

The Spiritualist,

AND JOURNAL OF PSYCHOLOGICAL SCIENCE.

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CHARACTERISTICS OF THE HINDUS.

SEVERAL circumstances have combined to draw the attention of European Spiritualists to India and its inhabitants. The white resident rulers of that country have many of them begun the investigation of Spiritualism in an intelligent manner, and in some instances have freely expressed their opinions about it in the best journal in Hindostan. Some of the natives of India have the physical phenomena of Spiritualism presented through their medial powers, to an extent altogether unknown in this country; details on this head will be found in the works of Jacolliot. A greater number still of the natives, by prayer and fasting, have developed some of the higher mental phenomena of Spiritualism, and discovered much about the higher psychical states and their order of succession. Then, again, the majority of the natives are extremely susceptible to influence of mesmerism; much more so than Europeans.

The mental, moral, and religious characteristics of the native races in which psychic sensitiveness has been so highly developed form an interesting study, but not every one has formed so high an opinion of them as Madame Blavatsky, and others who have been writing of late about the Hindus. By some they are painted as a good and docile people, ground down sometimes to the famine level, because of the financial imposts of their taskmasters. By others they are described as possessing intelligence un-governed by a sense of honour, and as inveterately untruthful, with no sense of shame when their want of veracity in any particular instance is detected. One of the residents in the Bombay presidency informed us that he found it necessary to preserve for years all the receipts given him by the natives, because if any of them discovers a receipt to have been lost, he would at once declare that the money had not been paid, and would sue for the amount. He further added that they take to law as naturally as ducks take to water.

A letter received by the last mail from a correspondent in India states:—

"I have never seen anything of spiritual phenomena in this country, though I have lived here altogether ten years.

"A Brahmin told me that the priests relate wonderful tales about the spirits of their gods appearing to them, but that they never showed the spirits to outsiders, and he himself did not believe that their tales were true.

"Another native gave me an instance in his own experience which was clearly a case of mesmerism. He said that a native Christian who was noted for doing wonderful things asked him where he would like to go, and he replied 'To Peshawur.' In an instant he found himself in the market place

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of Peshawur, amongst crowds of people. He went to a fruit-seller and bought a bunch of plantains. In another instant he found himself again in the room with the native Christian, and the money which he had paid for the fruit was lying on the floor in front of him.

"There may be possibly spiritual manifestations taking place continually in the temples and houses of natives, but if so English people do not hear of them. The fact is there is a great gulf between us and the natives, which makes it well-nigh impossible for any of us to be on closely intimate terms with them. This gulf is caused, I believe, by a natural repulsion between their spirits and our own, and exists where there is not the slightest feeling of ill-nature on either side.

"English magazines and papers sometimes lament the want of sympathy between ourselves and the natives. I believe that this want is a benefit to us, if not to them, for in the few instances which I have known and heard of where Englishmen have had so much sympathy with natives as to live on intimate terms with them, they have generally lost their most valuable characteristics as Englishmen, such as truthfulness and a delicate sense of honour. I have seen it stated that we treat the natives as inferiors because they are a conquered race. In reality we do so, because, as a fact, they are, on the whole, greatly inferior to us, and it is impossible to help feeling it. Canada has been conquered as recently as India; yet Englishmen do not treat the French Canadians as inferiors, because, as a fact, they are not inferiors."

Correspondence.

WHO LOOKS AFTER THE SUFFERERS?

SIR,—Having read the complaint of "Excelsior" in *The Spiritualist* of 7th instant, I must say that I have myself often remarked upon the want of spirit in the Spiritualists of the present day. Spiritualists boast of being in possession of so much truth; they also listen to beautiful trance addresses breathing love to all, and teaching the progressive uprising of humanity; so one would think that they, both men and women, after hearing the loving utterances from the lips of Mrs. Tappan, and the philosophic and often argumentative remarks from Messrs. Morse, Fletcher, Wallis, and others, would be so imbued with love for each other, that each and every one would be ready to suffer martyrdom for the faith and knowledge within him. But such, I am sorry to state, is not the case. I find from sad experience that Spiritualists are the most disunited and inharmonious body of people in the world. See, for instance, the unworthy and unmanly opposition that you, sir, have had to contend with in your manly endeavour to be open, truthful, and honest. I oftentimes was prevented from lending *The Spiritualist* to friends to read in consequence of the accounts it was forced to contain of unseemly squabbles in the British National Association of Spiritualists. Spiritualism is of no use if it does not tend to cement humanity.

Spiritualists, if they want success, must act together like other bodies; they must form a society or societies for mutual help and improvement; then, and not till then, will you find men and women ready to speak out their opinions openly. It does not pay people to be martyrs nowadays; we are all suffering martyrdom enough already in trying to live in this world without suffering martyrdom for the next. A man who has a wife and family to support does not think himself justified in risking the loss of his position, and comfortable home perhaps, through preaching an unpopular faith. I had a comfortable home, but as soon as I appeared on a public platform as an advocate of Spiritualism, and in defence of it, my doom was pronounced. I was

dismissed my situation; no cause was assigned for it, which meant a loss to me of five years' character; stripped of my home—and through my loss of five years' character—I could not obtain any permanent employment; and now (fourteen months out of permanent employment) in the winter months, and in this year of depressed trade, I am trying to live first by travelling in one thing, then in another, and find everything almost a failure. True, I have the same chance as others. Trade might revive, and then it is to be hoped all will succeed. But what I wish to point out is this: Suppose that I were a member of any of the orthodox sects—a Wesleyan, Methodist, Baptist, Church of England member—and were as well known, and took the same little part among them that I did in the Spiritual camp, and similar misfortunes happened to me, I opine that then much sympathy would have been extended towards me; kind inquiries would have been made concerning my case. A few friends would have called to see me, and doubtless a "billet" would have been found for me somewhere. A benefit might have been got up, or a concert given. That is the way the "orthodox" help each other in their little difficulties. But not so with Spiritualists. Not a single one came to see me, or, as far as I know, has made the least inquiry about me. Since I lost my place not a letter of inquiry has been written to me by any one as to how myself, wife, and family have been getting on, or whether we are dead or alive, except in answer to letters that I have written myself.

Of course, I must take this opportunity of thanking you, sir, for your kindness in advertising me three times for a situation in your paper, gratis, when I had written to you announcing my misfortune. Also my kind thanks to Mr. C. C. Massey, barrister-at-law, for £3 sent to me to cover law expenses; and to Sir Charles Isham, Miss Kisingbury, Miss Chandos Leigh Hunt, and Mr. Barber, who all sent me pecuniary assistance when I was at length forced to make my case known to them; also Mr. Pletcher. But what I wish to point out is, there was nothing spontaneous about anything. It would appear to me that it is not a safe thing to champion Spiritualism at present; at all events, not till Spiritualists combine to form societies for mutual help and protection. . . .

J. CAIN.

Tower Hamlets Radical Club and Institute, Mile-end-road,
Mile-end, E., November 17, 1879.

[We have excised the closing sentence of this letter, which made a statement about private law affairs. Unquestionably Mr. Cain, in a rational and sensible way, helped Spiritualism in East London for years, perhaps more effectively than anybody but Mr. Cogman while he had the power, and he states that nobody afterwards searched after him in his days of adversity. Is there such an uphill battle to fight with the outside world at present, that no energy is left to attend to sufferers in the ranks; or are Spiritualists more intellectual than affectionate? Or do some in our ranks mistake table-jumping for religion?—Ed.]

REPRESENTATIVE BODIES.

SIR,—I send you the enclosed cutting from *The Warrington Guardian* of the 15th inst.; it contains most appropriate advice to the Council of the British National Association of Spiritualists, also to every public association wherever situated.

"There are fundamental facts lying at the base of municipal institutions, the causes of their creation, the very breath of their existence, which it may be wholesome to recall. At any rate, one may revive the memory of that one central and quintessential principle, the very life and soul of these institutions—popular control. It was just because our old corporations, at first entirely under the control of the free men, had been restricted by the Tudors and enslaved by the Stuarts, that municipal reform became needful, and it applied everywhere the one sovereign remedy of popular control, which was the centre and essence of municipal reform, and of the new corporations it established.

"The great organ for the development, education, and guidance of this popular control is a free press. The better forms of freedom have grown up concurrently with its growth, and it is at once a terror to evildoers and the praise of them that do well. It is a very unfortunate symptom when the fair and fearless criticisms of a free but honourable public press are borne impatiently or attempted to be suppressed. Whether such attempts spring from the action of a professedly liberal patriot, or from the narrower notions of reactionaries, they alike aim at the throat of freedom, and would strangle all healthy independence. Any public authority, be it called by what name

it may, which claims the origination of all its own measures and forms of procedure, is to that extent the enemy of public liberty and a tyrant set up of a self-seeking oligarchy. Such action is the natural precursor of the tyranny which uses rate-raised funds to repress popular liberties—a refinement of oppression unknown to Tador or to Stuart. It behoves the community to look to its liberties when these things appear, convinced that without the wholesome pressure of popular control the very institutions of freedom may become the worst instruments of oppression. Authority has always a tendency to become corrupt, and the tendency grows just in proportion as the pressure of control is withdrawn or successfully resisted.

"There is not an act belonging to a municipal corporation but is fairly open to the suggestion and criticism of every ratepayer. Every man who pays to the corporate funds has a right to a respectful hearing on any subject whatsoever that affects corporate interests, duties, or dignities. A free press educates, enlightens, guides, and gives expression to the sentiments of free citizens; or, it may go further than that, and when municipal opinion is supine or indifferent, and especially when it is dormant or without intelligence, it may, nay, it must, originate and suggest—it is bound by its vigour to create an active and healthy public sentiment, which alone can save the body politic from decline and decay.

"What is the alternative? Where public discussion is stifled, and the criticisms of a free press fought against, there inferior agencies spring up in their place. Scurrilous and anonymous pamphlets, pothouse politicians, the rule of cliques, the domination of schemers, the undue influence of financial and commercial associations, the malefic spell of wizards that peep and that mutter, everything, indeed, that will not bear the light of open day vaults into the veiled seat of authority and seizes the hidden reins of power.

"No, the influences that narrow and restrict, that lead to corners and monopolies, that shut out the free air of untrammelled thought and the light of honest criticism, assume what name they may, deserve the sturdy opposition and the hearty denunciation of all good citizens." J.

Northwich.

MR. FLETCHER AND DR. SLADE.

SIR,—Mr. Fletcher having at length positively and distinctly declared that he did not allude to Dr. Slade in his conversation with the *Whitchall Reviewer*, I should be glad to be able to pursue the usual course of accepting his disclaimer, and of withdrawing my statement at variance with it. I cannot do so, because having regard to dates and circumstances it is simply incredible that Mr. Fletcher had any other American medium in his mind than Slade. To use scandalous language for publication respecting an unnamed person, language apparently pointing to a particular individual, and so interpreted by all the world; to leave that impression uncorrected for weeks and weeks; to confirm it by ambiguous and evasive answers; and at length, when driven into a corner, to deny it without showing any other possible application of the words, is a course of conduct which disentitles the person pursuing it to credit, even were the untruth of his present statement less manifest and demonstrable than it is. However, I took the matter up chiefly from regard for the character of Dr. Slade. That of Mr. Fletcher may now be left to the judgment of "Spiritualists and gentlemen," some of whom it concerns more than it does me.

As Mr. Fletcher is indifferent to anything I say, it is perhaps useless to inform him that he is not without redress—the above imputation upon him of wilful and deliberate untruth being an actionable libel, unless I can justify it in the opinion of a jury.

CHARLES CARLETON MASSEY.

2, Harcourt-buildings, Temple, Nov. 15th, 1879.

A PRIVATE SEANCE.

Séance at Mr. Fletcher's.—We, the undersigned, who were present at an evening *séance* at the house of Mr. Fletcher, 22, Gordon-street, Gordon-square, on the evening of the 24th of last month, think that the very peculiar and interesting nature of the phenomena we witnessed on that occasion should not be lost to the public, but should be placed on record for the information of those interested in such.

They were as follows:—

The party (not a very large one), with the medium, Mr. Haxby, having formed a circle round the table, and the lights having been extinguished, the usual phenomena, such as playing of musical instruments, touches from materialised hands, &c.,

having been experienced, as well as spirit voices heard, the lights were again introduced, and just as the party were about to rise from the table the key of a musical box was thrown from the roof of the room with much violence, and struck the table, narrowly escaping striking some of the party. This, we were afterwards informed, was the act of the spirit "Toby," who is said to be a jack-of-all-trades, and given to practical jokes.

The medium then entered the cabinet, and had been in it but a very short time when the spirit Marie opened the curtain and held forward her medium, she herself standing behind him, and perfectly separate from him. After which Marie appeared by herself, and on retiring was followed by a spirit who told us she was Marguerite, and who produced a *baby in arms*, which she uncovered and showed to several of the party, but more particularly to Mrs. Fletcher; it was of a dark complexion, with two little black shining eyes, as Mrs. Fletcher said, "*like little shining beads.*" The spirit did not tell us whose child this was, or why she brought it.

Abdullah and John King appeared, and the latter came and sat down on a chair which he placed for himself in the middle of the circle, and conversed freely. "Toby" also made several rushes out from the curtain, and seized hold of Mr. Fletcher and a gentleman sitting near him.

The last appearance was that of a dog; it ran about the room showing a small spirit light, and was recognised by a gentleman present as a dog which had belonged to him, and which had died upwards of three years before.

Lastly, just above Mrs. Fletcher's head, a spirit light formed, and after a time assumed the form of a *white cross*.

It was unanimously agreed by those present that this *séance* was one of the most successful and interesting they had ever witnessed.

J. W. H. MACLEAN, M. General;
 PHILIP HENRY NIND;
 ELIZABETH FRANCES NIND;
 J. D.;
 Mme. S. S. L.;
 S. L. L.;
 J. W. FLETCHER;
 MRS. FLETCHER.

DEATH WARNING IN A DREAM.

THE following narrative, communicated by Mr. David Laing, of Edinburgh, appears in Dr. Hibbert's *Philosophy of Apparitions*:—

"Robert Lindsay, grandchild or great grandchild to Sir David Lindsay, of the Mouth, Lyon-King-at-Arms, &c., being intimate, even disciple with A. P., they bargained, anno 1675, that whoever died first should give account of his condition, if possible. It happened that he died about the end of 1675, while A. P. was at Paris; and the very night of his death A. P. dreamed that he was at Edinburgh, where Lindsay attacked him thus:—'Archie,' said he, 'perhaps ye heard I'm dead? 'No, Robin.' 'Ay, but they bury my body in the Greyfriars. I am alive, though, in a place whereof the pleasures cannot be expressed in Scotch, Greek, or Latin. I have come with a well-sailing small ship to Leith Road, to carry you thither.' 'Robin, I'll go with you, but wait till I go to Fife and East Lothian, and take leave of my parents.' 'Archie, I have but the allowance of one tide. Farewell, I'll come for you at another time.' Since which time A. P. never slept a night without dreaming that Lindsay told him he was alive. And having a dangerous sickness anno 1694, he was told by Robin that he was delayed for a time, and that it was properly his task to carry him off, but was discharged to tell when."

MR. HARRY BASTIAN, the American medium, intends to visit England again in a short time.

SPIRITUALISM IN THE PROVINCES.

THE POTTERIES.—In past times, mainly owing to the exertions of Mr. Simkiss, public Spiritualistic meetings were occasionally held in Wolverhampton, but of late years little has been done. There are a few Spiritualists in Wednesbury by whom private circles are held, and converts are being made. At Hednesford Mr. Barr does his best to keep pace with the progress of the movement, but is fighting the battle single-handed. There are a few Spiritualists at other places in the Potteries, but they have taken no public action.

HOLLOWAY (Derbyshire).—During the last eighteen months strenuous efforts have been made to awaken interest in Spiritualism in this place. Mr. Johnson visited the town and held an open-air meeting in the summer of 1878, and the Lancashire Committee sent speakers on more than one occasion, but local authorities and sectarian prejudices conquered. Mr. Nightingale, an earnest worker, was compelled to leave the neighbourhood; he emigrated, as many others have done from the same causes, to a freer country.

MATLOCK.—A debate took place between Mr. Morse and Mr. Watson at Matlock before an audience numbering several hundreds of individuals; Mr. Watson opposed Spiritualism on orthodox grounds, but was well answered.

NEW MILLS.—Three years ago Spiritualism was almost entirely unknown here, but an excellent trance medium has been developed, viz., Mr. J. Wright. Well-sustained correspondence was kept up in the local papers for more than twelve months, followed by a debate, in which Mr. Watson essayed to demonstrate the alleged delusions under which Spiritualists were labouring, but he did not succeed. Regular Sunday services are held, and private *séances* are carried on at the homes of some of the more wealthy inhabitants, where unmistakable phenomena occur.

HAYFIELD.—Mr. J. Lithgow is the backbone of the movement here, and has done much to help the Spiritualists at New Mills and Whaley Bridge, at which latter place meetings have been held, attended by from four to six hundred persons, and addressed by Mrs. Batie and Mr. Wright with good effect. Mr. Lithgow was one of the most constant contributors to the local newspaper, and his logical letters at last beat all his opponents from the field. He has, in connection with his own children, some remarkable phases of mediumship, and through them has become conversant with almost every phase of spirit manifestation.

MACCLESFIELD.—Spiritualism has made great progress in this town of late. Mr. Hammond recently built a new hall at his own expense, which he lets at a very moderate rent to the local society. Regular Sunday services are held, and the hall is generally nearly full. On special occasions it is found to be too small. Private circles are held, and local mediums in course of development do much to keep the interest alive. Bad trade has militated much against the success of public services, but in spite of this Mr. Walker, of Melbourne, visited the town recently, and had overflowing audiences. Mr. Wright is a frequent visitor, and other mediums have ministered. The

Lancashire District Committee at one time sent speakers, but owing to an unfortunate misunderstanding the society ceased to be affiliated with that body.

ASHTON-UNDER-LYNE.—This town has been under a cloud as regards Spiritualism. Several efforts have been made to foster the movement and establish regular Sunday services, but the right men have not yet been found. There are a few local mediums. A more recent attempt to begin public work bids fair to ultimate in something permanent and useful, with judicious and careful direction.

SHEFFIELD.—Sheffield has been, until lately, almost given over to the powers of darkness, which enveloped it like its own pall of smoke. But within the past year fresh efforts have been made, and many converts secured. The Midland Committee has sent Mr. E. W. Wallis to Sheffield several times, and his services were secured by the friends for additional visits. On each occasion good, respectable, and attentive audiences assembled, and the trance addresses gave general satisfaction. A society to investigate Spiritualism has recently been formed, with good prospects. **EXCELSIOR.**

 THE SPIRITUALISM OF ALICE AND PHOEBE CAREY.

APPARITIONS OF LIVING MORTALS.

ALICE and Phoebe Carey were daughters of a farmer in Southern Ohio; they grew up refined, gentle, and intuitive, among the cares and toils of poverty. As flowers turn toward the sun, so turned their souls toward a finer life, and both loved literature with an absorbing affection. The delicacy and sensibility which they had inherited from superior parentage deepened, in their cases, into seasons of religious exaltation and genuine spiritual inspiration. They early "lisped in numbers, for the numbers came" with the same ease as the wild birds sing. Privation, toil, and the loss of many brothers and sisters had its effect upon the strains of the young sisters, but a natural religion of the hopeful creed, which trusts in the final triumph of good, uplifted their souls into serene and heavenly regions.

Alice, particularly, became at rare intervals a seer. One of their experiences we will give in her own language.

"The new house was finished, but we had not moved into it. There had been a violent shower; father had come home from the field, but about four o'clock the storm ceased and the sun shone out. The new house stood upon the edge of the ravine; the sun shone full upon it, when some one in the family called out to know how Rhoda and Lucy came to be over in the new house, and the door open. Upon this all the rest of the family rushed to the front door, and there, across the ravine, in the new open door, stood Rhoda with Lucy in her arms. Some one said, 'She must have come from the sugar camp, and taken shelter there, with Lucy, from the rain.' Upon this another called out 'Rhoda,' but she did not answer. While we were gazing, and talking, and calling, Rhoda herself came downstairs, where she had left Lucy fast asleep, and stood with us, while we all saw, in the full blaze of the sun, the woman, with

the child in her arms, slowly sink, sink, sink into the ground, until she disappeared from sight. Then a great silence fell upon us all. In our hearts we all felt it to be a warning of sorrow—of what, we knew not. When Rhoda and Lucy both died, then we knew. They both went that autumn; Lucy a month later than Rhoda. On that marked day father went directly over to the house, and out into the road, but no human being, not even a track, could be seen. Lucy has since been seen many times by different members of the family, and always in a red frock, like one she was very fond of wearing."

It is needless to say that Phœbe and Alice became early believers in the blessedness and beauty of communion with those who have gone from "this dim twilight into the full day of life eternal," and always treated it as something not to be lightly or carelessly evoked. At the time which we mention they were writing at odd leisure moments, and at night, and many of their early productions winged their way, anonymously, from paper to paper through the West. At last, in the daring of simplicity, Alice came to seek her fortune in New York, and the younger sister soon followed. Together they set up their household gods, and worked early and late to secure a modest independence. They had untiring industry and energy; they were thrifty, economical, and self-helping; and in a few years were established in a delightful little house, on the east side of the town, by means of their savings. One afternoon and evening of the week their *salon* was open to their friends, who included many a poor struggling artist or writer. Their fireside was sought by the best people of the city, and the graceful, gentle, kindly, and spiritual-minded twain, inseparable and devoted, grew into middle life, beloved and revered by a host of friends. Year after year they worked on, helping the helpless, earning their bread by hard work, through much true poetry and some padding, until Alice became the victim of a painful and lingering disease. But the waters of death were not wide enough to divide two who loved each other so fondly. Day by day as Phœbe faded she felt her sister-love drawing her so tenderly from the shore of the immortals that she, too, gladly turned away from the world which had lost its chiefest charm, and joined her dear ones in that higher life which knows no shadow on its bliss.

Their names are household words in many States. If they sang not in the loftiest strains their verses are yet crooned by many a fireside, and enshrined in loving memories. We all surely remember those "Pictures of Memory," which close thus:—

"Sweetly his pale arms folded
My neck in a meek embrace,
As the light of immortal beauty
Silently covered his face;
And when the arrows of sunset
Lodged in the tree tops bright,
He fell, in his saint-like beauty,
Asleep, by the gates of light.
Therefore, of all the pictures
Which hang on Memory's Wall,
The one of the dim old forest
Scemeth the best of all."

—*Religio-Philosophical Journal.*

THE LAST OF THE BOONS.

A LITTLE way above the town of Dartmouth is Mount Boon, the site of the proposed Naval College. The "last" of the Boons held it years ago. He was a widower with an only child, a girl of whom he was passionately fond. Anxious to promote her prospects in life, he wished to see her united to a suitable partner. At length her affections were engaged by a gentleman who at first appeared as acceptable to the father as to the daughter. They were betrothed, but as time passed on the father's mind underwent a change, and instead of regarding the young man with favour, he manifested feelings of positive aversion. Acting on his dislike, he extorted a promise from his daughter that she would never wed her betrothed, under the penalty of being disinherited.

In a few short years the Squire died, and was buried with his ancestors. The heiress, true to her plighted troth, still loved her young gallant, whom she had been reluctantly compelled to discard in obedience to what she considered a sense of duty to her parent. But that obligation she believed to have been cancelled by death, and she was now free to act for herself. Six months after her father's death, she was wedded to the object of her choice, and soon after the honeymoon the happy pair returned to the ancestral home of Mount Boon.

But here their happiness was strangely interrupted. Night after night the most unearthly noises were heard in the house; heavy pieces of furniture were overturned; lambent flames of light played about where no lamps or fires were known to be in use; and at length the Squire was himself seen by mortal eyes roaming over the house and about the grounds.

His attention was more particularly directed to the lady, whose health soon began to suffer from these unhallowed visits. Physicians recommended change of scene, and accordingly London life was freely indulged in, to scare away the remembrances of the dreadful visitant. Months went by, but, alas! time and even distance were of no avail; the Squire was a constant attendant of his daughter even in London. At length it was decided to try Mount Boon once more, where her native air, and a temporary cessation of visits from beings of the other world, again restored her to something like her former self.

But as the dark days of winter came round, the same ominous signs were noticed. The clattering of invisible horses in the courtyard, the same movements displayed by the tables and chairs, only preceded the appearance of the Squire himself. He was not simply one of those orthodox ghosts who visit the earth at stated intervals at the solemn hour of midnight, and then soberly and discreetly take their departure at the approach of dawn; he was for ever about the house, haunting his daughter by day as well as by night. At length the Church was consulted in this dire extremity, and at a solemn conclave of the clergy of the neighbourhood, it was resolved to lay the ghost. Accordingly, on a given day, a number of very reverend gentlemen assembled at the house to exorcise the restless spirit. All their efforts, however, at first were useless; again they tried, and again they ignominiously failed. They were on the eve of abandoning the undertaking and of giving it up as a case beyond their powers, when, won-

derful to relate, the ghost, as fresh as ever, suggested a compromise. He said he had no objection to go back to his resting-place provided he was accompanied by his daughter. This condition was agreed to, but with a mental reservation by the lady in question—not to carry it out. The whole party, the parsons, the ghost, and the lady, now proceeded to the castle mill. Here with bell, book, and candle the ghost was enjoined, on the holy gospels, to retire and never more to appear on earth, until he had emptied the stream with a cockle-shell, having the orthodox hole in the bottom.

The daughter earnestly talked with her father's ghost, and expressed a hope that he was happy. "You will see," said he, and instantly disappeared in a flame of fire. The heiress of Mount Boon died in less than three months, and there are old folks in Dartmouth still who insist that the Squire continues to haunt the grounds, and although not always seen, the "link-horse" on which he rides is frequently heard.—J. T. W., in *Devonshire Transactions*, 1879.

A PRIVATE SEANCE.

LAST Wednesday night, at a private *séance* held by the invitation of Mrs. Makdougall Gregory, at 21, Green-street, Grosvenor-square, London, the medium was Mrs. Hollis Billing, of whose powers much is recorded in a remarkable book written some years ago by Dr. Wolfe, of Cincinnati.

The chief feature of the *séances* of Mrs. Billing is, that in connection with a moderate amount of the physical phenomena of mediumship, communications are given bearing relation to the problem of spirit identity. Proper names of deceased relatives are usually given accurately to nearly every sitter in the circle, and sometimes true details relating to the life of the departed one are stated by voice. The spirits who regularly control have strong voices, but those who speak for the first time, and who give names and state private matters, whisper so low that acute power of hearing is necessary to receive their utterances. The phase of power seems to be half-way between good physical and trance test mediumship.

Little of a private nature was given last Wednesday. As regards names, a spirit several times told Mr. Serjeant Cox that his (the speaker's) name was "Phil. Crookes," and that he wished his brother to be told of his coming. Nobody present was able to say whether Mr. Crookes ever had a brother of the name of Philip. A child's voice came to Mrs. Duncan, calling her "Mamma," and gave her a few details, which were accurate. The accuracy of a similar communication to Mrs. Wiseman was acknowledged. A relative of Mr. C. C. Massey professed to communicate, and Mr. Massey narrated how on a previous occasion the voice had exhibited knowledge of a private family matter. Mr. Annesley Mayne was unable to recognise a name given to him, and a spirit speaking with a Scotch dialect told Mrs. Gregory that he was one of her ancestors, Macdonald, Lord of the Isles. Mr. Harrison was told that his little sister Edith was present, and had several times tried to communicate with him. In short, in an assemblage somewhat new to Mrs. Billing, the spirit

voices exhibited a moderate amount of acquaintance with the names and degree of relationship of some of their departed friends.

"CRAMPE RINGS, AND CREEPINGE TO THE CROSSE."

ON Good Friday, formerly, the kings of England hallowed rings, to protect the wearers from the falling sickness; a ring which has been long preserved in Westminster Abbey being supposed to have great efficacy against the cramp and falling sickness, when touched by those who were afflicted with either of these disorders. This ring is reported to have been brought from Jerusalem.

The hallowing of these rings was an imposing ceremony, and Dr. Percy has printed, at the end of his notes on the *Northumberland Household Book*,

"The ordre of the Kinge on Good Friday, touching the cominge to service, hallowinge of the Crampe Rings, and offering and Creepinge to the Cross."

"Firste, the Kinge to come to the chappell or closset, with the Lords and Noblemen waytinge upon him, without any sword borne before him as that day, and ther to tarric in his travers until the Byshope and the Deane have brought in the Crceifixe out of the vestrie, and layd it upon the cushion before the highe alter. And then the Usher to lay a carppet for the Kinge to *creepe to the crosse* upon; and that done, there shall be a forme sett upon the carppet before the cruceifix, and a cushion laid upon it for the Kinge to kneale upou. And the Master of the Jewell house ther to be ready with the crampe rings in a bason of silver, and the Kinge to kneale upon the enshion before the forme. And then the Clerke of the Closett be redie with the booke concerninge the halowinge of the crampe rings, and the Anmer must kneele on the right hand of the Kinge, holdinge the sayd booke. When that is done, the Kinge shall rise and go to the alter, where a Gent. Usher shall be redie with a cushion for the Kinge to kneale upon; and then the greatest Lords that shall be ther, to take the bason with the rings, and beare them after the King to offer. And thus done, the Queene shall come downe out of her closset or traverse into the chappell, with ladyes and gentlewomen waitinge upon her, and *creepe to the crosse*, and then goe agayne to her clossett or traverse. And then the ladyes to *ereeppe to the crosse* likewise, and the Lords and Noblemen likewise."

Dr. Percy adds that, in 1536, when the convocation under Henry VIII. abolished some of the old superstitious practices, this of *ereeping to the cross* on Good Friday, &c., was ordered to be retained as a *laudable and edifying* custom. (See Herbert's *Life of Henry VIII.*) It appears, in the *Northumberland Household Book*, to have been observed in the Earl's family, the value of the offerings then made by himself, his lady, and his sons being there severally ascertained.

"Crampe Rings" are also mentioned by Lord Berners, and in our times jet rings are believed by weak persons to be singularly efficacious. The "Galvanic Ring" was an imposition of the same class, but savouring of the scientific pretension of the present age.—*Diprose's "Superstitious Omens."*

THE PROGRESS OF PSYCHOLOGY.

(Concluded.)

BY EDWARD W. COX, SERJEANT-AT-LAW, PRESIDENT OF THE
PSYCHOLOGICAL SOCIETY OF GREAT BRITAIN.

THE event of the past year that most interests psychology is the admirable address of the President of the British Association at the Sheffield Congress. Professor Allman devoted himself to a clear and precise narrative of recent progress in physiological research in the direction of the genesis of organic life. He asserted the important truth that all life—be it animal or vegetable—traced back to its first perceptible beginnings, is, if not identical, so intimately allied, that no distinction is apparent between one form of life and another. We examine the materials of which the shapes of all animated being are constructed, and it reduces itself to a jelly called protoplasm. Of this protoplasm the man, the lion, the eagle, the whale, the oak are builded, as also are the gnat and the mildew.

PSYCHOLOGY AT THE BRITISH ASSOCIATION.

This protoplasm is the ultimate particle and the first visible germ of everything that has life. Hear what the President says:—

From the facts which have been now brought to your notice there is but one legitimate conclusion—that life is a property of protoplasm. In this assertion there is nothing that need startle us. The essential phenomena of living beings are not so widely separated from the phenomena of lifeless matter as to render it impossible to recognise any analogy between them; for even irritability, the one grand character of all living beings, is not more difficult to be conceived of as a property of matter than the physical phenomena of radial energy.

When, however, we say that life is a property of protoplasm, we assert as much as we are justified in doing. Here we stand upon the boundary between life in its proper conception, as a group of phenomena having irritability as their common bond, and that other and higher group of phenomena which we designate as consciousness or thought, and which, however intimately connected with those of life, are yet essentially distinct from them.

When a thought passes through the mind it is associated, as we have now abundant reason for believing, with some change in the protoplasm of the cerebral cells. Are we, therefore, justified in regarding thought as a property of the protoplasm of these cells in the sense in which we regard muscular contraction as a property of the protoplasm of muscle? or is it really a property residing in something far different, but which may yet need for its manifestation the activity of cerebral protoplasm?

If we could see any analogy between thought and any one of the admitted phenomena of matter, we should be justified in accepting the first of these conclusions as the simplest, and as affording a hypothesis most in accordance with the comprehensiveness of natural laws; but between thought and the physical phenomena of matter there is not only no analogy, but there is no conceivable analogy; and the obvious and continuous path which we have hitherto followed up in our reasonings from the phenomena of lifeless matter through those of living matter here comes suddenly to an end. The chasm between unconscious life and thought is deep and impassable, and no transitional phenomena can be found by which as by a bridge we may span it over; for even from irritability, to which, on a superficial view, consciousness may seem related, it is as absolutely distinct as it is from any of the ordinary phenomena of matter.

It has been argued that because physiological activity must be a property of every living cell, psychical activity must be equally so; and the language of the metaphysician has been carried into biology, and the "cell soul" spoken of as a conception inseparable from that of life.

That psychical phenomena, however, characterised as they essentially are by consciousness, are not necessarily co-extensive with those of life, there cannot be a doubt. How far back in the scale of life consciousness may exist we have as yet no means

of determining, nor is it necessary for our argument that we should.

I believe that Professor Huxley intended to apply his argument only to the phenomena of life in the stricter sense of the word. As such it is conclusive. But when it is pushed further, and extended to the phenomena of consciousness, it loses all its force. The analogy, perfectly valid in the former case, here fails. The properties of the chemical compound are like those of its components, still physical properties. They come within the wide category of the universally accepted properties of matter, while those of consciousness belong to a category absolutely distinct—one which presents not a trace of a connection with any of those which physicists have agreed in assigning to matter as its proper characteristics. The argument thus breaks down, for its force depends on analogy alone, and here all analogy vanishes.

But have we, it may be asked, made in all this one step forward towards an explanation of the phenomena of consciousness or the discovery of its source? Assuredly not. The power of conceiving of a substance different from that of matter is still beyond the limits of human intelligence, and the physical or objective conditions, which are the concomitants of thought, are the only ones of which it is possible to know anything, and the only ones whose study is of value.

We are not, however, on that account forced to the conclusion that there is nothing in the universe but matter and force. The simplest physical law is absolutely inconceivable by the highest of the brutes, and no one would be justified in assuming that man had already attained the limit of his powers. Whatever may be that mysterious bond which connects organisation with psychical endowments, the one grand fact—a fact of inestimable importance—stands out clear and freed from all obscurity and doubt, that from the first dawn of intelligence there is with every advance in organisation a corresponding advance in mind. Mind as well as body is thus travelling onwards through higher and still higher phases; the great law of evolution is shaping the destiny of our race; and though now we may at most but indicate some weak point in the generalisation which would refer consciousness as well as life to a common material source, who can say that in the far off future there may not yet be evolved other and higher faculties from which light may stream in upon the darkness, and reveal to man the great mystery of thought?

Thereupon is great joy among the votaries of materialism—meaning by this term those who deny the existence of anything other than the protoplasmic structure that grows, matures, decays, and dies, that is to say, is resolved into its elements. "There is an end," they say, "to your psychological dream. Behold the stuff of which you are formed! Lo, what life comes to! See here what you were, what you will be—a mere spoonful of jelly. No place for soul there. You cannot find it anywhere in that piece of pulp. In your origin there is nothing to distinguish you from the caterpillar or the cabbage. Cease then to prate of soul, or spirit, or whatever you are pleased to call it. Your life is in the cell structure of which you are formed; yourself is but the collective sensation of the infinite small sensations of the infinite cells that have grown one out of the other by the expansion of that protoplasmic pulp, and death is only the disintegration or the collapse of those cells whose agglomerated lives made your life. Let soul henceforth be relegated to the region of dream. Let your Psychological Society acknowledge the baselessness of its science, and retire from the vain endeavour to chase a phantom and prove the impossible."

Such in substance is the argument drawn from the protoplasmic teachings of Professor Allman's address.

THE FORMATIVE POWER IN NATURE.

Has psychology an answer? Yes. A triumphant answer.

Do we dispute the President's facts or his philosophy? Not one whit. Do we call his theory of protoplasm a dream? By no means. On the contrary, we accept it entirely as a proved reality. We greet with a hearty welcome that *ultima Thule* of the materialists.

You have traced man to his elements, and what do you find? The identical elements to which you trace the beast, the bird, the fish, the tree, the fungus. You can distinguish nothing in the jellies to indicate what they were or what they will be.

But here you suddenly stand still. The world that has been admiring your ingenuity in experiment, your skill in marshalling your facts, the facility with which you draw conclusions from those facts, is looking with eager curiosity for the next step in your exploration. You have presented to science in a saucer your wonderful element of a man, or, to speak more correctly, that wonderful element of all organic life. The world, anxiously hanging upon your lips, implores you to carry your researches just one small step further, and tell it how that uniform protoplasm becomes a man, a mite, a mussel, or a moss-rose.

We pause for a reply.

What! is science silent? Are scientists dumb? Can it be that the hitherto omniscient confess to ignorance?

It is even so. "We can go no further," they say, "than this protoplasmic jelly. Here our senses and our instruments fail us alike. We cannot even indulge in conjecture why this bit of protoplasm becomes a man, or that a mollusc, or that a moss-rose. We admit our ignorance. We do not seek to dissipate it. We know that it is unknowable. We will not, therefore, look an inch beyond this protoplasm. We cannot conceive of anything we do not see, and we will see nothing that is inconceivable. Human perception can penetrate no further. Protoplasm, the visible material of life, is the limit of research. Beyond it is a barrier science cannot pass, nor can it ever hope to pass."

This is what the physicists said twelve months ago, and all who questioned their dogma were at once denounced as fools or lunatics—the victims of delusion, of diluted insanity.

But humanity needs not therefore to despair. Physical science has indeed failed where most the world desired enlightenment. At the point where it deemed itself strongest it proves to be weakest. At this point it is that another science—a science the physiologists have derided, and whose very title they have disputed, leaps the barrier that has baffled physical science, and waves its votaries onwards and upwards to a new world of knowledge. Psychology marches forward from the very point at which physiology has halted ignominiously.

So far we have travelled together. The psychologists dispute nothing of the teachings of the physiologists. We admit every detail of the mechanism of the body, as taught by the most advanced physiology; we accept, not reluctantly, but cheerfully and hopefully, the protoplasmic theory. It will be the future firm basis of our psychology.

There, then, is protoplasm, the material in which

life is inherent. Physiologists do not profess to know, and we do not pretend to know, what life is, nor in what it inheres, nor how it is associated with the ultimate particles of matter. It is not a perceptible entity; we know it as a quality or attribute of certain combinations of matter. It belongs, says the physiologists, to the atoms of protoplasm, and is propagated by the expansion and side growth of cells.

So far good—but beyond? No light—no voice.

Psychology steps upon the scene and claims a hearing. She takes up the wondrous tale at the point at which physiology was baffled and confessed its incompetency to advance.

Hear her!

"Thanks, a thousand thanks to you physiologists for your discovery of protoplasm. My difficulty has been to account for the presence of life. My chief mission has been to investigate the force that *directs* the motions of the mechanism of man. I deemed it to be something other than the force that moves the mechanism, because that force was present in all other organised beings. But it was difficult to sever experimentally these two forces, and almost impossible to divest the popular mind of the conception of their identity. This difficulty has been removed—physiology has found the elements in which life resides—and shown that life alone is not the force that directs and determines the motions of the mechanism.

"Take, then, this protoplasm instinct with life—the protoplasm of Allman and Huxley—this uniform gelatinous mass, this embryo of animated being. I ask, What is it that moulds this mass into definite and different organic structures?

"What causes this bit of jelly to develop into a man, and that into a cabbage?"

Now that is precisely the subject-matter of our science of psychology. Surely a sufficiently real subject—a sufficiently rational subject—a sufficiently important subject, to invite investigation, claim labour and thought, and command the attention of the loftiest intellects.

For this much at least is certain—*something* is at work with that protoplasm—*something* moulds that uniform pulp into the infinite variety of living forms we see.

What is that *something* which seizes and shapes that homogeneous protoplasm and constructs out of it the marvellous mechanism of man, and the not less marvellous mechanism of beast, and bird, and flower?

That *something*, whatever it be, is what we psychologists intend when we speak of "Soul" or "Spirit." Our reference is to the thing that takes to itself the protoplasmic elements of life, and builds about itself the complicated body that is perceptible to our senses.

That *something* indeed is invisible, impalpable, imperceptible by any of our five senses. But not the less is it because it is imperceptible. We know—Professor Allman admits—that it must be there, because we see the shape it takes when it arises out of protoplasm. It is not a fancy—a conjecture—a craze—but a *reality*. Protoplasm would remain as a jelly for ever unless *something* moved among it and moulded it into the forms of individual being.

And the forms so moulded are definite forms. They are not merely sportive shapes infinitely varied; they are beings—individuals—conscious selves—having sensations and existing for definite ends.

They rise, as it were, out of the ocean of protoplasm, take shapes, live lives, play a part in the scheme of creation, and, having played their part, the protoplasmic structures are dissolved and fall back again into that ocean of protoplasm whence they had emerged!

SPIRITUAL POWERS.

What, then, is the *something* that takes these shapes, and thus becomes perceptible, and plays a part in this molecular portion of creation?

I repeat this is what psychology calls "Soul" or "Spirit," but whose existence, hitherto denied, and derided by physical science, that very science, by the discovery of protoplasm, proved to be a fact, and, more than this, has publicly acknowledged it.

And what does it prove?

This. There is something invisible, impalpable, imperceptible by our imperfect senses that broods upon, or more probably permeates, that protoplasm, giving to it shape and character, sensation, consciousness, individuality, and intelligence. Itself imperceptible by the cell-formed senses, that something becomes perceptible when it clothes itself with protoplasmic matter as with a garment. Of its own power, or by any conceivable indwelling force, *protoplasm could not mould itself* even into the structure of a monad, much less into the curiously complicated mechanism of man, with his self-consciousness and his intelligence. Is it not more reasonable and probable that the forms so emerging from the protoplasmic jelly are *not* the automatic products of that jelly, but that the independent existences borrow the protoplasmic cells, with their inherent life-force, for the performance of their work in a world constructed of molecules—protoplasm itself being a special molecular combination of atoms the function of which is—*Life*.

Professor Allman distinctly recognises this conclusion from the facts, not indeed as an established truth, but as the probable presumption from those facts. "Here," he says, "we stand upon the boundary between life in its proper conception as a group of phenomena having irritability as their common bond, and that *other and higher group of phenomena which we designate as consciousness or thought, and which, however intimately connected with those of life, are yet essentially distinct from them.*"

Verily this is a grand truth to be proclaimed from the platform of the British Association. Remember that it is an eloquent and emphatic repudiation of the materialism that has hitherto been taught from that platform. It is to us a great triumph, for it is a distinct acceptance of the principle for which psychology has so long fought, and upon which its claim to be a science—namely, the existence of some entity other than the protoplasmic structure; an entity existing under other conditions, and doubtless subject to other laws of being than is the molecular mechanism whose formation, growth, being, and dissolution are presented to our material senses.

This entity is what, for lack of a better name, we call soul or spirit. The purpose of our science is the investigation of the entity as recognised by Professor Allman as being "exhibited in other and a higher group of phenomena" than the phenomena of life.

But, having thus practically accepted the basis of psychology, we do emphatically protest against the Professor's conclusion, that at this point there is a barrier impassable by human intelligence. He asserts that, although something other than protoplasm exists, we can know nothing beyond that protoplasm. "Have we," he says, "made in all this one step further towards an explanation of the phenomena of consciousness, or the discovery of its source? Assuredly not. The power of conceiving a substance differing from that of matter is still beyond the limits of human intelligence." "But," he adds, "we are not on that account forced to the conclusion that there is nothing in the universe but matter and force."

Psychology joins issue with him as to *this*. We admit the existence of other combinations of atoms than that which makes molecules, which is but one of the infinite combinations of atoms our senses are constructed to perceive. But we deny that such an entity is either absolutely inconceivable, or that there is any difficulty in the conception of it. The question is not, can we conceive this, but do such non-molecular forms exist as a fact in nature, and is it practicable for science to learn something of them?

Psychology asserts that not only can it conceive of such non-protoplasmic entities, but that it is within its capacity not merely to prove their existence, but to discover much in relation to their nature, powers, and functions.

And how does psychology propose to do this? By noting the action of that imperceptible *something* upon the perceptible protoplasmic structure and the substances that are perceptible to the senses because they are molecular. We claim to have accomplished already not a little in this direction, and we hope to discover very much more hereafter.

Hitherto we have been met by denial on the part of physicists of the existence of anything but the protoplasmic material of life. "Your science," they have said, "is no science, for that which it professes to investigate is non-existing: it *cannot* be, and therefore it is not."

But now their president asserts its existence. But he adds that it is inconceivable, and therefore unknowable.

Psychology replies that it can be conceived without difficulty, and investigated by the same process as the physical sciences are explored, by observation of phenomena and gathering together of facts for its foundation.

But half the controversy is closed by the President's address; and this is the event in the review of the past year which psychology may fairly claim for itself as a great victory.

THE SIFTING OF THE EVIDENCE IN FAVOUR OF PSYCHOLOGICAL PHENOMENA.

Now while this conversion of physicists to the fact that there is something other than protoplasm that moulds protoplasm to shape and intelligence has been

proceeding without, the society has not been idle within itself. It has inaugurated what may prove to be the beginning of a new era in scientific research. Some years ago I ventured a suggestion that a vast advantage would be won for science if a scientific tribunal could be established for trial of alleged scientific experiment and observation, by whom witnesses might be heard to detail the facts, to whom arguments based upon those facts might be addressed, and thus the truth ascertained by the hearing of both sides under the test of cross-examination, precisely as we pursue the truth in disputed matters in the business of life, and in our courts of justice.

The suggestion found very general approval, but there were obvious practical difficulties in the way of its adoption as a scheme applicable to all scientific research. Nevertheless, there was no apparent objection to making trial of it by individual societies, and it seemed to be specially adapted for such a society as this, which avows itself a collector of *facts*. The scheme was new, but it was fraught with obvious advantages. The only question was, if it would find approval with the members and the public.

The novelty was peculiarly adapted for the promotion of psychology as a science, the facts and phenomena of which, having been but lately investigated, were, like all novelties, received with more or less of denial or doubt. It was obviously desirable that the evidence should be thoroughly sifted before it was accepted as the basis for scientific deduction. The proposal was that evidence should be taken in the open court of the meetings of the society, where the voluntary testimony of witnesses could be examined and cross-examined, and the precise extent and nature of their observations and experiments ascertained by that which experience has shown to be the only test of truth.

We felt that if this could be accomplished it would be of inestimable value, not to this society alone, but to all science: for if successful here the example would very likely be largely followed by other scientific associations.

Our only doubt was, if witnesses would present themselves so confident in the correctness of their observations, and the truth of their statements, as thus to avouch them where they could be at once subjected to critical examination.

The experiment was tried at the close of the last session with a success surpassing our anticipations. Two evenings were devoted to this most interesting and instructive work. It must be confessed that the reading of papers, however learned, is for the most part somewhat tedious to an audience. But *viva voce* examination is singularly lively and amusing. Moreover, it is in truth far more instructive, inasmuch as it conveys to the audience facts instead of mere disquisition. So it proved in practice. The scheme will be continued during the present session, so long, at least, as witnesses present themselves, and of these there is no lack. To perfect the scheme, evidence and examination are followed by discussion, expressly to elicit from those who have heard it opinions as to the causes and consequences, the worth or the worthlessness of the facts and phenomena that have been thus attested.

It would, of course, be extremely desirable if the

valuable evidence thus taken should be printed and circulated. But the funds of the society do not permit of so costly an enterprise. A suggestion has been made that a report should be published periodically, at a moderate price, for the use of those who may desire to preserve minutes of the proceedings. If some such arrangement could be made, the Council would gladly adopt it.

A SOUL IN NATURE.

If the past year has been so productive of advantage to psychological science, we may venture to hope for much more from the session that opens to-day. We stand upon far firmer ground now than we occupied when we commenced our work. The very foundations of our science were then denied almost with indignation. Now, as I have shown you, science in its highest place and from the lips of its chosen mouthpiece has confessed, not only that there is a point at which physiology ends, but that at that point some other science begins—a science that relates to something beyond physiology, and which physiology can neither explore nor explain. The grand task of exploration and explanation is the proper province of psychology. Physiology descends from structure to protoplasm. Psychology, moving onward and upward, ascends from protoplasm to soul. Physiology reduces man to a jelly; psychology lifts him to an immortality. There is in the pursuit of this our science a grandeur and a dignity that cannot fail to impart something of themselves to the student who honestly enters upon the path with brave resolve to pursue it to the end.

And what is that end? Knowing what we know, and seeing what we see, there can be little doubt of the goal at which we shall arrive. It is indeed, as yet, very dimly and doubtfully to be perceived, afar off and more, perhaps, by the eye of faith than by the sensual eye. But to that end tends every new fact revealed to us, and all investigation of the causes of observed phenomena. It is, in truth, the only reasonable solution of the problem which protoplasm has presented to the thoughtful mind of Professor Allman. It is here advanced, not as a dogma (psychology has no dogmas; it is a learner not a teacher), but as a suggestion merely, based, however, upon some, though avowedly as yet imperfect, knowledge of facts.

The suggestion is that there is a soul in nature—that nature itself is soul; that all the molecular structures perceptible by our senses are not the substance but the incrustation, the shell, the integument only of the molecular something that underlies it and gives to it shape and character. For this is the grand mystery of *all* being—of inorganic equally with organic structure—*what shapes it?* Why does it take certain definite forms and no other? To this question science has not condescended to give attention. I do not remember that ever it has been asked by any scientist. It is not enough to say that it is the fiat of Divinity; for Divinity has manifestly established the reign of law—creation is by evolution. We say that the formative force is that something we call soul; and seeing that force in operation everywhere, and everything taking some definite shape, it is surely a reasonable conclusion that the shaping soul is everywhere.

But, if everywhere, in what condition of existence? What, in fact, should we see if our eyes were suddenly endowed with a power of vision competent to receive and convey to the mind the impressions of non-molecular being, as now they are of molecular being?

THE WORLD OF SPIRITS.

Without stirring a step, without the addition of an inch to the range of vision, within the circle which a minute before was a void about which was scattered a few visible things, we should witness a new world, thronged with inhabitants. The embodied souls of men would be seen more plainly than their bodies were seen before by the natural eye. The soul would appear as the substance of the man, and the molecular body as a mere clothing of the soul, that is in fact the man. We should see that soul (or spirit) often exercising influences upon other substances outside the body, and often enabled to hold direct communication with the souls having other bodies without the intervention of the senses. We should doubtless see forms like our own, but which, being of non-molecular structure, we could not see with our molecular vision. The world thus revealed would possibly be a reflex of that we call our world. All space might well be peopled with some forms of being—"but while this muddy vesture of decay doth grossly hem us in we cannot see it."

This is but one of the vast regions that present themselves to the psychologist for exploration. I ask you, then, to give your hearty co-operation in the great work that lies before us. It is not dull work, nor tedious work, for every step opens to you new wonders. It is not "harsh and rugged, as dull fools suppose, but musical as is Apollo's lute." It teems with questions the most interesting—the most elevating—that could engage the intelligence. We believe that by instituting the *vivâ voce* examinations of witnesses, we have given a new and vastly increased impetus to the progress of psychological science, enlisting, as it does, the ears and thoughts of those who could not give the needful attention to mere disquisition. You can best promote this great work by your presence at these amusing and instructive investigations, submitting doubts, asking particulars, and suggesting explanations. That is the present duty of this society, and to that we earnestly invite you, believing that it has opened the true pathway to the certain triumphs that await our science in the future.

A DEATH TRANCE.

"MY mother being sick of fever," says Lady Fanshawe in her memoirs, "her friends and servants thought her deceased, and she lay in that state for two days and a night; but Mr. Winslow, coming to comfort my father, went into my mother's room, and looking earnestly in her face said, 'She was so handsome, and looked so lovely, that he could not think her dead;' and suddenly taking a lancet out of his pocket he cut the soul of her foot, which bled. Upon this he immediately caused her to be removed to the bed again, and to be rubbed, and such means used that she came to life, and opening her eyes saw two of her kinswomen standing by her, Lady Knollys and

Lady Russell, both with great wide sleeves, as the fashion then was, and she said, 'Did you not promise me fifteen years, and are you come again already?' which they, not understanding, bade her keep her spirits quiet in that great weakness wherein she was; but, some hours after, she desired my father and Dr. Howlesworth might be left alone with her, to whom she said, 'I will acquaint you that during my trance I was in great grief, but in a place I could neither distinguish nor describe; but the sense of leaving my girl, who is dearer to me than all my children, remained a trouble upon my spirits. Suddenly I saw two by me, clothed in long white garments, and methought I fell down upon my face in the dust, and they asked me why I was so troubled in so great happiness. I replied, 'Oh, let me have the same grant given to Hezekiah, that I may live fifteen years to see my daughter a woman,' to which they answered, 'It is done!' and then at that instant I awoke out of my trance.' And Dr. Howlesworth did affirm that that day she died made just fifteen years from that time."

CAPTAIN BURTON'S TRAVELS ECLIPSED.

"FEW of the great European collections of paintings are forlorn of works illustrating the topography and architecture of Hades, as sketched out in Dante's immortal verse. Society, however, has hitherto yearned in vain for any authentic description of his Satanic Majesty's dominions, illustrated by drawings executed on the spot; and it has been reserved for Professor Leuchin, of Moscow, to fill up this hiatus by a work which he has just published, under the title of *The Mysteries of Hell and its Inhabitants*—a folio volume, enriched by seventy photographs. Some of these are portraits of the leading native celebrities, while others reproduce the processes of torment most in vogue amongst the present administrators of the Tartarean penal code. In his preface to this remarkable book, the learned Professor gravely remarks: 'We have heretofore only been able, by the aid of conjecture, to arrive at a dim apprehension of the tortures that await us in the subterranean realm; but I have at last, after protracted and all but superhuman exertions, succeeded in throwing light upon all this more or less vague information, and in producing an absolutely authentic description of Hell and its inhabitants. Seventy striking original photographs of eminent infernal personages, and a faithful depiction of the Last Judgment, will be found to represent completely and exhaustively all those phenomena which have hitherto proved insolubly enigmatical to humanity at large.' It is to be regretted that the Professor should have preserved a Sphynxian silence respecting the details of his journey in the lower regions, and of the visits he must have paid to the diabolical dignitaries who so amiably permitted him to photograph their expressive lineaments. In enabling us, however, to contemplate undoubted likenesses of Lucifer, Ashtaroth, Beelzebub, and sundry other distinguished characters of the same class, Professor Leuchin has established a claim to our lasting gratitude."—*Daily Telegraph*, Nov. 18th, 1879.

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One or more persons possessing medial powers without knowing it are to be found in nearly every household, and about one new circle in three, formed according to the following instructions, obtains the phenomena:—

1. Let arrangements be made that there shall be no interruption for one hour during the sitting of the circle.

2. Let the circle consist of four, five, or six individuals, about the same number of each sex. Sit in subdued light, but sufficient to allow everything to be seen clearly, round an uncovered wooden table, with all the palms of the hands in contact with its top surface. Whether the hands touch each other or not is of little importance. Any table will do.

3. Belief or unbelief has no influence on the manifestations, but an acrid feeling against them is weakening.

4. Before the manifestations begin, it is well to engage in general conversation or in singing, and it is best that neither should be of a frivolous nature.

5. The first symptom of the invisible power at work is often a feeling like a cool wind sweeping over the hands. The first indications will probably be table-tilting or raps.

6. When motions of the table or sounds are produced freely, to avoid confusion let one person only speak; he should talk to the table as to an intelligent being. Let him tell the table that three tilts or raps mean "Yes," one means "No," and two mean "Doubtful," and ask whether the arrangement is understood. If three raps be given in answer, then say, "If I speak the letters of the alphabet slowly, will you signal every time I come to the letter you want, and spell us out a message?" Should three signals be given, set to work on the plan proposed, and from this time an intelligent system of communication is established.

7. Possibly symptoms of other forms of mediumship, such as trance or clairvoyance, may develop; the better class of messages, as judged by their religious and philosophical merits, usually accompany such manifestations rather than the more objective phenomena. After the manifestations are obtained, the observers should not go to the other extreme and give way to an excess of credulity, but should believe no more about them or the contents of messages than they are forced to do by undeniable proof.

8. Should no results be obtained at the first two *séances* because no medium chances to be present, try again with other sitters. A medium is usually an impulsive individual, very sensitive to mesmeric influences.

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