Russell-street.

There is further work in connection with this subject which American Spiritualists ought to take in hand, namely, the getting up of an international testimonial to M. Leymarie, for the benefit of himself and family, to be presented to him in prison, in the event of the President of the French Republic paying no attention to the memorial. In the matter of subscriptions English Spiritualists, especially some few capitalists who work upon principle, have been altogether overburdened this year, in the work of putting right and upon a sound foundation for the future much that was wrong in connection with the movement in this country, so that the total expenses this year have probably been three times greater than they were in 1874. French Spiritualists also have had to bear unparalleled legal expenses in connection with the Paris persecutions, so have had no financial aid in this matter from England. If America will take this matter in hand, expecting names of friends and small subscriptions only from England and France, while the United States subscribes in the most substantial manner possible, the financial expenses which it has been the duty of the whole movement to incur this year, will have been fairly distributed between the three nations in which Spiritualism has the strongest hold.

*The Spiritualist* may be obtained regularly in Birmingham of Mr. Aaron Franklin, 100, Suffolk-street.

Mrs. CORNER (Florence Cook) sailed for Shanghai, China, this week, in company with her husband, Captain Corner.

THE offices of the National Association of Spiritualists, at 38, Great Russell-street, will be closed from Friday, Dec. 24th, to Tuesday, Dec. 28th, inclusive.

TO-MORROW (Saturday) evening, at eight o'clock, Mr. J. J. Morse will give a *seance* to the members and friends of the Brixton Psychological Society, 6, Loughborough-road North. Admission one shilling each.

MR. J. ASHWORTH, secretary to the Nottingham Society of Spiritualists, asks us to state that Mr. Everitt would not accept travelling expenses on the occasion of his recent visit to Nottingham. Mr. Ashworth further states that Mr. Bamford, of Macclesfield, is about to take his two medial boys to Nottingham to give *seances*.

IN response to an invitation from the Council, sent to Signor Damiani, of Naples, to become an honorary member of the British National Association of Spiritualists, that gentleman writes: "I gladly accept this mark of distinction, and I shall feel obliged if you will mention the fact in *The Spiritualist*."

WINTER MEETINGS OF THE NATIONAL ASSOCIATION.—A meeting for the discussion of subjects connected with Spiritualism will be held on Monday evening next, December 20th, at 8 o'clock, at 38, Great Russell-street, Bloomsbury. Subjects—"Spirit Photography," by Mr. T. Slater; and "Experiences in Mesmerism," by various speakers.

MR. MORSE IN THE PROVINCES.—Mr. J. J. Morse expects to leave London about the end of this month on a lecturing tour. He will probably visit Liverpool, Wolverhampton, Newcastle, and Glasgow. Other places desiring his services are requested to communicate with him at once. His address is Warwick Cottage, Old Ford-road, Bow, London, E.

FRIENDS who intend to contribute to the "Harrison Testimonial Fund" are requested to remember that the time is now fast approaching when the list will be closed. They are therefore requested to make their intentions known as soon as possible to the secretary. A revised list of subscriptions to this date is printed in our advertising columns.

SPIRITUALISM IN ISLINGTON.—Last Sunday night Mr. J. J. Morse delivered a trance address at Mr. Bullock's Hall, 19, Church-street, Upper-street, Islington, under the presidency of Mr. R. Barber. There was a crowded attendance, and a good collection. The chairman explained to the strangers present the nature of trance mediumship. The Sunday meetings at Islington might be well supported by the members of the Dalston Association, since trams run direct from several parts of Dalston, Kingsland, and Hackney to the end of Church-street.

#### ANSWERS TO CORRESPONDENTS.

C. C. MASSEY.—Anybody who knows anything of the fierce jealousy powerful physical mediums usually bear to each other, will see that there is great simplicity in the *Spiritual Scientist* thinking that Mrs. Huntoon ought to have consented to be tested by Dr. Slade. It is an act of impertinence and insult for one medium to offer to test another.

## BOOKS ON SPIRITUALISM, PSYCHOLOGY, MESMERISM, ANTHROPOLOGY, AND BIOLOGY,

ON SALE AT THE

BRANCH OFFICE OF "THE SPIRITUALIST" NEWSPAPER

38, GREAT RUSSELL-STREET, BLOOMSBURY, LONDON, W.C.

(Entrance in Woburn-street).

ALL LETTERS TO BE ADDRESSED TO THE MANAGER.

THE DEBATABLE LAND, by the Hon. Robert Dale Owen, formerly American Minister at the Court of Naples. A standard work containing interesting and well authenticated facts, proving the reality of spirit communion. It also contains an elaborate essay defining the author's views of the relationship of Spiritualism to the Christian Church. 7s. 6d.

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REPORT ON SPIRITUALISM, by the Committee of the Dialectical Society. This committee consisted of literary, scientific, and other professional men who investigated Spiritualism for two years without engaging the services of any professional medium, after which they published the report. Original edition, 15s.; moderately abridged edition, 6s.

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**MR. J. W. MAHONY** begs to announce to the friends in Birmingham and district that he is making arrangements for a Christmas gathering, to take place on Monday, December 27th, 1875, at the Athenaeum, Temple-street. Tea on the table at half past five o'clock. After tea Mr. Mahony will recite the following popular pieces:—"Charge of the Light Brigade" (Tennyson), "The Heart's Charity" (Eliza Cook), "The Field of Waterloo" (Byron), "Better than Gold," Dimes and Dollars," and the celebrated piece on the Irish Rebellion of 1798, entitled "Shamus O'Brien." Mr. Pyvies will exhibit his beautiful dissolving views and spirit-photographs by lime-light. Several friends with ability have promised their services to enhance the enjoyment of the evening. Music, singing, dancing, and Christmas games will be included in the programme.

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

It is a matter of notoriety that the Medium newspaper, which was inaugurated the year after the appearance of the Spiritualist, has been annually subsidized by large subscriptions, which its editor, Mr. Burns, has always called for as justly due to his exertions. Whilst we fully acknowledge the services which have been thus rendered to Spiritualism, we would call attention to the fact that no appeal to the public for help has ever, except upon one occasion, and that for a special purpose, appeared in the pages of the Spiritualist for six years. The work was done, and the whole expense borne for three of those years by Mr. Harrison alone; during the last three years an annual sum of about two hundred pounds has been privately subscribed by a few friends, which has, doubtless,

greatly relieved the burden upon the shoulders of Mr. Harrison, but this in no way touches the fact that Mr. Harrison has for years cheerfully submitted to a heavy pecuniary loss in order to supply to the movement a paper in many, if not in all, respects worthy of it.

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

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

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

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

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