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No. 337.—VOLUME FOURTEEN; NUMBER SIX.

LONDON, FRIDAY, FEBRUARY 7th, 1879.

MASTER ROWBERRY'S MEDIUMSHIP.

THE appended quotation from last Tuesday's *Daily Telegraph* describes one of a considerable number of such cases. The same journal once reprinted from *The Spiritualist*, how the Irish police were completely baffled for weeks by even more violent outbreaks at Cookstown, near Belfast, and Mr. Wm. Howitt once included many such cases in a useful little pamphlet, now out of print, entitled "Stone Throwing by Spirits." A case occurred three or four years ago at Peckham, which the police who saw the stones thrown could not explain; this, however, would not do for the ignorant public, and a police authority gained great popularity when he "solved" the mystery, by detecting a boy firing a popgun or other direful weapon, some weeks afterwards, several miles from Peckham. The worst of such matters is, that the individuals in whose presence the real things occur, usually get locked up by the police and punished by the magistrates, on the *à priori* ground that "spirits could not do it," nor any mortal but the accused, therefore the latter is the culprit, and must be punished accordingly.

The only drawback is, that in the majority of cases spirits *did* do it, and the artful boy has had to take the punishment, at the further cost of the disgrace for life of having been imprisoned. But what of that? Under the *régime* of the British dispensation of past generations, boys were made to be whipped.

Stone-throwing by spirits is as real as table-turning, but is outdoor instead of indoor exercise for their exuberant—"spirits"—if the tautology may be admitted. The sooner boys are no longer disgraced for life by their pranks, and the sooner "fasting girls," who in a mesmeric state live almost without food, are no longer killed by ignorant doctors, the better will it be for innocent people, and for the historical honour of British science.

Here is the case from *The Telegraph* :—

A correspondent writes :—"The little village of Rochford, near Tenbury Wells, has during the past week been the scene of intense excitement, through some extraordinary 'manifestations' that have displayed themselves at the house of Mr. Joseph Smith, of New-house Farm. Weights have been removed, cows have been mysteriously untied in their sheds, and for several days and nights showers of stones fell upon the farmhouse, breaking the various windows to atoms, and dreadfully alarming the inmates. Stones descended the kitchen chimney, doors were rattled and slammed night and day, until the inhabitants came to the conclusion that the house was bewitched. Two police-officers were stationed on the premises, and numerous farmers went in a body to satisfy themselves of the truth of the 'manifestations.' They found stones bounding and rebounding in all directions, and the doors and boards of the barn shaking violently. A boy employed upon the farm (named Rowberry) was several times knocked down with the stones. This youth was sent upstairs, when a terrible disturbance was heard overhead, doors slamming, windows breaking, and a number of unearthly noises. This youth was at once removed from the premises, and the inhabitants of New-house Farm have since been at rest from 'spiritual manifestations.'"

THE CLAIRVOYANCE OF THE BLIND.

MR. F. T. PARSON, M.D., of 300, Gate's-avenue, Brooklyn, U.S.A., writes as follows to Mr. W. M. Wilkinson, solicitor, Lincoln's-inn-fields, London, under the date of January 7th, 1879 :—

"Miss Fancher also received copies of the same journal, and sent me the enclosed note in acknowledgment. I send it to you as a pleasant souvenir, with Miss Fancher's card, written by herself. You will notice the back hand. Her chirography is elegant, although she is obliged to write entirely with her left hand since her first illness.

"Her eyes have remained quite closed since last July. This has repeatedly occurred, although, if open, there is no natural sight. The pupil is distended to almost the entire surface of the cornea, with no power of contraction under the most

powerful rays of concentrated light. Of course seeing under such circumstances by natural sight is quite impossible. The wonderful physical and psychological changes this dear girl has undergone are past belief. I trust the time will come when they may be presented in full by physicians and friends in the interest of true science. Her two attending physicians for the past thirteen years are gentlemen who stand in the very front rank of the Allopathic School of Medicine in this city."

THE "IGNORANT" SAVAGE.

THE following extract from *Africa* (p. 137), edited by Keith Johnston (Stanford, 1878), displays a knowledge on the part of savages which is lacking in ninety per cent. of professors of science :—

"The savage's cardinal virtue is his devotion to his family, a feeling reaching beyond the limits of life and the visible world. The members of the same family, and even of the same tribe, are bound by ties of the greatest fidelity one to the other. Towards others they may show themselves treacherous, dishonest, and ruthless; amongst themselves they are ever kind, loving, and true. The dead are often buried in the house occupied by them when alive. Their kinsmen do not look on them as bodies devoured by worms, but as an ethereal spirit hovering around their hearths, and still living in association with them. Hence the frequent custom of setting some food or a bowl of palm wine apart for their deceased relatives; for the African believes that in the food also dwells a soul that the spirit of the departed can partake of, while the matter itself of their nourishment, like the bodies of men, falls a prey to corruption. Tell him that the souls of the dead dwell in spaces far removed from earth, and he laughs at you with a conscious feeling of superior wisdom, and relates of ghosts seen by him at night, and of mysterious sounds which have reached his ears. Knows he not, moreover, that the dear ones are in his midst? Is he not persuaded that he lives in their very presence? Hence he feels no sense of loneliness; when he has no human fellowship the ghosts of the dead are at his side, and he sings to them of his joys and his sorrows."

A BISHOP ON DEPARTED SPIRITS.—The *Rock* says that the Bishop of Lichfield preached a sermon at Walsall on the death of "Sister Dora," and that "the bishop's text was taken from Psalm cxvi. 7, 8, and 9. 'Return unto thy rest, O my soul,' &c. After preliminary remarks in explanation of the text, the bishop remarked that he had come amongst them as their bishop to weep with those that wept, and to speak words of comfort to sorrowing hearts. So far, so good. But Dr. Maclagan then explained to his hearers the reason which induced him to select that portion of Scripture. He related how the very last time he sat by Sister Dora's bedside he spoke to her from those very words, and she 'grasped at them with joy.' He 'then asked her to think, when in that heavenly home, of them all, of the poor in Walsall, and to pray for them all. For was it to be supposed that they did not pray who were in the full presence of the Hearer and Answerer of Prayer?' She said, 'I will not forget you, but will think of you and pray for you all.' The foregoing might seem bad enough, but what follows is still worse, for Dr. Maclagan did not hesitate to ascribe to Sister Dora's spirit a power of locomotion for which it would be impossible to find any parallel except in the legends of the Church of Rome! The bishop asked his audience whether 'they could doubt that at that very moment when they were assembled there in that house of prayer, she was with them in spirit joining in their prayers?' If that were so Sister Dora must have been free of Paradise or Hades—of which Christ Himself holds the key—if her spirit could be in Walsall church while Bishop Maclagan was preaching her funeral sermon! But the bishop actually proceeded a step further when he expressed as a matter of personal knowledge that the spirit of Sister Dora was really present, for he added: 'And they knew that she was indeed with them in that service, and would be with them most of all in that solemn service (the Holy Communion) which was to follow.' Here we have exactly the doctrine of Spiritualism."

A SPIRITUALIST'S FUNERAL AT WALSALL.

ON Wednesday afternoon a funeral of a novel character in this part of the country took place at Walsall cemetery. Daniel Holmes, spring bar maker, who had been for some time in delicate health, died on Thursday, the 23rd ultimo, aged 45 years. As it was known that the funeral would be conducted in accordance with the Spiritualist mode, there was a large attendance of spectators, notwithstanding the day was exceedingly cold and bleak. A north wind was blowing and a slight snow shower was falling. The coffin, on which was placed a pretty wreath of ferns and hot-house flowers, was carried into the chapel used by Nonconformists, where the service was commenced by the singing of a hymn commencing—

"He liveth long who liveth well,
All other life is short and vain."

After which Mr. Matthews, a well-known medium, engaged in prayer, and then delivered an impressive address, in the course of which he reminded his hearers that they had assembled to witness what in this life was a common occurrence; but although they had assembled to commit to the earth the body of their departed brother, yet that which they called death was only a new birth, for although the earth claimed its own, and they committed "earth to earth," the spirit that had fled from the clay tenement—that inestimable jewel, the soul—had gone to be reset in a more beautiful and precious setting. He, whose body they had met to consign to the grave, had gone to receive the just reward of his good works upon earth, and so bask for ever in the glorious sunshine of their Father's presence. He advised his hearers to live so that when they came to die they might enter into the joys that were prepared for the just. He also reminded them that he who had gone from their midst and died a physical death had been born into spiritual and everlasting life.

Mr. Mahoney, of Birmingham, also addressed the spectators, and said Spiritualists knew for a certainty that spirits did exist after physical death had severed the connection between the soul and the body. The Spiritualists believed in the words of Christ, who said, "in my Father's house are many mansions," and understood the true meaning of those words, for they believed that when a spirit left this world it would go to that mansion for which it was fitted; and on entering those mansions they would have that body which St. Paul called the "spiritual body." The deceased knew and believed all that, and therefore entered into spirit-life joyfully. Spiritualists believed that for every act and deed men were accountable, and if they did not live to the best of their ability and do all the good they could, they would have to pass through a probationary state till they were fitted for the higher spheres.

At the grave another hymn was sung, and a prayer offered up by Mr. Matthews, and the company, after taking a last look at the coffin, dispersed.—*Walsall Free Press*, Feb. 1st, 1879.

SUNDAY SERVICES AT THE CAVENDISH ROOMS.

A SUNDAY Spiritualistic class meeting for children and adults, convened by Mr. J. W. Fletcher, was held at 11.30 a.m. on Sunday last at the Cavendish Rooms, Mortimer-street, W., London, and was well attended. Mr. Desmond Fitz-Gerald, M.S.Tel.E., who has consented to act as superintendent, presided, and made known to the audience in a few remarks the objects of the movement contemplated in founding the Lyceum, and said that he should watch with interest every step taken; he hoped that all present would enter most heartily into the work.

Mrs. Fletcher, on being called upon, spoke of the success of the Children's Lyceum in America, and urged upon those who were to become teachers to fitly prepare themselves for the work they had chosen to do, promising her aid and assistance. The teachers were then chosen by ballot, and subsequently classes were formed and lessons arranged for the coming week.

In the evening Mr. Fletcher delivered an inspirational address. He was introduced by Mr. Thomas Slater, who expressed his approval of the work now being done, and said that Mr. Fletcher was entitled to the thanks and good wishes of all true workers in the cause of Spiritualism.

Mr. Fletcher then delivered an address, of which the following is a summary:—

The subject to which we invite your attention this evening is "Some of the Laws relating to Spirit Control." In the investigation of any subject all the knowledge and all the wisdom previously gained in various ways is brought to bear upon the subject in hand. Men never ordinarily dream of leaving reason outside in the consideration of any ideas that are old or new; but when they enter the realm of religious or theological research, they seem to have entered a strange world, in which the wisdom and the knowledge which they have gained plays no part. When they enter the door of a church some of them leave reason and common sense outside, and when the various forms of spiritual phenomena are demonstrated they look upon these manifestations either as miracles, or the working of a supernatural power. And why? Because when any of the various spiritual phenomena of nature have presented themselves, the theologian has said to the world, "You must not question concerning these things; God has wisely veiled them in mystery." Nothing in Spiritualism is eternally veiled in mystery; and if there is anything which will not bear the clear searching rays of reason and intellect, we will bring it forth to the sun, and find wherein the mystery lies. Our lecture to-night is a supplement to a lecture given on a previous occasion in these rooms. Before studying the action of disembodied spirits it is better to know something of the action of embodied spirits, the control of mind over mind, the action of one will over the will of another; and this you see plainly manifested in mesmerism, where the operator makes his power felt by the subject. The action of mind upon mind is the first step beyond materialism. And how does the mesmeriser affect the

subject? He places a certain number of people before him; he bids them lay aside all outside things and concentrate their thoughts upon him; he is enabled then to affect some of the number. He so brings his own spirit to the surface that he makes the power of that spirit felt by the subject, and every mesmeriser has a strong band of spirits who work in connection with him. He may not be able to affect every one the first, second, or third time, but each time the effort is made the subject comes more in harmony with the operator, and his efforts are crowned with greater success. "But," says one, "mesmerism has nothing to do with Spiritualism; it is the power of one mind over the mind of another, and that's all." Now, if you could demonstrate the fact that the results were limited by the capacity of the operator, then you might say it had nothing to do with spirits or Spiritualism. But the operator sends his subject into unknown lands, where he describes scenes, faces, and conditions wholly unknown to the operator; and therefore we say that the operator makes, for the time being at least, a medium of his subject, and through the power of that mediumship the spirits impress various objects upon the brain of the subject. You could not have a stronger evidence of the power of mesmerism than is shown to you in the ordinary religious revivals which periodically devastate the country. The world says that God is working with this man or the other, that the spirit of the Lord is being poured out through the life of this or that preacher, and that people are "getting religion." We reply that such is not the case; the Spirit of the Lord is no more present at one time than another, with one person than another, since he is no respecter of persons. The revivalist preacher's success is limited by his mesmeric power. He gathers the people together; their minds are fixed upon a subject of common interest, and they become responsive to him. Every clairvoyant would see clouds of mesmeric influence rolling out from him and blending with the influence of others, and those who are most responsive "get religion" the soonest. This is the action of mind over mind in the body. We come now to the action of the mind out of the body, where the spirit takes the place of the mesmeric operator, and the medium becomes the subject operated upon. It is a mistaken idea that in conscious mediumship the medium is controlled by the spirit. The spirit does not take possession of the medium, but the medium is simply overshadowed by the spirit. There are many people who say, "If the spirits made me do this, that, and the other, I would never be a medium." We reply that all these efforts are but as primary steps towards the great result. As well say that since the child stumbles at every step he shall not walk until he can do so without falling; but all these mis-steps are simply to strengthen the muscles and the limbs, and to teach the child the process of volition. In the same way each effort of the spirit is an attempt to adapt its power to the medium, to gain flexibility and attain control over the muscles and nerves of the medium. In writing mediumship, in healing mediumship, and in all the varied phases of the action of the spirit, the ultimate is never gained, because two elements act in opposition to the best results; the will of the medium who determinedly thinks he must exercise some control over the manifestation oftentimes prevents results of great value. The physical condition of the medium also becomes an opposing element, especially when he endeavours to resist the influences of the spirit; the influences which surround him, the influence conveyed to him, all have an effect upon the spirit. Your very thoughts may affect him; the letters you write all carry an influence either for good or evil, and we say that much disease, and harm, and trouble are conveyed by the simple fact of keeping letters about your person, as many people do. Therefore, in this conscious form of mediumship, which is the most common, the medium should offer as little resistance as possible. We pass now to unconscious mediumship, which is by far the most valuable form, since it benefits not only those in this world, but those in the spirit as well, many of whom have not lived out their earthly conditions. Every medium is distinguished by a colour, and that colour indicates the particular spirit, or sphere of his surroundings, and corresponds to a sphere in the spirit world from which all the spirits controlling him must come; the dark colours indicate lower forms of development, and the lighter colours indicate higher forms of development. "Why is it," the question is asked when I go for a sitting, "that my friends do not come to me?" You probably blame the medium, although he is the last to blame of any one. Your spirits may not be in a sphere corresponding to that of the medium at the time, therefore they are unable to communicate with you. Your own colour may change that of the medium, making it darker or lighter as the case may be. The colour, however, does not always remain the same, as it depends much upon the physical condition, and the surroundings of the medium. You may go two or three times to the same medium, and gradually your influence may harmonise with his, the successful manifestations may occur. You go to your friends in great trouble and pour out the burden of your woes to them, and you go away from them feeling so much better and happier. They have not made the burden lighter, they have not changed the condition of things in any way; but their own spiritual colour has blended with the darker one of your own trouble which surrounds you, and made your mesmeric conditions lighter. You call it sympathy: it is nothing more nor less than the blending of two spiritual spheres. There are two opposing elements which operate very strongly in unconscious mediumship. The food which is taken into the system attracts either high or low spirits; and mediums should be particularly careful of what they eat and drink before giving *séances*. If you will but remember, the Master fasted forty days that the power of the Spirit might be with Him; and mediums must be able to put sensuality, jealousy, and selfishness under their feet, before they will be able to realise the possibilities of their mediumship. They must remember that they live not for themselves alone; that through their organisation is the open door which communicates with both worlds; and that

indulgence in any form serves to close that open door. Beyond the rank and position the world can give; beyond the fame and renown society may yield; aye, beyond everything in the power of this world to confer, is the gift of the Spirit called mediumship. And let every medium within the sound of our voice feel the trust imposed in her, or him, and furnish as far as possible physical conditions untainted by degrading influences. Mental conditions, also, act strongly in this form of mediumship. Your very thoughts are tangible: when you hate others you are sending waves of trouble to them; when you love others you are furnishing them the means wherein to accomplish their work. Then in this form of unconscious mediumship guard yourselves well both from enemies within and without, and when you make the condition the results are sure to come. There are those who have said that even in these lectures there was nothing new. No, there is nothing new, and we intend to repeat the old until you realise more of its teachings in your lives; there are new thoughts, new truths, new lessons waiting for you, and when you are ready they will be given to you. The lessons of spirit and of Spiritualism are not simply to be talked about, simply to be thought about, but they are to be lived as well. And when by your lives you make the conditions, we shall be enabled to teach you the higher lessons which we have learned. We pass now from the realm of unconscious mediumship into that higher, grander phase of power called inspirational mediumship—the rarest of all, since it is a perfect blending of the spirit outside the body with the spirit inside the body. It is an exaltation of the spirit, a lifting out of this world, a stepping into the next. Have you never thought that you were asking the spirit world to do the whole work? Have you never thought that it was possible for you to meet them half way? In the form of inspirational mediumship the spirit of the medium is in absolute association with the higher spirits; and when mankind lives less for earth and more for heaven, then will the power of inspiration be brought nearer to you. The laws of spirit control, in the main, cannot be given and applied the same to each human life; but we can say that the more love and less hate, the more charity and less selfishness, the more forgiveness and less condemnation you have, the more perfect you make the conditions whereby you shall receive a demonstration of the power of the spirit.

It was announced that at the close of the next lecture, when the conditions were harmonious, Mr. Fletcher would probably give some personal tests to those in the audience around whom he should see spirits.

A NEW SHORTER CATECHISM.

WHAT is God?—The effectual cause of the phenomena of the universe; an entity whose existence it is scientifically unpleasant to assume, but logically impossible to deny.

Note.—Whereas, God was once very much of a man, now man is very much of a God.

What is man?—The supreme product of the developmental forces acting on organic forms.

Note.—Originally man was simply a cell, now he is a complex one.

Of what is man made?—Of protoplasm.

Note.—Formerly organisms were supposed to be made of dust, now we know dust to be made of organisms.

At death, to what does man return?—To gas.

Note.—Spiritualism would make this a verb in the infinitive; science shows that this supremest product of cosmic forces drops at once into its first elements.

What is the chief end of man?—To attain "sweetness and light."

Note.—This only applies to the upper classes.

What is true morality?—Complete adaptation to one's environment.

Note.—This rule makes up by its universality for the limitation of the previous one. It reaches from man to the polyp.

What is religion?—A form of sensibility; the expression of a class of emotions (affecting women) developed by the desire to know our origin, destiny, and moral nature.

Note.—Religion is universal, and will always be indispensable, except to those who have attained sweetness and light.

What is faith?—Faith is an emotion clinging to the high things which reason has not yet demonstrated.

Note.—There are two kinds: (a) Religious faith, the belief of an ennobling supernaturalism; (b) scientific faith, the belief in an alluring hypothesis.

C. L. DANA, in *Scribner's Monthly*.

MR. BRET HARTE IN LONDON.—Mr. Bret Harte has arrived in London for an extended lecturing tour. He has delivered his first public lecture at the Crystal Palace, where he drew a large audience, and on the 4th inst. delivered a lecture at Hull. He is the guest, whilst in London, of Mr. Trübner, at whose house he was last Sunday evening welcomed by quite a number of English admirers, among them the editor of this journal. Mr. Frank Dietz has done much in London to popularise Mr. Bret Harte's poetry among Spiritualists, by dramatically reciting selections at public meetings.

Our readers are requested to take notice that if they intend to bind their volumes of *The Spiritualist* they should not give away a single number now and then, for they may possibly be unable to replace it. We do not overprint so many, as was once the case, to meet all the irregular demand from irregular subscribers; consequently, some of the numbers this year will run out of print in a month or two. There was unexpectedly a larger demand for the number containing Mr. Harrison's paper a fortnight ago than for any many months past; consequently, it ran out of print in three days, and had not some return numbers from news-vendors subsequently reached our City agent, those who parted with their copies would have been unable to replace them.

APPARITIONS OF THE LIVING.*

BY EMILY KISLINGBURY.

"The awful shadow of some unseen Power
Floats, tho' unseen, among us."

"While yet a boy, I sought for ghosts, and sped
Thro' many a listening chamber, cave, and ruin,
And starlight wood, with fearful steps pursuing
Hopes of high talk with the departed dead.
I was not heard; I saw them not."—*Shelley*.

"Methinks I feel new strength within me rise,
Wings growing, and dominion given me large,
Beyond this deep; whatever draws me on,
Or sympathy, or some connatural force,
Powerful at greatest distance to unite
With secret amity things of like kind
By secretest conveyance."

Milton's "*Paradise Lost*," Book X.

At our last meeting in these rooms, a question was put to the lecturer on that evening as to whether he would furnish any examples of apparitions of living persons, as such cases appeared to be akin to the subject then under discussion. That subject was hauntings and apparitions of the departed or departing, and the examples adduced were illustrative of the truth of the identity of the ghost or apparition with persons known to those to whom they had appeared.

Now, the cases of apparitions of the living, which I shall have the honour of bringing before you to-night, seem to me to prove something quite different; that is to say, if they can be said to prove anything; for I must own that to my mind they are altogether inexplicable, objectless, and not traceable to any law or cause with which I have even the slightest acquaintance. Though doubtless many other examples may be found in the literature connected with this subject, I have confined myself chiefly to those which have come within my own cognisance.

I regret very much that I am unable to give publicly the names of those concerned, but I will, in some instances, and under certain conditions, do so privately to any person wishing for further information. (It will perhaps be sufficient to say that the greater number, or indeed, all of them, are in this room at the present moment, or might be.)

The class of facts with which I have to deal were not heard of for the first time in connection with what is generally understood as modern Spiritualism. Indeed, I am sometimes puzzled to know why this movement should be said to date from the Rochester rappings, since these phenomena, and others which accompanied or succeeded them, have been known in all ages, as shown by the enactment and enforcement of laws against witchcraft, necromancy, and palmistry, even within very recent times; some of us can even remember the application of the latter term in a celebrated case tried at Bow-street before Mr. Flowers. In a work recently edited by Mrs. Hardinge Britten, reference is made to a society who practised experiments with the spirits of the living. The members found that certain of their number could effectually, by will-power, cause an apparition of themselves to be seen at a distance, generally, I believe, during sleep; they also found that by mesmeric power they could exercise their will on the spirit of a sleeping sensitive, and cause it to travel at their bidding. These experiments were so dangerous that they were happily not continued for any great length of time, and it would seem that the voluntary exercise of this power is even more exhausting and more detrimental than the involuntary working of ordinary mediumship.

There are, however, plenty of instances on record of the involuntary appearance of "doubles" at a distance; one I have heard related in this room at our discussion meetings. I allude to the adventure of Mr. Joy (no doubt remembered by many now present), who, at the moment when he was struck down by a ruffianly collier in Wales, touched a friend on the shoulder who was walking in the streets of London, and who recognised and spoke to him.

I will now relate an incident in which I was myself one of the actors. I wrote it down in detail at the time, and showed it to one or two friends, who questioned me as to all the particulars, so that nothing was allowed to escape.

On Wednesday, 13th February, 1878, a friend, whom I will call M., entered the reading-room at 38, Great Russell-

* A paper read before the National Association of Spiritualists February 3rd, 1879.

street. I said to him jokingly, "I did not know you were so shortsighted as not to see your friends in the street; you passed me yesterday afternoon." "Indeed! where, and at what time?" "About half-past three, in this street. I was on my way to Vernon-place, and as I passed the end of the Museum or Bury-street (I think the latter) I saw you coming up that street, with a pipe in your mouth, from which I observed the smoke issuing, and you were reading something which, from the colour of the cover, I took to be the *R. Magazine*. You did not look up, so I walked on, thinking you would overtake and recognise me, but after I had turned the corner of Bloomsbury-square I looked round, and saw that you had passed me, and were walking along in front of the Square garden; you were still smoking your pipe, but you had ceased reading. I could not see whether you had the magazine still in your hand, but I particularly noticed that the band of your Ulster coat was loose, and that the ends were hanging on either side. I thought it rather strange you had not seen me, but I know you are rather shortsighted, and perhaps you were reading when you passed me. You look astonished; now what is *your* story?"

M. "My story is this. I left this room yesterday afternoon at 2.15 with the magazine you speak of in my pocket. I went—not into great Russell-street at all—but through Woburn-street, and other small turnings into Holborn, and made direct for the City, arriving at a friend's office at ten minutes past three by the clock there. I remained in the office, busily employed, until after six o'clock, when I walked back to Holborn. On setting out I felt in my pocket for my pipe, *but it was not there*, and I found it at home, in its usual place on my arrival."

Now, what was this? There was no mistake about the identity, so far as appearance goes; the figure, features, hat, pipe, coat, and magazine were all noted by me as familiar, and were seen from two points of view, before and behind. I do not know, of course, whether the figure was visible to others, but I am not clairvoyante, and the apparition was just as solid as the other persons in the street. I did not then know that it was M.'s habit to smoke a pipe and read as he went along the street. I had never seen him do it. I knew that he had the magazine in his pocket when he left, for it was one which he had lent me, and as only about an hour had elapsed since I saw him, I imagined that he had been down to some newspaper office, and was returning home with the last number. M. assured me that he was not trying an experiment on me; on the contrary, he was occupied at that time and all the afternoon with work of a peculiarly engrossing character, and that his wits were not wool-gathering, nor his mind wandering. This is, therefore, an example of an involuntary and, apparently, an objectless apparition.

The following is another. I wrote of it at the time, but only in a letter to a friend, so I have not the date, but it took place during last summer.

A lady friend came to see me here one Saturday afternoon, and, after closing-time, we took a walk in Hyde-park, returning at about eight o'clock. I remained in the passage below for a moment to speak to the housekeeper, while my friend walked upstairs. When I arrived on the second landing I met her coming out of my sitting-room. She said: "There is a gentleman in your room, Mr. N." I expressed surprise, for I am unused to receive visitors on Saturday evenings, when it is generally understood that I am out of town. We entered the room together, and now it was my friend's turn to be surprised, for there was no person visible. She said: "He was certainly here; he was sitting in that chair, and when I entered the room, he came to meet me, shook hands, and asked me how I was. I replied that I was well, and that you (meaning myself) were coming up directly." Now this lady, unlike myself, is clairvoyante; I was, therefore, not so very much surprised that she should see a person who might have been in my room, though scarcely under the circumstances. On inquiry, I found that N. had been (I think) at his club at the time, and was certainly not attempting to cast his double into my apartment. Another objectless and involuntary apparition.

The next instance I shall relate occurred to a lady with whom I had been travelling in America, who was not a Spiritualist, but who seemed to have some slight clairvoyant

power. Miss B. had left me at Niagara Falls, and had gone up the River St. Lawrence, while I returned to Albany and New York. She related the story to me on her arrival in the latter city, shortly before I left for England. The first evening that she spent in an hotel at Quebec, she entered, by mistake, a room next to her own, in which she saw a lady, and two children playing on the sofa. She apologised and retired. Going down to dinner the ladies met in the passage and greetings were exchanged. Miss B. asked after the children. "I have no children with me," said the lady. "Then whose were those I saw in your room?" After hearing Miss B.'s description, the lady said, "This is very strange, because that is an exact description of the two children of a relation of mine, of whom I generally have charge; but at present I am here alone, and have had no one in the room with me. But how is your little boy?" "I have no little boy," replied Miss B., astonished in her turn. "I have come quite alone from Europe to see America, and my only companion has been a lady whom I met on the steamship, and from whom I parted at Niagara Falls." The description of the child given by the lady did not coincide with that of any child known to Miss B. This simultaneous vision by two persons, mutually "interviewing" each other's astral friends, is the only one of the kind that has ever come under my notice.

It is with some hesitation that I now proceed to relate an experiment of will-power made between two persons well known in this society. It is always difficult to verify these things even if expected results are attained, and when the operators at each end of the line find their notes agree. After all, we do not know that the results were due to the means used, and I distinctly wish it to be understood that, though I can vouch for the facts, I am not putting forward a theory for their explanation.

One evening early in last year a friend, whom I will call A., resolved to try whether he could appear to B., at some miles distant. A. did not inform B. beforehand of the experiment he intended to make. He retired to rest shortly before midnight, and, before going to sleep, fixed his thoughts intently on B., with whose room and surroundings, however, he was quite unacquainted. A. soon fell asleep, and awoke the next morning unconscious of anything having taken place. On seeing B. a few days afterwards, he asked, "Did anything happen at your room on Saturday night?" "Yes," replied B., "a great deal happened. I had been sitting over the fire with M., smoking and chatting. About 12.30 he rose to leave, and I let him out myself. I returned to the fire to finish my pipe, when I saw you sitting in the chair just vacated by M. I looked intently at you, then took up a newspaper to assure myself I was not dreaming, but on laying it down I saw you still there. While I gazed without speaking, you faded away. Though I imagined you must be fast asleep in bed at that hour, yet you appeared dressed in your ordinary garments, such as you usually wear every day." "Then my experiment seems to have succeeded," said A. "The next time I come, ask me what I want, as I had fixed my mind on certain questions I intended to ask you, but I was probably waiting for an invitation to speak."

A few weeks later the experiment was repeated with equal success, A., as before, not informing B. when it was to be made. On this occasion B. not only questioned A. on a subject which was at that time under very warm discussion between them, but detained A. by the exercise of his will some time after A. had said that he wished to leave. This fact, when it came to be communicated to A., seemed to account to him for the violent and somewhat peculiar headache with which he awoke on the morning following the experiment; at least, he had remarked at the time that there was no apparent cause, physical or otherwise, for the headache, to which he was in no way usually subject.

The last incident I shall relate differs from the rest as being more striking, more objective, and more practical in its results, while at the same time it is the least easily accounted for, as having taken place apart from the will or intention of the persons concerned. I will call them C. and D.

D., who is a journalist, was sitting at his desk one morning early last September, writing the leading article for a provincial newspaper, on the Eastern question. He had

just finished the opening clauses, when C. appeared at his elbow, and said in an audible voice: "Write just what I tell you; I will dictate the rest of the article." D. obeyed in fear and trembling, though he was not altogether unused to apparitions of C.; yet on this occasion a certain feeling of awe overcame him, so that he did not like to turn round and face the spectre, though he was sensible from the voice, dress, &c., that it was his friend C.'s double, or whatever else you like to call it. C. dictated an article of a column and a half in length, D. following his dictation to the letter. The style was unlike that of D.; the politics and sentiments were not his, but decidedly opposed to them, yet because they suited the newspaper in question, he allowed them to remain. The most curious part, however, was that statements were made in the article concerning the mercantile shipping, the build, rates of freight, tonnage, and manning of vessels in the Levant, showing an intimate knowledge, or professed knowledge, of Eastern maritime affairs, certainly not possessed by either C. or D. The article, as it stood, was sent to the press and appeared in print the next day. It has been read by more than one person in this room. When D. informed C. of what had happened he was very much puzzled, and disclaimed the authorship of the article, for at the time the strange dictation was going on, C. was in an omnibus going in a direction quite opposite from the house of D., and not thinking at all about the Eastern question.

I have said that D. was not unused to apparitions of C. On one occasion a semblance of C. appeared to D. in his room late at night, showing its own light, and having a mask-like face, similar to that seen in certain kinds of materialisation; it spoke in audible tones, and in more than one language. D. was alone, and there was no medium in the house, yet the apparition was evidently a simulation, somewhat clumsily performed, of his friend C. Who was the operator, intelligent in a sort of way, "at the other end of the line?" C. was unconscious of the act; there was no intention in the matter, no will-power exercised, no object to be gained, unless it were that of alarming D. Once D. requested the *simulacrum* of C. to leave some visible and tangible proof of its presence, in order that he might be sure the whole affair was not an optical illusion; the *simulacrum* deposited on D.'s table a lead pencil, enclosed in a metal case. Such a pencil was certainly sometimes used by C., but being of ordinary American manufacture, similar to those in common circulation, no point was gained. Does it not seem almost as if the words of my motto suggested an answer?—"The awful shadow of some unseen power floats, though unseen, among us."

Surely there is a third hand visible in some of the cases, notably the two or three last which I have mentioned. And, as I said before, we have no *proof* that the apparition of A. to B., when he was sitting over his fire, was produced by the will of A.; it was merely coincident with his attempted experiment.

If any one who hears this paper can say that he thinks there is any evidence of the action of departed human spirits in the cases I have related (and I will vouch for the truth of them all), I should very much like to hear his reasons for so believing.

I confess that they are to me the most puzzling and inexplicable of the many puzzling and inexplicable phenomena which have been brought under my notice or observed by me.

The explanation of the simultaneous visions of the Ladies at Quebec, might be one that would probably be put forward by the Theosophists—viz., that each lady carried with her an astral sphere, which, from the state of the atmosphere, or some other contingent cause, affected both observers at once, so that each became clairvoyante to the surroundings of the other.

In the case of apparitions at the time of death, of which Mr. Harrison furnished us so many interesting examples at our last meeting, there is a reasonableness—a conceivable object which recommends itself to the common sense of all. In the cases I have related there is none, unless in the writing of the newspaper article, which, however, seems not to have been done, as it might have been, to relieve the fatigued journalist, but simply as the exhibition of an "unseen power," for which he was not particularly obliged.

Still, some amongst us may feel that, in a materialistic age, we may be thankful for any experience of supernatural phenomena, before we quite lose our hold on that which is supersensuous, and before we have quite satisfied ourselves with the conviction that our own thoughts are the key to, or the reflection of, all the mysteries of the universe. Doubtless many weak hearts have secretly rejoiced over the revelation of the beliefs and superstitions of Germany's Iron Prince, and many will applaud the thrusting of Mr. Mallock's lance into the newly-caparisoned hobbyhorse of Professor Tyndall. If we do not picture our soul—to quote Mr. Tyndall's "last"—as a *Psyche which can be thrown out of the window*, at least we have, as Spiritualists, endeavoured to show that its action is not wholly dependent on, not wholly allied to, matter; that the glimpses we have been able to catch through the "rifts in the veil" furnish rational grounds for a belief which millions have held on faith, and which thousands would gladly preserve from the depredations of so-called *positive* science.

To those who find it difficult to believe in the possibility of these occurrences, I will only return the well-worn answer, "I did not say that they were possible; I only said that they are true."

Since concluding the above, I have received from a lady, well-known to this society, a letter containing an excellent example of the class of spiritual manifestations I have been speaking of to-night. With your permission I will give it as it stands:—

"I have myself had an exceedingly interesting experience of the apparition of the living, viz., my own appearance at the supposed death-bed of my sister, when we were three thousand miles apart. She was attended on this particular night by another sister, who distinctly saw me go into the room, and lean over my darling young sister. The latter was too ill to speak, but she whispered, 'Mary is here, now I'm happy.' I ought to mention that my elder sister is not given to visions, and is indeed a very practical, matter-of-fact person; but she has always since declared that she saw me from my knees up, and the very dress was plain to her too. At this time I was just recovering after my confinement with my son, who is nearly seventeen. He was between four and five weeks old, when one night I fell asleep, thinking how much I wished to see this sister. I knew of her illness, and that she was not expected to recover, and of her intense desire to see me. Between us the most tender attachment had always existed, and it was thought that her illness had been much increased through her grief at our separation. The previous summer, when we came from the United States to this country, I had purposely kept from her and my mother the knowledge of my expected confinement, and they were only informed *after* the birth of the child in a letter from my husband. I mention all this to show how impossible it was for me to go to her, as she intensely desired. On the night referred to I had a most vivid dream of seeing her, in a bed *not in her own room*, and of seeing my other sister in attendance. I leaned over her and said, as I thought, 'Emma, you will recover.' I told my husband I had been home when I woke, and my impression that she would recover. This dream comforted me very much, and from this night there was a change for the better with my sister, and she gradually recovered from what was supposed to be an incurable illness. When we came to compare dates, we found that my dream and my appearance to my two sisters occurred at as nearly as possible the same time. I was so lifelike to my younger sister that she thought I had really arrived on a visit; but, as I said before, to my elder sister I was shadowy below my knees, but perfectly natural in appearance. She afterwards remembered that I did not notice her as I passed into the inner room, although in my dream I saw her, nor did I seem to see anything but the one object of my love."

SOMNAMBULISTS and clairvoyants were largely consulted in Paris recently, in the attempt to discover what would be the winning numbers in the lottery.

MR. WILLIAM TEBB, junior, has just returned to London, improved in health, after a visit to South Australia, during which he spent much time in observing the work going on there in connection with Spiritualism.

PRIVATE SEANCES.

SEANCE AT MRS. MAKDOUGALL GREGORY'S.

On Wednesday last week, at a *séance* at the house of Mrs. Makdougall Gregory, 21, Green-street, Grosvenor-square, London, Mr. C. E. Williams was the medium. His hands were held, in the dark, by the sitters next to him, namely, Mr. Serjeant Cox on the one side, and Mrs. Ramsay, of 36, Bryanstone-square, on the other. The other witnesses present were Mrs. Makdougall Gregory, Miss Emmet, Miss Mattie Houghton, Mr. G. Ottley, Mr. J. A. Campbell, Mr. Annesley Mayne, and Mr. Harrison.

After some of the ordinary physical manifestations, such as the direct spirit voice and the floating of musical instruments, Mr. Williams, chair and all, suddenly shot to the top of the round table, where he was seen seated on the chair when a light was struck. The rapidity with which he went up caused his hand to be released from that of Mrs. Ramsay for a moment while he was high in the air, but she took it again in an instant. Mr. Serjeant Cox never released his hold.

Materialised heads and shoulders were seen occasionally by all present, while Mr. Williams was seated between Mrs. Ramsay and Mr. Serjeant Cox, and held by them. The forms were dimly illuminated by phosphorescent-looking light held in their hands. Mr. Serjeant Cox said that he saw these forms coming from and returning to the medium while he held him.

A bright spot of phosphorescent-looking light, the size of a pin's head, appeared on one of the fingers of Miss Houghton, attracting the attention of those near it by its brilliancy. It gave off no smoke and did not vary in brightness. After a time it rose in the air, and settled on one of the fingers of Mr. Harrison, so lightly that the sense of touch was not affected when it came to rest. After it had been visible for a length of time, guessed by those watching the light to be certainly more than four minutes, one of the spirit voices said, "I will take it to Serjeant Cox." A warm finger then brushed it off Mr. Harrison's hand, took it across the table, and put it on the coat of Mr. Serjeant Cox. It soon afterwards went out.

SEANCE AT MR. ELGIE CORNER'S.

Last Friday night, at a *séance* held at the house of Mr. W. Elgie Corner, Mr. Haxby was the medium. It was a large circle, the members of which were seated all round the room, in the dark, with hands joined. A few spirit lights were seen. In the dark the spirits went to a cupboard behind sitters at the opposite side to the room from the medium, took therefrom curtain cords, and therewith, at another part of the room, bound Mr. Harrison skilfully hand and foot, *à la* Davenport. The operations demonstrated that they could see perfectly in the dark. Two young friends of Mr. Haxby's—Mr. Davis, junr., and Miss Davis—in whose home circle some of his medial powers were developed years ago, testified that they held him by both hands while these things took place.

SEANCE AT MR. HENSLEIGH WEDGWOOD'S.

Last Monday afternoon a *séance* was held at the house of Mr. Hensleigh Wedgwood, one of the Middlesex magistrates, 31, Queen Anne-street, Cavendish-square, London. Mr. Haxby was the medium, and in the dark his hands were held by Miss Bland—a new investigator—on the one side, and by Miss Nina Corner on the other.

After a few ordinary manifestations, and while a spirit light was floating in the air, about four feet above the medium's head, a man-servant opened the door, which had accidentally been left unlocked. The daylight thus unexpectedly admitted, revealed Mr. Haxby sitting quietly as at first, with his hands grasped by the two ladies. As the daylight came in the spirit light simply went out, and nothing was visible in the air near it. The door was then closed and locked.

About half-a-minute after the glimpse of daylight had been admitted, Mr. Haxby gave a slight groan, and fell off his chair to the ground in a state of insensibility. Captain James, of Lee, began mesmerising him as he lay upon his back upon the floor, and while he was thus under Captain James's hands, a large spirit light glided along the top of the table, disappearing below the edge of it in the direction

of Mr. Haxby lying on the floor. Mr. Haxby was at the moment in a rigid state, with his arms close to his sides.

Soon the medium recovered, and was apparently none the worse for the mishap. The usual phenomena of a dark circle went on. A chair was floated over the heads of the sitters, and placed on the top of the table, whilst in reply to a question from Captain James, the ladies holding Mr. Haxby then and there testified that at that instant they were holding his hands. It is always well at *séances* to get such test incidents verified at the moment.

Afterwards one of the usual cabinet *séances* took place. A full form, robed in white, came out, but there was no evidence to what extent the body of the medium was or was not used in this manifestation. But once, while the form was fully six feet from the cabinet (which was merely a curtained-off corner of Mr. Wedgwood's library), loud raps came from inside it, although Captain James and Miss Bland were between the form and the said cabinet. All this occurred in dim gaslight. When the light was afterwards put out, the upper part of a spirit form, illuminated by a feeble phosphorescent-like light held in its hands, gently floated up to the high ceiling of the room. No article of furniture in that corner of the room would have enabled a mortal to rise to nearly the same height.

THE APPARITION OF THE REV. T. A. BUCKLEY.

BY KENNETH R. H. MACKENZIE.

I PERCEIVE that you mention the case of the apparition of my poor friend Theodore Alois Buckley in your paper. I confirm every word as there given by Mr. Newton Crosland. This was, however, not the only time my friend appeared to me, and on one occasion he appeared to *two* persons at once. In this way: When he died, some matters existed which had afterwards to be legally arranged, and, as the most intimate friend Buckley had, I was charged with them. In order to effect a proper arrangement it was necessary for me to find certain letters and papers of his known by me to be in my hands, but which, owing to a removal, had got into confusion. Somewhere about £200 rested on finding these papers, and I sought for them high and low in my usual stores; they, however, remained undiscoverable. You have observed that the first apparition took place some days after death; the second was months. I was much perplexed at finding no papers, and about the 5th or 6th April, 1856, I was called upon for a decisive statement by the solicitors. I went to my then chambers, 60, Berners-street, Oxford-street—part of which I occupied under a highly respectable upholsterer named Best—on the afternoon of the 6th, accompanied by my friend Mr. William Aspull (also known to the deceased). It was a cold spring day, and a fire was burning. Judge of our joint surprise at *both of us* seeing Buckley sitting in an easy-chair by the fire. When he saw us (I mean the apparition saw us) he rose, crossed over the hearthrug, and placed his hand on a particular part of a secretary table I had in the corner next the window; he (Buckley), *in our sight*, turned round and looked at us and faded away into nothing. Mr. Aspull, by no means a timorous man, and opposed to Spiritualism even then, fled down a flight of stairs; but I recalled him, and in the very place where the ghost had put his hand we found the necessary papers crammed at the back of the *escritoire*, and we won our case.

One other appearance of Buckley was vouchsafed; since then I have been told by the crystal and mirror system that he is gone too far, and is now at rest.

Hounslow, Jan. 28th, 1879.

"DEPARTED TO THE HIGHER LIFE."

JUST before going to press, the news has reached us of the departure to the higher life of Dr. Hallock, of New York, on January 18th. He passed away suddenly, but quietly, and without pain. Dr. Hallock has long been recognised as one of the ablest and most faithful of the American workers in the cause of Spiritualism, and all his public utterances were well worth hearing and reading. Much sympathy will be felt by many of our readers for Mrs. Hallock and other of Dr. Hallock's closest relatives now in London, who are all staunch supporters of everything of value in Spiritualism.

REMARKABLE SPIRITUAL MANIFESTATIONS IN SOUTH AFRICA.

BY BERKS T. HUTCHINSON.

WITH great pleasure I send you the following account of some experiments which took place at my residence on the 17th of December in full light, while the medium (Mr. Eglinton) was held hand and foot by two responsible persons.

As a votary of the philosophy and believer in the phenomena of Spiritualism, it affords me great delight to be able to give information to my brother students in other lands who are, like myself, seeking for proof positive of spirit communion, and I think that the facts I state below can be explained by nothing but the spiritual hypothesis. Some three years ago I prepared an instrument for spirits to work, but not having a good physical medium was compelled to put it on one side until a favourable opportunity occurred. Mr. Eglinton having come to the Cape, he, after fulfilling his engagements with the Cape Town Psychological Society, decided to remain here for an indefinite time, and being my guest gave me an opportunity of trying my apparatus, which three years ago I had to put away.

A disk made of galvanised sheet iron, eighteen inches in diameter, had white paper pasted over the upper part, and around the edge were the letters of the alphabet, equidistant, with the numbers one to ten between some of them. In the centre a small round hole, about half an inch in diameter, was cut, and a pin about three inches long by one-eighth of an inch thick put through; on the top of this was a wooden pointer, arrow-shaped, fixed on so that by having a small cross-piece of wood fixed to the under part, a materialised spirit hand could move the arrow round to any letter.

In the centre of my *séance* table, some three and a half years since, I had a small circular piece cut out (which I leave in when not wanted), so that spirits might project their hands; the space immediately beneath the wood of the table made a sort of camera, which prevented the light falling on the spirit hands, and thereby dissipating the material molecules collected over them. Having taken out the circular piece of wood, I placed the circular disk over the hole, and then fixed the cross-piece to the portion of the pin that was beneath the table. I have since cut the cross-piece a little smaller than the hole in the table, so that it can be fixed to the pin permanently as it goes through the hole without trouble now, and saves time.

The apparatus looks very much like a telegraphic instrument I have seen, where the operator moves the key round to the different letters.

It is impossible for spirits to produce manifestations unless a medium is within a certain radius, just as it would be impossible to send a telegram unless the battery were powerful enough, for, without electricity, the wire would be of no service. The spirits, in our case, are the operators; the sensitives or mediums are the battery which supplies psychic (soul) force. Having first reduced the light pretty low, for the purpose of strengthening the power, the invisible spirit operator told us, by the spirit rapping process, that he wanted the light turned up, which I at once did. It was only two or three feet above the table. The room was now quite light, and with nine persons present, besides the medium, we had every opportunity of closely watching his hands and feet, but in order to leave not a shadow of doubt that the sensitive was only a passive agent in the matter, I decided that it would enhance the value of the experiment if both his hands and feet were securely held, to which he readily acquiesced.

While Mr. Eglinton was grasped firmly by both hands by an investigator on each side, with one of their feet over each of his feet, all their hands and feet were in full view. After sitting for a short time, all the other sitters having their hands, palms downwards, flat on the table, and their feet drawn under their chairs, the medium began to tremble and shiver, owing to power or heat being extracted from his body, causing the temperature of his body to decrease considerably (as experiments have shown). He became partly entranced. The light affected him very much, owing to his not being accustomed to light sittings.

At this stage we were told by the spirit that he would try to communicate, if possible, in full light, by means of the dial. The arrow of the dial began to oscillate and revolve alternately, first one way and then the other, and finally becoming steady, it pointed to the following letters: "*God understands iloveyoualljoeyiswithyou*" — "*God understands. I love you all. Joey is with you.*" This proved to our minds that the same intelligence who spoke to us by means of the raps was the invisible operator, as no blind force could act on the apparatus, and make it spell out intelligent messages; and seeing that the medium most solemnly, before God and man, repudiates having any active part in the matter, as we could see for ourselves, we cannot come to any other conclusion than that the spiritual hypothesis is true. The medium began to show symptoms of great nervous exhaustion, when the arrow moved to the following letters: "*Isolatethemedium*" — "*Isolate the medium,*" which I did by letting the friends holding him move away from him about two feet, but having a full view of his feet and hands. The arrow now began to spin round at a very rapid rate, then stop, and oscillate, and vibrate strongly; the sensitive shivered, and was much agitated whilst the arrow was in motion, establishing the statements of the spirits that the power used for producing the manifestation, was extracted from the body of their medium, as in the case of full form materialisation, during which the weight of the medium varies whilst materialised forms are in view.

Mr. Eglinton then suggested that his eyes should be blindfolded and his hand be allowed to guide the arrow; and with eyes tightly bandaged, the pointer was guided to these letters: "*God understands iloveyoualljoey*" — "*God understands. I love you all, Joey.*" The message was word for word like the one we obtained by the pointer moving without mortal intervention in the previous experiment, except that "*is with you*" was left out. When the eyes of the medium were unbandaged, I remarked that, speaking from a sceptical point of view, the experiment was not altogether satisfactory, as I thought the bandage did not fit down closely under his eyes owing to the prominence of the nose, whereupon he solemnly declared that he could not see a ray of light. I said this because the head was moved once or twice, as if to permit the eyes to see beneath the bandage, just as I noticed my old friend David Duguid, the painting medium of Glasgow, to move his head whilst he was painting a picture when entranced on the 21st June, 1877. But the motion was involuntary with both mediums, as I knew from experience. To leave not a shadow of doubt that he did not see, Mr. Eglinton said he would try for another message blindfolded, but, in addition, somebody should press a finger tightly over each of his eyeballs at the same time, to keep the folds of the handkerchief well under, so that all the sitters in the room could know for themselves. Accordingly, I appointed one of the sitters to place a finger over each eyeball, and at the same time to keep the handkerchief well down; under these conditions it was simply a physical impossibility for any human being to normally see anything. The medium's hands were then placed on the arrow; it began to rotate and pointed to these letters: "*Yourmediumis trueiloveyoualljoeyiswithyou*" — "*Your medium is true. I love you all. Joey is with you.*" Thus the same intelligence who gave us the former manifestations sent this last message indirectly by mesmerically guiding the hand of the sensitive to the letters. Any practical mesmerist will understand the process. To dispel any doubts which my previous remark might lead the listeners to think I had, the intelligence wrote, "*Your medium is true;*" and again, for the third time, under different conditions, repeated his message, "*I love you all. Joey is with you.*"

The communication itself is neither good, bad, nor indifferent, but simply an experimental message from a spirit, who, at our special request, tried (and succeeded too) to communicate in such a way that no *savant*, conjurer, or other person, could by trying from now till doomsday, account for the phenomenon on any other than the spiritual hypothesis. Where there was no confederate, scientific mechanism, or a properly arranged platform or apparatus with secret machinery, nothing would make the simple apparatus act as I have stated. To make the proof even more positive, I had a *séance* a day subsequent to the experiments in question;

and while speaking to "Joey," the spirit (who I have often seen materialised and speaking to us, with his medium in view of all at the same time), I asked him if he did it. He told me point blank, with a clear and distinct voice, "*Why, certainly I did; who else do you think it was? I did it to convince you that spirits can and do communicate with mortals, but there are other ways of doing so that do not tax the energies of the mediums so much.*"

Before closing the *séance* with the dial experiment we had a short sitting for materialised forms, or spirits materialised as far as the waist, floating all over the room, and coming within a few inches of our faces. The beautiful cross was shown to us all. We know it is objective, for on several previous occasions it has been brought and held for some time against the foreheads of different sitters, who saw two spirit forms holding it, one on each side. After this, our old friend the Turk, with his flat nose, which I have in my previous letters commented on, floated round to all of us, holding the luminous substance which lights up his features in his hands. One lady who had never before witnessed the spirit forms floating, became rather alarmed; and "Ernest," another guide of the medium's, remarked, quite audibly, that if she were afraid, they would refrain from manifesting, but parenthetically added that she need not have the slightest fear, for the cross (alluding to the luminous one we had seen) we had just before been shown was a sufficient passport for them (the spirits); where that was seen no harm would befall any of us. I know the efficacy of the sign of the cross being made when undeveloped spirits force their presence upon us. After this the *séance* went on, and on the medium recovering from his trance, remarked that he would partake of some refreshment and then try the dial again, as there were some strange spirits wishing to communicate, by placing his hand on the dial in his normal state. This he did on returning, and becoming partially entranced, and he directed the arrow to the following letters, which being properly grouped made, "*I am Rosinka Anna Philippa Henrietta. I died 16 years ago (pointing to 1 and 6 of the numerals on the disk) to-night. Your sister Louisa — (I leave out surnames, as I have no permission from the person who read the message to make it public; it is too sacred to them to have it publicly ridiculed), afterwards Mrs. —, is with me. Do you want tests? She laid me in my silver and blue coffin; she is with me, and though two years have elapsed since she died, I have come back to cheer your lonely hours. I join with her in sending dear love, and also to E— and C—. Cancer cannot kill her now, and her left breast is now healed. God is with you.*"

Here ended a most wonderful test message to a lady present, who became greatly agitated, and acknowledged everything said, to be literally correct; yet the medium was quite a stranger to her. Several such messages sent to other sitters were not of sufficient interest to record.

Last night we had another improvised sitting, and received several messages by the aid of the dial, the hand of the medium directing it. To get messages by direct spirit agency is too trying for the sensitive; hence, when his hand is used, it greatly economises power. "*Yes, I will do as I am requested. When you write say that there is a probability of his request being carried out. Your state of mind is our first consideration. We intend giving spirits opportunity to speak in this simple way.*" This was understood by one present, who said the message was relevant to certain questions which had been previously put to them (the spirits).

Two or three other spirits gave full details of their names, ages, cause of death, &c., &c., but I must refrain from recording the particulars, as time and space will not permit me to do so. My only object is to place on record the wonderful and convincing fact of my own dial being acted on by direct spirit agency in full light, in the presence of nine persons besides the medium, who, to convince the uninformed that he was only a passive agent, allowed two sceptics to hold both his hands and feet firmly, whilst the arrow on the dial was directed to letters which, on being properly grouped, proved to form an intelligent and grammatical message from our friend Joey Sandy, who "passed away" 25th October, 1845. He is now one of Mr. Eglinton's guides, or familiar spirits, as the Bible terms it.

One fact, properly demonstrated and duly authenticated,

is as good as ten thousand experiments. If this statement does not prove the spiritual hypothesis, nothing ever will.

Your readers know my friend and guest, Mr. Eglinton, to be one of the greatest living mediums through whose organism disembodied human spirits converse with mortals. Truth must ultimately prevail, and with such facts as myself and other independent investigators have given you from time to time, ignorance and scepticism must sooner or later vanish, and authenticated facts be believed, as in the case of astronomy, chemistry, and geology, which a generation or two ago would have been tabooed.

Cape Town, South Africa, Dec. 29th, 1878.

THE ANGEL OF HEALING.

AN inspirational poem, delivered through the trance mediumship of Miss Lizzie Doten, and published in her *Poems of Progress* (Colby and Rich, Boston, U.S.):—

"They shall lay hands on the sick, and they shall recover."

Forth from a region of shadowless calm,
Forth from a garden of spices and balm,
Came a bright angel, an angel of love,
Tenderly bearing a beautiful dove;
Soft as the dew-drops his feet pressed the sod,
So softly no blossom was bruised as he trod.

Down through the realms of the blue summer air,
Floated the angel so gentle and fair—
Down to the grief-stricken bosom of earth,
Whose children must suffer and sin from their birth—
Down where the tears of the mourner are shed,
And wailings of sorrow are heard for the dead.

One moment he listened, as voices of pain
Came up from the hill side, the valley, and plain;
There were voices that pleaded, in accents of grief,
For comfort and healing, for hope and relief.
"God, help me," he murmured, soft breathing and low,
"To heal all your anguish, ye children of woe."

Then he folded a child to his cherishing breast,
And tenderly hushed its complainings to rest.
He kissed the pale lids of a mourner's sad eyes,
Till she saw the fair home of her loved in the skies,
And sorrow, and anguish, and pain, and distress,
Fled away where he entered to comfort and bless.

At length came a mortal, who sought to find rest
From the hopes and the longings that strove in his breast;
For all that the world with its wealth could impart,
Had failed to bring comfort and peace to his heart.
"O, grant my petition, fair angel," he cried.
"What wouldst thou, O mortal?" the angel replied.

"I ask not for wealth, which would make me a slave;
I ask not a name, to be lost at the grave;
I ask not for glory, for honour, or power;
Or freedom from care through my life's little hour—
But I ask that the gift which hath made thee divine,
Of comfort, and healing, and strength may be mine."

Then the angel uplifted a chalice most fair,
Which seemed to be filled with a balm-breathing air,
And a chrism outpoured on the suppliant's head,
Whose fragrance like soft wreathing incense outspread.
"Go forth," said the angel, "thy mission fulfil,
With faith in thy heart, which gives strength to the will."

Then, lo! in an instant the angel had flown,
And left the glad mortal in silence, alone;
But a token was given that his mission was blest,
When the dove fluttered down and reposed in his breast;
As the prophet of old let his mantle of grace
Float downward to him who should stand in his place.

O Helper! O Healer! whoever thou art,
Let love, like an angel, abide in thy heart.
Let mercy plead low for the sinful and wrong,
Let might, born of justice and right, make thee strong;
Then help shall descend at thy call from above,
And peace in thy bosom shall rest like a dove.

Correspondence.

[Great freedom is given to correspondents, who sometimes express opinions diametrically opposed to those of this journal and its readers. Unsolicited communications cannot be returned; copies should be kept by the writers. Preference is given to letters which are not anonymous.]

SPIRITUALISM IN GLASGOW.

SIR,—Mr. Wallis, of London, occupied the platform of the Glasgow Spiritualists' Association last Sunday. The subject of the address, selected by the audience, was, "The Teachings of Christ in Relation to Spiritualism," and was announced to the lecturer by the chairman after the opening prayer. The committee appointed to select the subject was composed of three non-Spiritualists and two Spiritualists. The subject was treated fluently and clearly, in a discourse lasting about an hour and a half. The audience was pleased, and the committee considered that the subject had been handled very successfully. The lecturer first considered what were the teachings of Christ; next, the teachings of Spiritualism; and, thirdly, the relation—were they in harmony, or otherwise? The lecturer argued that the teachings were identical, therefore in harmony. The religious principles of modern Spiritualism, according to the standpoint of the speaker, were plainly put before the audience in a pleasing and telling manner, without "tearing a passion to tatters" over the beliefs and creeds of other folks—a thing that too often disgraces the platform and drives would-be inquirers away, instead of attracting their attention to that superior light, modern Spiritualism, which is to illuminate the dark chambers of sectarianism or gross materialism. Spiritualism must win its way by weight of its facts, the purity of its ethics, the reasonableness of its philosophy, and the simplicity of its religion; not by howling anathemas on those who for the present cannot see or believe with us; not by robbing man of his "gospel" crust, or scientific fragment, before he is able to distinguish between the bread of Spiritualism and the stones of superstition, lest, mistaking the stones for bread, he die from lack of nutriment. No Spiritualist lecturer will advance the cause by descending to the low tactics of the market-place, and underrating the value of goods not sold by himself; if he has a superior article for disposal the public will discover the fact in time. These are living, earnest times. Man everywhere is, consciously or unconsciously, looking out for "light, more light," but will not be cheated into thinking a candle is the sun, that noise is earnestness, declamation is sincerity, or that crying down the systems which exist as explanatory of faiths or facts will fill the aching void for truth and light within their souls.

Mr. Wallis gave two *séances* and one chamber lecture in addition to the Sunday service. Mr. Birrell, known here as the "medium for inventions," will lecture in the Spiritualists' Hall next Sunday. Several of Mr. Birrell's inventions have been patented, notably one for the display of oxy-hydrogen light. He claims that these inventions were given through spirit agency; at any rate, he is a hard-working struggling man, blessed like most inventors with more brains than "siller," and is highly respected by the Glasgow Spiritualists. Mr. J. J. Morse will officiate the following Sunday. It is expected that Miss Wood, of Newcastle-on-Tyne, will in the course of the month give a series of sittings here. In compliance with request I have opened a phrenological and mesmeric class every Wednesday evening at eight p.m. in the Society's rooms. There were thirty present last class night, and the gatherings seem in a fair way of being successful. Members of the late Phrenological Society are taking considerable interest in them, and that is something. Next Wednesday I shall lecture upon the "Relation of Mesmerism to Spiritualism," which I hope will be of some use in clearly demonstrating mesmerism to be the stepping-stone to Spiritualism.

C. COATES.

THE "BLOODY SWEAT."

SIR,—In reference to the above phenomenon, the following, from a letter from a correspondent to whose extensive and curious information I am often indebted, and to whom I sent a copy of your paper on the 24th January, may be interesting:—

"Some years since a very interesting paper (by a medical man) appeared in one of Cassell's publications, which furnishes all the information 'A. J. C.' wishes for, though it overturns his hypothesis. I am only now quoting from memory, but I am sure of the correctness of the fact I am giving. The medical name of the 'bloody sweat' is 'Epidesis.' It is of very uncommon occurrence, and produced by the most violent mental suffering, and the death of the sufferer generally takes place almost immediately. The author stated three instances. One was of a general, whose troops were surprised and temporarily panic-stricken, in consequence of his own negligence. He jumped on horseback, rallied his men, repelled the enemy, and fell dead, sweating blood. The second case was of a nun who was chased by robbers, and succeeded in escaping, but on reaching a cottage fell dead, with her face covered with a sweat of blood. The third case (I am not certain this did not take place under the author's immediate notice) was in a London hospital, a few years before the time of writing (date given); but in this case the patient, whose symptoms were described at length, lingered for some little time. I should imagine notes on the subject would be found in Alford, or any other well annotated edition of St. Luke's Gospel."

February 3rd.

C. C. MASSEY.

MADAME BLAVATSKY.

SIR,—The question of Madame Blavatsky's attitude towards modern Christianity which Dr. Wyld has raised, not very opportunely, if I may say so, in your columns, presents an aspect which deserves notice, and which seems to have escaped Mr. Massey in his otherwise complete survey of Dr. Wyld's criticisms. Madame Blavatsky feels with extraordinary force the mischiefs which arise from "religious despotisms" generally. It were easy to cite many of such mischiefs—the discouragement of private judgment, the dry bones of formalism, the checking

of the expansive development of the human spirit, which must have an internal and not an external motive power, the cramping of the will, and the degradation of the understanding, which such despotisms tend to produce, will serve as instances. To quicken the sense of individual responsibility, and teach men to seek for truth by the aid of the hidden light within themselves, are the first objects of every reformer; and among the chief obstacles to the reception of such lessons will be found the blunt dulness which is the frequent result of a cut-and-dry theological system, whereof the underlying truths have been fossilised or obscured, partly by corrupt additions, and partly by the mechanical habit which is born of unintelligent use. He, then, who wishes to show to men the way to appreciate their own spiritual capacities must needs combat all systems so far as they are despotisms; and he may do this with courage, for he need never fear but that the gold will survive, whatever the force of the flame which he may turn upon the alloy. And if a reformer hits hard, there is no danger but that the Conservative forces of common opinion will afford a sufficient corrective.

If this be at all an accurate, though necessarily a very imperfect, statement of Madame Blavatsky's view, it will follow that it is only logical for her to join issue with such of these despotisms as may seem to have served their purpose, and to combat them, at any rate, to the extent of stripping off pretensions to which they can substantiate no real claim. Is it not, then, to be expected that Madame Blavatsky, living in Christian countries, and writing for nominally Christian peoples, should select for attack that despotism under which, in particular, her audience is suffering? It is not Mohammedanism, or corrupt forms of Buddhism, or Fetish worship, that chokes the growth of the spiritual life in English-speaking countries. Madame Blavatsky naturally singles out that which she considers to be the special foe of those whom she addresses, and she does this, I take it, not from any exceptional dislike of one despotism more than another, but because this is the enemy with whom she happens at the moment to be confronted. No one more fully than the writer of the letter on "Mystical Christianity," which appeared in your columns last week, can appreciate the evil which Madame Blavatsky seeks to oppose. A human spirit first awaking to a knowledge of its own existence, and groping dimly for guidance and light, is not seldom seized at once in the toils of a specious system, and finds in a fool's paradise a false satisfaction, which bars a progress which would otherwise have been probable. A valiant endeavour to remove such a bar ought not, I think, to be termed "unreasonable and intolerant."

H. J. H.

SIR,—Mr. Massey considers my description of Madame Blavatsky "excellent, appreciative, and just," and yet he regrets that I should "seem to have gone out of my way to censure."

I sincerely trust that I have not done so. When Oliver Cromwell sat for his portrait, he insisted that the artist should put on the canvas all the warts that were on his face, and the consequence is that we have a most interesting historical portrait.

It would have been an easy and pleasant thing for me to have drawn a one-sided, or as Madame herself would have said a "flap-doodle" portrait, but I felt it to be far more interesting, and important, and necessary that I should represent the lioness in all the lights and shadows of true photographic breadth.

"H. P. B." is far too great and strong to object to the honest truth. She has repeatedly thanked me for my expressed opinions regarding herself, and I shall be indeed surprised if she is offended at my candid portraiture.

What I have written I consider to be entirely true; and Mr. Massey will not for a moment deny that "H. P. B." expresses herself towards Christians and Christianity with an irreverence and intolerance which are in direct opposition to the doctrine taught by herself, and by those in the East higher than herself, viz., "Reverence and forbearance towards all truthful and reverential thinkers of all shades of religious opinion."

With regard to the mysterious age of the pythoness, even on natural grounds, it does not present to me insuperable difficulties, as I have seen commonplace women, close on eighty years of age, looking as young as Madame Blavatsky. But I was told that a secret explanation, of which Mr. Massey hints that he is in possession, had been withheld from me because I was a Christian!

This secret, I am impressed, was revealed in part to my own intuition, but however that may be, I received from Madame Blavatsky an explanation which much interested me.

In my paper on "Man as a Spirit," read 10th December, 1877, at the Association of Spiritualists, I stated my belief that if we could, instead of our ordinary sleep, enjoy the calm *deep* sleep of the profoundly entranced, we might regain nightly the daily loss of vital force incurred in our waking active condition, and thus live to a truly green old age; and, as a confirmation of this idea, "H. P. B." informed me at Norwood that it was owing to some such process that she regained by night the daily loss.

So much for my portrait of Madame Blavatsky. I must now most earnestly protest against the assertion that I use the term Christianity in a non-natural and misleading sense, and that I cannot consistently call myself a Christian.

In reply to the question why I should call myself a Christian, while believing that the central essence of esoteric Brahminism and Christianity is one, I might ask why should Mr. Massey call himself an Englishman, seeing that his initial position is that he is a man? Of the genus homo yes, but not the less of the Caucasian race, and by nationality an Englishman. Even so I believe the fundamental essence of all religion to be the seeking after the Spirit of God by the spirit of man; but not the less I call myself a Christian, because after thirty years of constant study and reflection I find that the life and teachings of Jesus the Christ far transcend in strength, and wisdom, and knowledge, and power, and truth, and goodness all other individual teaching which the world has produced, and because from no other source can I find so

complete an example of the internal essence and external manifestation of that essence in religion and morality combined.

Mr. Massey deeply respects the teaching of Behmen and of St. Martin, as do I, but thinks these men have no more claim to the name Christian than I have. But surely, if they do call themselves Christians, they must do so for reasons good to themselves.

To my mind they are profoundly Christian, because they know that to be "in Christ" signifies to be in the Spirit, and therefore to be one with God.

In conclusion, Mr. Massey thinks that I should not call myself a Christian, because if I were judged by the creeds of the Churches I should be condemned as heretic. Undoubtedly I fear I should; but then I do not draw my Christianity exclusively from the teaching of the Churches, but from my own laborious study of the life and teachings of the Master Himself, whose precepts and example I desire at a humble distance to follow.

GEORGE WYLD, M.D.

SIR,—In my letter contained in *The Spiritualist* of January 31st I quote from a letter of Madame Blavatsky as contained in the *Revue Spirite* of September; it should have been the *Revue Spirite* of October. I regret the mistake.

SCRUTATOR.

THE ANNIVERSARY OF SPIRITUALISM.

SIR,—The thirty-first anniversary of Modern Spiritualism will be commemorated on Sunday, March 30th, at Cavendish Rooms, Mortimer-street, W. Two meetings will be held on that day, in the morning at 10.30, and in the evening at 6.30. The morning will be devoted to a conference, in which all are invited to participate. In the evening addresses will be delivered by some of the leading Spiritualists.

To Spiritualists everywhere, greeting,—Feeling the deepest gratitude to God for opening our eyes to the bright sunlight of spiritual communion, and through that to a sweet assurance of the immortality of the soul, the Fatherhood of God, the brotherhood of man, and the holiness of true living, we ask heartily for the attendance and co-operation of Spiritualists and freethinkers everywhere, in order to fitly celebrate this anniversary of Modern Spiritualism. Regardless of sex, creed, or nationality, desiring only the best thought of the people, we aim not only to encourage true social unity among Spiritualists, but to prove to the world that we possess a faith deep and wide enough to hold all earnest seekers after truth. Having been taught first, that there is no death, second, that there is a life everlasting, in which the pure soul grows whiter, the unclean are cleansed, and the sad-hearted made to rejoice, our ear catches the pathetic command of that dear loving Teacher who, long years ago, said to every inspired soul "Feed My lambs." Come, then, all ye who thirst, and drink freely, if not of the water of life, of our desire to liberate every imprisoned soul, whether bound by the shackles of superstition, or by that timidity of spirit which holds many from claiming their true kinship with the All Father. Our motto is "Truth against the world;" our star in the east—Love; our desire—eternal progress; our religion—God our Father, nature our mother, the world our brothers; science, music, and the arts—hourly gifts; and heaven our home.

I shall be pleased to hear from any and all who are willing to assist in this celebration.—Very truly yours,

J. W. FLETCHER.

4, Bloomsbury-place, W.C.

SIR,—Permit me to say that Dr. Carter Blake's opinion that Spiritualism has "little influence on our ideas about a future life;" and, further, that Spiritualism offers a number of physical facts "in which he could not see any moral bearing whatever," is diametrically opposed to the results of my experience and those of all experienced Spiritualists that I know. I was fairly astonished to see such a statement advanced by a scientific man, who is not devoid of personal experience in the matter. It might pass unchallenged if it came from the pen of an inexperienced investigator of spiritual phenomena, who had the misfortune never to have witnessed anything beyond the coarse and primitive "physical" phenomena, with hardly a glimpse of anything higher in it which could reveal or confirm Divine truths. We could then only have a smile of compassion, and our advice would be to him: Friend, there is no royal road to truth in this or in any other direction; patience and perseverance alone lead to ultimate results. But the successful pursuit of this branch of science requires, in addition, a certain preparation of the mind and heart. If you, in earnest search of spiritual truth, strengthen your will to overcome your prejudices, and prepare yourself to enter its threshold with pure heart and clean hands, taking off your shoes before you enter, like a mortal treading on most sacred ground, then you might consider yourself in a fit state for receiving communications from the other world, not only of a distinct moral bearing, but also such as are likely to influence your ideas of a future life very considerably, unless, indeed, your wisdom be already approaching that of a saint.

Coming from a scientific man, whose public statements on important questions carry some weight, influencing the judgment of a number of new and less experienced investigators of Spiritualism, it is our duty not to let such extraordinary statements pass unchallenged. I will only speak for myself, in the first instance, and say that the practical and theoretical study of the phenomena of Spiritualism has influenced my ideas so much that it has actually turned me from a sincere sceptic into a sincere Christian. Spiritualism has worked in me what no Church, no Bible, and no priest was able to do. I feel it to be my duty to confess this, with a heart full of gratitude towards Providence for having cured me from my former spiritual blindness.

It is true that Spiritualism is not a religion by itself, but it is a Divine revelation for the benefit of scientific and other sceptics, showing us clearly what is the real essence of religion and truth, teaching us to distinguish clearly between the "wheat and the chaff" in religious

doctrines of every description. Or, as "Scrutator" expresses it (page 33):—"One of the inestimable uses of Spiritualism is, that it confirms what is logical and just in all religions." And as another correspondent on the same page says:—"I conceive the true mission of Spiritualism is to afford us the 'proof palpable' of the continued existence of the spirit after the dissolution of the body, and to teach us how to make the best use of our earth lives. Life is not a probation, but a school for the development and education of the spirit. Creeds are of little consequence, but the spirit can never attain its full development within the walls of a convent or a monk's cell." This is also my view of the case, which has been more fully and precisely stated already by Dr. Wyld (on page 21). I beg his pardon, at the same time, for leaving out of the question here altogether "the secret of the Logos," to avoid useless mystification.

Taking everything into due consideration, it will be evident that there is not half as much dissension of religious belief in the body called Spiritualists as Dr. Carter Blake has tried, and failed, to prove. I confidently call upon the experienced Spiritualists of all shades of religious confessions on this side of the ocean, as well as on the other, to say whether the result of their experiments with regard to the moral bearing of the phenomena of Spiritualism tallies more with ours or with Mr. Carter Blake's. By doing so I feel pretty confident that out of every hundred Spiritualists about ninety-seven will stand by our side, sharing our view of the matter, and the remaining three, perhaps, will not even side with him, but entertain some other peculiar theory of their own make. I venture to say that Dr. Carter Blake will stand almost isolated with his, evidently most absurd, view, with which not even Miss Kislbury agrees, who confesses that to her Spiritualism has been "a boon of priceless value." How could it have been that to her, if Spiritualism had offered nothing to her but a number of physical facts without any moral bearing whatever? If it was so, surely Miss Kislbury, myself, and a thousand others, would have long before now left Spiritualism altogether to the physicists for investigation and explanation, waiting with perfect equanimity and patience for the result of their inquiry, as we do the solution of other merely physical problems. The reason, however, why millions have taken an active interest in the matter, and why the vast majority of modern physicists and scientists do not feel inclined to investigate this new territory of physical facts, is just because the former have "found" and the latter have "heard" that the facts of Spiritualism carry with them a *great moral meaning, and influence most forcibly our ideas about a future life*—a fact not at all provided for and not admitted in their scientific system of theories. Thanks to Providence there is already a number of other scientific men—a number which is daily increasing—who possess the courage of their opinions, and have studied the subject carefully, having gradually dropped their preconceived and narrow ideas, and arrived at the same conclusions as we have. Even among his scientific colleagues the propounder of the strange view stands alone, as he deserves.

The instruction to be drawn from the advancement of such peculiar views by a scientific man is clearly this, that "*wisdom and science are different things altogether*, each of which may be acquired almost independently of the other," and that it is a great mistake to suppose that wisdom is necessarily connected with scientific knowledge. A man may be an expert in some branch of science, and still an obstinate blockhead with regard to true wisdom. Examples to prove the correctness of this are plentiful in the present and in the past. *Vide* Dr. Carpenter, Haeckel, and other scientists of the same school, in whose writings there is a profuse amount of scientific knowledge but very little wisdom, and still less justice and honesty discernible towards their scientific opponents, with regard to the acknowledgment of plain facts brought within their knowledge.

If people are still in doubt why Christ did not pick His pupils from among the learned scribes of His day, they may take for granted that it was because He did not want to teach science, but wisdom. Well aware that science creates conceit—the greatest obstacle to the acquisition of wisdom—He preferred choosing His disciples from the ranks of the most humble and illiterate, making wiser, better, and abler men of them than any of the scribes.

There is also prevalent among the class of people to which the learned doctor belongs, the erroneous notion that only scientific men are capable and competent investigators and judges about phenomena and facts of any description. This is another of their little weaknesses, springing from the main source of scientific conceit and personal vanity which, in their want of wisdom, *i.e.*, self-study, they are continually apt to mistake for love of science on their own part. We should be badly off, indeed, if we should have to wait, or to submit to the authority of scientific men our judgment about the moral bearing of spirit phenomena, and facts of a similar kind, involving problems of greater consequence to mankind than any scientific discovery and invention made from the beginning of the world up to the present day.

An aged German professor of natural science, renowned as an author and for certain scientific discoveries at his time, with whom I am on terms of friendship, also did not abstain from trying the old trick of overawing me by the solemn declaration that only scientifically trained persons were able to observe and judge about physical facts, when I had communicated some of my experience in spirit phenomena to him. At last he cut my unwelcome report off with the following remarkable words:—"If what you and others tell me were true, and founded upon fact, I should have to burn all the books I have written within the last twenty years." Overpowered by the tragical force of that argument for the moment, I only ventured to express the consolatory remark that the books need not all be burnt, but that a thorough revision might save them from the fire. When Professor Zöllner and his learned scientific friends had taken to the investigation of spiritual phenomena with Mr. Slade, in Leipzig, and publicly acknowledged the reality of the various phenomena they had witnessed under strict test conditions in the light, I was anxious to hear what my friend the professor would say. On being asked, before he knew what had happened in Leipzig,

his opinion about the capacity of Professor Zöllner, he instantly replied with emphasis, "Zöllner is an eminent man of science." Afterwards, when told that Professor Zöllner had investigated the spirit phenomena with Slade, and become convinced that they were facts, my professor would hardly believe it. Recovering his composure, however, he coolly declared that Professor Zöllner and friends must have been sadly mistaken or gone mad. Such is the logic of scientific men when their preconceived ideas are at stake. They turn against their highly-esteemed colleagues, whom they had before declared to be the only competent investigators and judges of physical phenomena and facts. It is the "mania of infallibility," which to all appearance has beset the minds of scientists more than that of the Pope. Some German disciples of Darwin talk as haughtily as if they were quite sure that "the limits of nature were identical with the limits of their mental horizon." And I dare say there are a good many scientific pigmies of the same sort on the other side of the Channel as well as on this. I don't mean to put the learned doctor, who has given rise to this letter in reply to his absurd statement, on the same list with the above-mentioned specimen of his scientific colleagues, still I cannot deny there is a certain resemblance. I cannot help, moreover, observing that I consider his expressions "horror" and "elusive wild beasts" quite out of place and uncalled for, as to my knowledge no such offensive term has been used by any writer in *The Spiritualist* against Roman Catholics. It would have been much wiser if he had stuck to his declaration of being in accord with Mr. E. Jones on the point of avoiding all sectional religious surmisings; instead of which he actually sinned against that declaration immediately after he had made it. More such distinct slips of logical consequence in his words and deeds, which no amount of Latin phrases and sophistic reasoning can cover up, are to be found among the doctor's letters. I finish for the present with a solemn protest for myself and friends against the absurd opinion of that gentleman, that Spiritualism offers nothing but a number of physical facts in which he can see no moral bearing whatever.

G. WIESE.

Wiesbaden, Jan. 27th, 1879.

THE RELIGIOUS ASPECTS OF SPIRITUALISM.

SIR,—One of your correspondents suggests that I write from a "Roman Catholic" standpoint. This is not the case. Like all intelligent persons, I am naturally interested in all the powerful and important religious communions at home and in foreign lands. Personally—by temperament and intellectual tastes—I incline to the liberalised, semi-literary, and humane theological teachings of such Broad Church divines as F. D. Maurice, Robertson, Stopford Brooke, Harvey, and Dean Stanley, albeit that I enjoy the rare musical sweetness of devotional feeling of which Keble's *Christian Year* is the refined inspiration. I also see much to admire in the Romish Church and in English Nonconformity.

J. T. MARKLEY.

3, Park-terrace, Horsham.

LUNACY LAW ABUSES.

SIR,—Underneath is a proof of the ease with which private asylum doctors can manufacture lunatics.

It is time that we Spiritualists rouse ourselves to save our mediums, friends, relatives, and others from the fate of arrest and a lunatic "character" for life, who, as mediums, are under the influence of "ministering spirits."

Let us, at the anniversary meeting of Spiritualists at Langham Hall in April, produce proof of wrong done, and by combined action at that meeting rouse London.

Many medical men are ready to co-operate for a vital change in the Lunacy Laws.

CROYDON BOARD OF GUARDIANS.

Letters were read from the authorities of the Wandsworth County Lunatic Asylum, informing the Board of the discharge of Hannah Evans and Catherine Mercer, chargeable to the union.

Mr. Edridge asked for information respecting the cases in question. He referred to the case of a young girl he had seen, about eighteen years of age, who was well spoken, and apparently quite sane, but it was alleged against her that she had insulted her father and exhibited an excitable temperament. In his opinion she was not a subject for an asylum. He did not complain of the union. Upon the magistrates a great responsibility rested, and they had a great difficulty in dealing with these cases. He (Mr. Edridge) asked for information upon the cases before them.

Mr. Clapp said magistrates could refuse to sign the certificates.

Mr. Edridge said the magistrates in such cases acted upon the advice of the physicians. In his opinion there was need for further consultation as to the use made of lunatic asylums.

Dr. Carpenter said, as a magistrate, he had declined being a party to the signing of the requisite certificates. The certificate declared that the person to which it referred was a fit person to be sent off to a lunatic asylum. In his opinion the majority of cases brought before the magistrates were not cases to be sent to an asylum, simply because it was thought that lunacy might develop, although it did not actually exist. Non-medical magistrates accepted the evidence tendered as sufficient and certified. In his (Dr. Carpenter's) opinion the greater portion sent to the lunatic asylum ought not to be sent there. It was the fault of the law. When told certain things the non-medical magistrate placed himself in a responsible position if he did not act upon the evidence and grant a certificate. Many people, finding their friends troublesome, did not hesitate to make prejudicial statements. The result was that people were consigned to lunatic asylums who never ought to have been sent there. In his private capacity he would not accept such evidence, and he had refused in his official capacity. He suggested a kind of quarantine or prohibitory ward in connection with the workhouse, in which doubtful cases might be dealt with. As every one was well aware, it would not do to send every one of a passionate or eccentric nature to a lunatic asylum, or they would soon be depopulated.

Mr. Clapp said the greatest and fullest investigation ought to be made before taking away the liberty of any person. The infirmary would not admit of the reception of semi-lunatic cases.

The Chairman said it would be best to have a ward devoted to cases of mental aberration.

Rev. R. M. Browne said the magistrates had great difficulty in ascertaining whether they ought to sign the certificates presented or not.

Mr. Edridge said such matters ought to be under proper medical supervision. He hoped the relieving officers' attention would be called to the subject, and proper arrangements made.

The Chairman stated the matter should be strictly attended to, and the subject dropped.

J. ENMORE JONES.

Edmore-park, S.E.

SPIRITUAL PHENOMENA CONSIDERED BY THE HIGH COURT OF APPEAL.

THE hearing of the arguments in the important will case of Bagot v. Bagot was resumed on the 29th January, in the High Court of Appeal, Dublin, before the Lord Chancellor, the Master of the Rolls, the Lord Chief Baron, and Lord Justice Deasy.

The following are the counsel in the case:—Mr. Macdonogh, Q.C.; Right Hon. Hugh Law, Q.C.; James Murphy, Q.C.; A. M. Porter, Q.C.; and T. Pakenham Law, instructed by Messrs. Fry and Son, for the defendants, who are the appellants. For the plaintiffs—Messrs. Butt, Q.C., M.P.; S. Walker, Q.C.; John Monroe, Q.C.; and Mr. Anderson, instructed by Messrs. Kelly and Lloyd. For the intervenient—Mr. F. L. Dames, instructed by Messrs. Tisdall and Twibill.

Mr. Macdonogh, Q.C., resumed his argument on behalf of the defendants, contending that there was misdirection on the part of the learned judge. The judge, he said, told the jury that he thought a clear case had been made in favour of the plaintiff on the issue of unsoundness of mind, and yet he refused to tell them what he considered an insane delusion. The jury remonstrated with the judge, and did not wish to find against the evidence of the doctors, but they were told that if they found the man was under an insane delusion as to the paternity of the child, he would tell them how to frame the verdict. No jury could resist what they were told, for they were lectured into their finding by the judge for two days.

The Lord Chief Baron—Is the provision made for the lady expressed to be in lieu of interest in the personal estate?

Mr. Macdonogh—It is in these words: "She is to get £1,000 a year in lieu of dower, or one-third of the £60,000." The learned counsel said what he conceived the judge should have defined as insane delusion was this, that it was only a belief of things as facts which no rational person would have believed.

Lord Chief Baron—That is a rational being, but then we come to irrational, which is quite as difficult.

Mr. Macdonogh—I think not, my lord. If you believe that you were the Holy Spirit of the Divine Creator of the world, as many unfortunate persons had—if you believe that that brook of limpid water which trickles at your feet is the roaring ocean which you could not essay to cross—if, as Sir John Nicoll says, you believe that trees could walk or statues nod—if you believe that the hill before you was a mountain like the Himalayas, that you never could cross—if you believe all these things, and that nothing could eradicate those ideas, then it might well be concluded by rational men that that unhappy sufferer had lost the very brightest ornament of man—that he is under an insane delusion.

Lord Justice Deasy—Is that quoted from any authority?

Mr. Macdonogh—I am reading my own language.

Lord Justice Deasy—What would you say to the case that Mr. Home, the Spiritualist, floated in the air, and that a great many people did believe it? I will not mention any names.

Mr. Macdonogh—Were they Spiritualists?

Lord Justice Deasy—They believed they saw him.

Mr. Macdonogh—They were Spiritualists?

Lord Justice Deasy—Yes.

Mr. Macdonogh—I should like to hear all the circumstances of that particular case—the belief, and how they believed it, and under what circumstances, and what foundation there was for the belief.

Master of the Rolls—Absurd opinions are not insanity. Lord Campbell calls pointed attention to that. The man in that case mentioned by Lord Campbell had the most absurd opinions.

Mr. Macdonogh said he would endeavour to answer the Lord Justice by following out the train of thought. He should ascertain what was the foundation for the belief. Was it an absurd opinion? If it be, it might not be insanity at all. The generality of the world believed at one time that this planet of ours did not travel round the sun. Were they mad for believing that? No reason could show that it did circumnavigate the sun. Galileo was not deemed to be mad, but was about to suffer for proving a right opinion. No absurdity of opinion could constitute insane delusion, yet that was upon subjects upon which men might form different views. If the thing was a glaring absurdity, such as he had described that case, it was insane delusion.

Lord Chief Justice—A clever combination of glasses will work wonders.

The Master of the Rolls said that in several of the Spiritualist cases men who did not believe in the thing had gone to see the wonders, but nothing mysterious had been seen by them or the Spiritualists even on these occasions. He thought it was the subject of a very clever paper in the *Fortnightly Review* about two years ago.

Mr. Macdonogh said it was a subject on which he had the most distinct incredulity—(laughter)—and he was not really capable of dealing with it. It was impossible for any conjurer to work upon him. (Laughter.) Let him try his tricks; but he (Mr. Macdonogh) would believe nothing but what reason would warrant.

Lord Justice Deasy—"There are more things in heaven and earth than are dreamt of in your philosophy, Horatio."

Mr. Macdonogh—True, my lord, but I confess I have never seen any of them. (Laughter.)

A RETROSPECT.

THE following article by "M.A." (Oxon) recently appeared in the *Religio-Philosophical Journal*, Chicago:—

It is the wisdom of prudent men to endeavour now and again to gather up the lessons that passing events teach them. The end of a year is universally considered to be a time suited for such retrospects, and the present year has been especially fruitful in warnings that we Spiritualists should heed. Wherever we turn we find that phenomenal Spiritualism has been on its trial. In America you have been convulsed by the discovery that a profitable trade has been made out of mediumship, and you have had much edifying argument *pro* and *con* upon the cause. You have not overlooked the fact that the almighty dollar is responsible for much of the mischief. It is plain that, given bewildering phenomena, some of which are easily imitated; given conditions which would seem to be specially manufactured for the purpose of facilitating fraud; given a credulous public and some impecunious adventurers with more brains than principle, and you have the materials for the situation in which you find yourselves.

In England we have not yet got quite so far. We are familiar with the fact that you do things on a more extensive scale in America than we can attempt. But the same causes that have produced their effects with you are at work among us; for we are made of the same stuff, though a little less highly tempered, and, after all, "there is a deal of human nature in the world." If these causes be not attacked, if the axe be not laid to the root of the tree, we shall travel the same road.

Now, it ought not to be so difficult as it is to convince people that phenomenal Spiritualism, as it is at present conducted in public circles, is sure to produce a crop of mischief. Nor ought any observant person to fail to see that this mischief is all the more serious because the evil is mingled with the good, because it is so hard to say where the true ends and the false begins. Nor, again, ought any careful observer to fail to see that it is extremely difficult, in a given case, to say whether the fraud originates with medium or spirit; whether the invisible operators bring in, for instance, their own stage properties, or whether the medium is their unconscious tool, made to play a part as the mesmeriser governs the actions and words of his helpless subjects; or whether, again, the whole business is a financial speculation practised by a shrewd rogue on a gaping audience. And yet, once more, our careful observer ought not to fail to see that we, the sitters at a circle, are largely responsible by our state, by the conditions that we permit, and by both what we do and leave undone, for the character of the manifestations. We may attract to us the elevated and pure, just as we certainly do attract spirits very much the reverse by our evil tempers and our querulous behaviour, by bringing to our *séances* bodies surcharged with food and drink.

There are other points; but enough has been said to show that the fixing the saddle on the right horse is not always easy. Indeed, I may say that no problem that I know of presents more difficulties; and that I know none in which cutting the knot is at once so easy and so misleading. We want a deal of patience to unravel the difficulty; and all our patience will not serve without much antecedent knowledge.

But one or two things are clear:

1. The results that we have obtained from public Spiritualism heretofore are not encouraging, and point to something wrong in our methods.

2. When we look the question fairly in the face we find that, in a majority of cases, the cabinet is the great engine of imposture, as well as the great obstacle to careful investigation. I have been present at a great number of cabinet *séances*, and the general result in my mind is bewilderment and disappointment. No sane observer, without antecedent knowledge on the subject of spirit-intercourse, ought to be expected to accept as proven any fact in the phenomenal Spiritualism on the evidence ordinarily furnished by a cabinet *séance*. Still less ought to be expected to assent to that most portentous fact which is called materialisation or form manifestation.

3. Public mediums, of approved power and of hitherto untarnished honesty, are falling victims to this state of things. Let them, and all who value their good name as mediums, insist upon sitting in public only on the most unequivocal conditions. Let them insist on this as due to themselves, or as sensitives who are subject to an influence outside of themselves, under which they are not the guides of their own actions. And let us who investigate aid them by declining to receive evidence on any other than these unequivocal conditions. If promiscuous dark *séances* were sternly discountenanced by respectable investigators, they would soon die the death.

4. And when all this has been done by way of purification, we shall always be liable to fraud and buffoonery until we purify ourselves; until we try to raise ourselves to the plane of spirit, instead of trying to bring spirit down to the plane of matter. We must recognise ourselves as factors in the manifestations, and study the spiritual conditions under which we can best come into relations with the progressed spirits, who alone can do us service, and leave us the better for the intercourse. This side of the question has been too much overlooked. We have not regarded the spiritual, the religious aspect if you will, at all sufficiently.

We must go outside the ranks of Spiritualism proper to measure the religious influence that it has exerted and is exerting in an ever-increasing degree. The whole fabric of modern thought is interpenetrated with the outcoming of its teachings. One meets it everywhere. Old dogmas and the erections that man has built upon them are sapped by it, and the crazy old edifice comes rattling about his ears. Here, again, you have outstripped us. But who believes now that this body of flesh, the seat of so many aches and pains, the cause of so much daily care, the incentive to so much that is earthly, sensual, devilish, will be raised up to trouble him again at some far distant day of judgment?

Who believes now that if he does what ecclesiastical corporations

have dogmatically decided to be wrong, or if he refuses his assent to all their dogmas in a bundle, that his body will be perpetually burned in a material hell?

Who believes now in the curious psalm-singing, which was the believer's heaven, but which most of us would find something very much the reverse of the beatific vision?

Who does not see that these dogmas are dead and inoperative, and that we are in the very throes of the birth of a new and a better era, when a simpler and a sublimer faith will be ours? Who does not trace the genesis of that faith to the new daring of men to think for themselves? And who does not see that that liberty wherewith we are made free, is one of the most blessed products of what we loosely call Spiritualism?

Wherefore, as the end of the year's retrospect, may the Christmas bells

Ring out the old! ring in the new!
Ring out the false, ring in the true!

Ring out a slowly dying cause,
And ancient forms of party strife;
Ring in the nobler modes of life,
With sweeter manners, purer laws.

Ring out old shapes of foul disease,
Ring out the narrowing lust of gold;
Ring out the thousand wars of old,
Ring in the thousand years of peace.

MR. ALEXANDER CALDER, President of the National Association of Spiritualists, will occupy the chair at Mr. J. William Fletcher's lecture next Sunday, at the Cavendish Rooms, Mortimer-street, London, W. The subject will be, "Physical Manifestations." Miss C. Leslie Younge leads in the singing.

ANSWERS TO CORRESPONDENTS.

C. S.—We do not print anonymous letters recommending anybody professionally engaged; the publicly verified details of important cases stand in another position.

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INFORMATION FOR INQUIRERS.

In thirty years Spiritualism has spread through all the most civilised countries on the globe, until it now has tens of thousands of adherents, and about thirty periodicals. It has also outlived the same popular abuse which at the outset opposed railways, gas, and Galileo's discovery of the rotation of the earth.

The Dialectical Society, under the presidency of Sir John Lubbock, appointed a large committee, which for two years investigated the phenomena occurring in the presence of non-professional mediums, and finally reported that the facts were true, that the raps and other noises governed by intelligence were real, and that solid objects sometimes moved in the presence of mediums without being touched.

Mr. William Crookes, F.R.S., editor of the *Quarterly Journal of Science*, deviser of the radiometer, and discoverer of the new metal thallium, investigated the phenomena of Spiritualism in his own house, and reported them to be true. Mr. A. R. Wallace, Mr. Cromwell Varley, Prof. Zollner, and a great number of intelligent professional men have done the same.

HOW TO FORM SPIRIT CIRCLES AT HOME.

Inquirers into the phenomena of Spiritualism should begin by forming circles in their own homes, with no Spiritualist or stranger to the family present.

The assertions of a few newspapers, conjurers, and men of science that the alleged phenomena are jugglery are proved to be untrue by the fact that manifestations are readily obtained by private families, with no stranger present, and without deception by any member of the family. At the present time there are only about half-a-dozen professional mediums for the physical phenomena in all Great Britain, consequently, if these were all tricksters (which they are not), they are so few in number as to be unable to bear out the imposture theory as the foundation of the great movement of modern Spiritualism. Readers should protect themselves against any impostors who may tell them that the phenomena are not real, by trying simple home experiments which cost nothing, thus showing how egregiously those are duped who trust in worthless authorities.

One or more persons possessing medial powers without knowing it are to be found in nearly every household, and about one now 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 tiltings 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 sittings 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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