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AND JOURNAL OF PSYCHOLOGICAL SCIENCE.

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## SPIRITUAL REVELATION.

Two orders of thought are contending inside modern Spiritualism. The one advocates that utterances through mediumship should be accepted as revelations of God to man, the other that the facts of mediumship are spiritual and physical phenomena, to be observed and classified, so that new principles and spiritual and intellectual laws may therefrom be deduced. The universal experience of mankind attests the value of the latter method, and the value of the former may be now examined.

Every week for the last thirty years new truths, both of great and of small but of permanent value to the world, have first been made known at the Thursday evening meetings of the Royal Society, whilst in the same period not a single new truth relating to physics has been presented to mankind through spiritual, mesmeric, or clairvoyant powers.

Psychical phenomena in themselves are new as advanced in a scientific age, and are denied by the bigots of science and would-be priests who believe physics to be all-in-all; but the fact remains that every Thursday evening more new revelations of the physical truths of God's universe are made at Burlington House than can be found in the ocean of words uttered by trance mediums ever since modern Spiritualism was known. All their utterances put together have not so much interfered with commerce as the single discovery of the method of making artificial alizarine, or of making any one of the colouring materials now produced from the refuse of coal tar. Moreover, although the results of such discoveries as these have built up colossal fortunes, the Royal Society is intellectually pure enough to regard the revelations of Mr. Crookes—likewise first made known at its meetings—as to the ultimate constitution of matter, as of infinitely higher value, although scarcely a farthing of commercial value is connected therewith. The Society looks with no favour upon its coarser members, who are chiefly interested in turning their valuable discoveries into vulgar wealth, although it cannot find a just pretext for striking them off the list of members for so doing.

Granting that nothing in relation to the physical universe but phenomena tabooed by the ignorant has been produced through mediumship, what spiritual revelations have come through the same channel? The doctrine of eternal progression, also of the untruth of the doctrines of eternal punishment and of the incipient depravity of poor children born into the world through no volition of their own, stand in the foreground, and such vital teachings as these are of infinite value to human happiness. But would not the exercise of the untrammelled human thought of the best human brains in their normal state lead to the same result? Where can we find better reve-

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lations in this direction than in some of the religious utterances in the books of normal thinkers published by Mr. Trübner? For depth of knowledge and cogency of reasoning, or for beauty of form, are trance utterances prepared to rival them? If they cannot do so as a general rule, then we in Spiritualism are dealing chiefly with a mass of crude phenomena, spiritual, mental, and physical, which are of no authority in themselves and have to be made of value to the world by observation and by classification at the hands of upright critical observers, who decline to bow down their intellects or their religious instincts to a vulgar fat or lean man, who chances to have some power about him, who, to his own surprise as well as that of others, discovers that sometimes he floats in the air, or that knocking noises occur in his proximity.

So far, our line of argument has pointed in the direction that normal intelligence can reveal more religious truth than can come through the abnormal phenomena of mediumship. But there is something to be said on the other side, and one strongly practical instance can be advanced. Swedenborg was a medium, perhaps the greatest medium who ever lived, and he through mediumship was the first to reveal to the world the fact of the community of sensation between certain spirits, and that in the spirit world nearness or distance depend not upon time or space, but upon the nearness or the distance of true affections. Thus by spiritual sympathy with the inhabitant of a (materially speaking) distant planet, he could see the conditions of life on that planet. This was then a purely spiritual revelation, given through mediumship. But this community of sensation between individuals was not absolutely demonstrated as a truth until years after his death, by those numerous and now common experiments in mesmerism, which prove community in sensation on certain occasions between the mesmeriser and his subject. The sensitive sees, hears, tastes, feels, and thinks synchronously with his mesmeriser.

Granting that now and then a new revelation may be found in the ocean of words given through trance mediumship, there can be no greater bog for intelligent people to fall into, than to accept the speeches of sensitives on the platform of a mesmeric lecturer as the special and exceptional revelations of God to man. They become revelations only after by hard work the chaff has been separated from the wheat by religious, scientific, and metaphysical people. This is but proper. In all history, when the race has obtained anything worth having, it has, by the high laws of a just God, been made to *work* for the result. Idle enthusiasm brings its own punishment by a process of eternal law.

#### AN ATHEIST'S ADDRESS ABOVE THE GRAVE OF A CHRISTIAN.

WHEN the Rev. Dr. Alexander Clark's death was announced, the *Albany Express* stated that he was the only known orthodox minister who ever took a friendly interest in the sceptic and spoke good words for him. And that Colonel Ingersoll appreciated the man and his great-heartedness, is revealed by these feeling extracts from his tribute to the late editor:—

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wish to place one flower. Utterly destitute of cold dogmatic pride that often passes for the love of God, without the arrogance of the ‘elect’—simple, free, and kind—this earnest man made me his friend by being mine. I forgot that he was a Christian, and he seemed to forget that I was not, while each remembered that the other was a man. He believed in the power of kindness, and spanned with divine sympathy the hideous gulf that separated the fallen from the pure. Giving freely to others the rights that he claimed for himself, it never occurred to him that his God hated a brave and honest unbeliever. With the generosity of an honest man, he accorded to all the fullest liberty of thought, knowing, as he did, that in the realm of thought a chain is but a curse. For this man I entertain the profoundest respect. In spite of the taunts and jeers of his brethren, he publicly proclaimed that he would treat infidels with fairness and respect; that he would endeavour to convince them by argument and win them with love. He insisted that the God he worshipped loved the well-being of even an atheist. In this grand position he stood almost alone. Tender, just, and loving, where others were harsh, vindictive, and cruel, he challenged the respect and admiration of every honest man. He admitted that I had not lost and could not lose a single right by the expression of my honest thought. Neither did he believe that a servant could win the respect of a generous master by persecuting and maligning those whom the master would willingly forgive. His sympathies were not confined within the prison of a creed, but ran out and over the walls like vines, hiding the cruel rocks and rusted bars with leaf and flower. He could not echo with his heart the fiendish sentence of eternal fire. In spite of book and creed, he ‘read between the lines’ the words of tenderness and love, with promises for all the world. Above, beyond the dogmas of the Church—humane even to the verge of heresy—causing some to doubt his love of God because he failed to hate his unbelieving fellow men, he laboured for the welfare of mankind, and to his work gave up his life with all his heart.”

AN ESSAY ON SPIRITUAL EVOLUTION. By J. P. B. (Trübner and Co.)—The author heartily and uncompromisingly goes in for the doctrine that the ascensive steps of development visible in the brain of mammals from the lowest to the highest type are associated with mental, and, in some cases, with moral differences. It is hard, after the admission of Professor Mivart, that some sort of derivation theory is only possible to explain the genesis of the human body, and that we must refer the inbreathing of a soul to some supernatural act, to have so much inferred from the physical differences which prevail between man and apes. The school of Vogt and Büchner infers that man differs from the animals beneath him much more physically than he does morally. Two closely-allied species of American prehensile-tailed monkeys differ strongly in their physical characters, yet their moral characters are identical. The author considers it to be the duty of “religion to proclaim the universal brotherhood of man,” and admits that “all minds alike will not understand this ‘Religion of Nature,’” whilst individual minds should be educated “up to it as far as may be possible.” But the examples chosen by the author are sufficient to show that the savage races in many cases have not recognised this “Religion of Nature,” but that, on the other hand, the oldest relics which time has afforded of the early habits of man are those of hostile implements which may have subserved the needs of warriors, but scarcely fulfil the requisites of brothers, unless such brotherhood as that of Cain to Abel is inferred.—*Public Opinion.*

## ANCIENT OPINIONS UPON PSYCHIC BODIES.\*

BY C. C. MASSEY.

IT must be confessed that modern Spiritualism falls very short of the ideas formerly suggested by the sublime designation which it has assumed. Chiefly intent upon recognising and putting forward the phenomenal proofs of a future existence, it concerns itself little with speculations on the distinction between matter and spirit, and rather prides itself on having demolished materialism without the aid of metaphysics. Perhaps a Platonist might say that the recognition of a future existence is consistent with a very practical and even dogmatic materialism, but it is rather to be feared that such a materialism as this would not greatly disturb the spiritual or intellectual repose of our modern phenomenologists.† Given the consciousness with its sensibilities safely housed in the psychic body which demonstratively survives the physical carcase, and we are like men saved from shipwreck, who are for the moment thankful and content, not giving thought whether they are landed on a hospitable shore, or on a barren rock, or on an island of cannibals. It is not, of course, intended that this "hand to mouth" immortality is sufficient for the many thoughtful minds whose activity gives life and progress to the movement, but that it affords the relief which most people feel when in an age of doubt they make the discovery that they are undoubtedly to live again. To the question, "How are the dead raised up, and with what body do they come?" modern Spiritualism, with its empirical methods, is not adequate to reply. Yet long before Paul suggested it, it had attention of the most celebrated schools of philosophy, whose speculations on the subject, however little they may seem to be verified, ought not to be without interest to us, who, after all, are still in the infancy of a Spiritualist revival.

It would not be necessary to premise, but for the frequency with which the phrase occurs, that "the spiritual body" is a contradiction in terms. The office of body is to relate spirit to an objective world. By Platonic writers it is usually termed *okhema*—"vehicle." It is the medium of action, and also of sensibility. In this philosophy the conception of soul was not simply, as with us, the immaterial subject of consciousness. How warily the interpreter has to tread here, every one knows who has dipped, even superficially, into the controversies among Platonists themselves. All admit the distinction between the rational and the irrational part or principle—the latter including, first, the sensibility, and secondly, the plastic, or that power which in obedience to its sympathies enables the soul to attach itself to, and to organise into a suitable body those substances of the universe to which it is most congruous. It is more difficult to determine whether Plato or his principal followers recognised in the rational soul or *nous* a distinct and separable entity—that which is sometimes discriminated as "the spirit." Dr. Henry More, no mean authority, repudiates this interpre-

tation. "There can be nothing more monstrous," he says, "than to make two souls in man, the one sensitive, the other rational, really distinct from one another, and to give the name of astral spirit to the former; when there is in man no astral spirit beside the plastic of the soul itself, which is always inseparable from that which is rational. Nor upon any other account can it be called astral, but as it is liable to that corporeal temperament which proceeds from the stars, or rather from any material causes in general, as not being yet sufficiently united with the divine body—that vehicle of divine virtue or power." So he maintains that the Kabalistic three souls—*Nephesh*, *Ruach*, *Neschamah*—originate in a misunderstanding of the true Platonic doctrine, which is that of a threefold "vital congruity." These correspond to the three degrees of bodily existence, or to the three "vehicles"—the terrestrial, the aerial, and the ethereal. The latter is the *archoides*—the luciform vehicle of the purified soul whose irrational part has been brought under complete subjection to the rational. The aerial is that in which the great majority of mankind find themselves at the dissolution of the terrestrial body, and in which the incomplete process of purification has to be undergone during long ages of preparation for the soul's return to its primitive, ethereal state. For it must be remembered that the pre-existence of souls is a distinguishing tenet of this philosophy as of the Kabala. The soul has "sunk into matter." From its highest original state the revolt of its irrational nature has awakened and developed successively its "vital congruities" with the regions below, passing, by means of its "plastic," first into the aerial, and afterwards into the terrestrial condition. Each of these regions teems also with an appropriate population which never passes, like the human soul, from one to the other—"gods," "demons," and animals.\* As to duration, "the shortest of all is that of the terrestrial vehicle. In the aerial, the soul may inhabit, as they define, many ages, and in the ethereal, for ever."

Speaking of the second body, Henry More says "the soul's astral vehicle is of that tenuity that itself can as easily pass the smallest pores of the body as the light does glass, or the lightning the scabbard of a sword without tearing or scorching of it." And again, "I shall make bold to assert that the soul may live in an aerial vehicle as well as in the ethereal, and that there are very few that arrive to that high happiness as to acquire a celestial vehicle immediately upon their quitting the terrestrial one; that heavenly chariot necessarily carrying us in triumph to the greatest happiness the soul of man is capable of, which would arrive to all men indifferently, good or bad, if the parting with this earthly body would suddenly mount us into the heavenly. When by a just Nemesis the souls of men that are not heroically virtuous will find themselves restrained within the compass of this caliginous air, as both Reason itself suggests, and the Platonists have unanimously determined." Thus also the most thoroughgoing, and probably the most deeply versed in the

\* Extracted from *The Theosophist* (Bombay).† "I am afraid," says Thomas Taylor, in his introduction to the *Phædo*, "there are scarcely any at the present day who know that it is one thing for the soul to be separated from the body, and another for the body to be separated from the soul, and that the former is by no means a necessary consequence of the latter."\* The allusion here is to those beings of the several kingdoms of the elements which we theosophists, following after the Kabalists, have called the "elementals." They never become men.—ED. *Theosophist*.

doctrines of the master among modern Platonists, Thomas Taylor (Introduction: Phædo). "After this our divine philosopher informs that the pure soul will after death return to pure and eternal natures; but that the impure soul, in consequence of its being imbued with terrene affections, will be drawn down to a kindred nature, and be invested with a gross vehicle capable of being seen by the corporeal eye.\* For while a propensity to body remains in the soul, it causes her to attract a certain vehicle to herself, either of an aerial nature, or composed from the spirit and vapours of her terrestrial body, or which is recently collected from surrounding air; for according to the arcana of the Platonic philosophy, between an ethereal body, which is simple and immaterial, and is the eternal connate vehicle of the soul, and a terrene body, which is material and composite, and of short duration, there is an aerial body, which is material indeed, but simple and of a more extended duration; and in this body the unpurified soul dwells for a long time after its exit from hence, till this pneumatic vehicle being dissolved, it is again invested with a composite body; while, on the contrary, the purified soul immediately ascends into the celestial regions with its ethereal vehicle alone." Always it is the disposition of the soul that determines the quality of its body. "However the soul be in itself affected," says Porphyry (translated by Cudworth), "so does it always find a body suitable and agreeable to its present disposition, and therefore to the purged soul does naturally accrue a body that comes next to immateriality, that is, an ethereal one." And the same author, "The soul is never quite naked of all body, but hath always some body or other joined with it, suitable and agreeable to its present disposition (either a purer or impurer one). But that at its first quitting this gross earthly body, the spirituous body which accompanieth it (as its vehicle) must needs go away fouled and incrasated with the vapours and steams thereof, till the soul afterwards by degrees purging itself, this becometh at length a dry splendour, which hath no misty obscurity nor casteth any shadow." Here, it will be seen, we lose sight of the specific difference of the two future vehicles—the ethereal is regarded as a sublimation of the aerial. This, however, is opposed to the general consensus of Plato's commentators. Sometimes the ethereal body, or *augoeides*, is appropriated to the rational soul, or spirit, which must then be considered as a distinct entity, separable from the lower soul. Philoponus, a Christian writer, says "that the rational soul, as to its energy, is separable from all body, but the irrational part or life thereof is separable only from this gross body, and not from all body whatsoever, but hath after death a spirituous or airy body, in which it acteth; this, I say, is a true opinion which shall afterwards be proved by us. . . . The irrational life of the soul hath not all its being in this gross earthly body, but remaineth after the soul's departure out of it, having for its vehicle and subject the spirituous body, which itself is also compounded out of the four elements, but receiveth its denomination from the predominant part, to wit, air, as this gross

body of ours is called earthy from what is most predominant therein."—Cudworth, *Intell. Syst.* From the same source we extract the following:—"Wherefore these ancients say that impure souls after their departure out of this body wander here up and down for a certain space in their spirituous, vaporous, and airy body, appearing about sepulchres and haunting their former habitation. For which cause there is great reason that we should take care of living well, as also of abstaining from a fouler and grosser diet; these ancients telling us likewise that this spirituous body of ours being fouled and incrasated by evil diet, is apt to render the soul in this life also more obnoxious to the disturbances of passions. They further add that there is something of the Plantal or Plastic life, also exercised by the soul, in those spirituous or airy bodies after death; they being nourished, too, though not after the same manner, as those gross earthy bodies of ours are here, but by vapours, and that not by parts or organs, but throughout the whole of them (as sponges), they imbibing everywhere those vapours. For which cause they who are wise will in this life also take care of using a thinner and drier diet, that so that spirituous body (which we have also at this present time within our proper body) may not be clogged and incrasated, but attenuated. Over and above which those ancients made use of catharms, or purgations, to the same end and purpose also. For as this earthy body is washed by water, so is that spirituous body cleansed by cathartic vapours, some of these vapours being nutritive, others purgative. Moreover, these ancients further declared concerning this spirituous body that it was not organised, but did the whole of it in every part throughout exercise all functions of sense, the soul hearing, seeing, and perceiving all sensibles by it everywhere. For which cause Aristotle himself affirmeth in his metaphysics that there is properly but one sense and one sensory. He by this one sensory meaneth the spirit, or subtle airy body, in which the sensitive power doth all of it through the whole immediately apprehend all variety of sensibles. And if it be demanded how it comes to pass that this spirit becomes organised in sepulchres, and most commonly of human form, but sometimes in the forms of other animals? to this those ancients replied that their appearing so frequently in human form proceeded from their being incrasated with evil diet, and then, as it were, stamped upon with the form of this exterior ambient body in which they are, as crystal is formed and coloured like to those things which it is fastened in, or reflects the image of them. And that their having sometimes other different forms proceedeth from the fantastic power of the soul itself, which can at pleasure transform the spirituous body into any shape. For being airy, when it is condensed and fixed, it becometh visible, and again invisible and vanishing out of sight when it is expanded and rarified."—Proem in *Arist. de Animâ*. And Cudworth says: "Though spirits or ghosts had certain supple bodies which they could so far condense as to make them sometimes visible to men, yet is it reasonable enough to think that they could not constipate or fix them into such a firmness, grossness, and solidity as that of flesh and bone is to continue therein, or at least not without such diffi-

\* This is the Hindu theory of nearly every one of the Aryan philosophies.—Ed. *Theosophist*.

culty and pain as would hinder them from attempting the same. Notwithstanding which it is not denied that they may possibly sometimes make use of other solid bodies, moving and acting them, as in that famous story of Phlegons, when the body vanished, not as other ghosts used to do, but was left a dead carcase behind."

In all these speculations the *Anima Mundi* plays a conspicuous part. It is the source and principle of all animal souls, including the irrational soul of man. But in man, who would otherwise be merely analogous to other terrestrial animals, this soul participates in a higher principle, which tends to raise and convert it to itself. To comprehend the nature of this union or hypostasis, it would be necessary to have mastered the whole of Plato's philosophy as comprised in the *Parmenides* and the *Timæus*; and he would dogmatise rashly who without this arduous preparation should claim Plato as the champion of an unconditional immortality. Certainly in the *Phædo*, the dialogue popularly supposed to contain all Plato's teaching on the subject, the immortality allotted to the impure soul is of a very questionable character, and we should rather infer from the account there given that the human personality, at all events, is lost by successive immersions into "matter." The following passage from *Plutarch* (quoted by Madame Blavatsky, *Isis Unveiled*, Vol. II., p. 284) will at least demonstrate the antiquity of notions which have recently been mistaken for fanciful novelties: "Every soul hath some portion of *nous*, reason—a man cannot be a man without it; but as much of each soul as is mixed with flesh and appetite is changed, and through pain and pleasure becomes irrational. Every soul doth not mix herself after one sort: some plunge themselves into the body, and so in this life their whole frame is corrupted by appetite and passion; others are mixed as to some part, but the purer part still remains without the body. It is not drawn down into the body, but it swims above, and touches the extremest part of the man's head; it is like a cord to hold up and direct the subsiding part of the soul, as long as it proves obedient, and is not overcome by the appetites of the flesh. The part that is plunged into the body is called soul. But the incorruptible part is called the *nous*, and the vulgar think it is within them, as they likewise imagine the image reflected from a glass to be in that glass. But the more intelligent, who know it to be without, call it *Dæmon*." And in the same learned work (*Isis Unveiled*) we have two Christian authorities, *Irenæus* and *Origen*, cited for like distinction between spirit and soul in such a manner as to show that the former must necessarily be regarded as separable from the latter. In the distinction itself there is, of course, no novelty for the most moderately well informed. It is insisted upon in many modern works, among which may be mentioned *Heard's Trichotomy of Man* and *Green's Spiritual Philosophy*; the latter being an exposition of Coleridge's opinion on this and cognate subjects. But the difficulty of regarding the two principles as separable in fact as well as in logic arises from the sense, if it is not the illusion of personal identity. That we are partible, and that one part only is immortal, the non-metaphysical mind rejects with the indignation which is always encountered by

a proposition that is at once distasteful and unintelligible. Yet perhaps it is not a greater difficulty (if, indeed, it is not the very same) than that hard saying which troubled *Nicodemus*, and which yet has been the key-note of the mystical religious consciousness ever since. This, however, is too extensive and deep a question to be treated in this article, which has for its object chiefly to call attention to the distinctions introduced by ancient thought into the conception of body as the instrument or "vehicle" of soul. That there is a correspondence between the spiritual condition of man and the medium of his objective activity every Spiritualist will admit to be probable, and it may well be that some light is thrown on future states by the possibility or the manner of spirit communication with this one.

#### UNCONSCIOUS CEREBRATION?

"SENEX" writes:—Since I wrote the note on Coleridge's habit, when residing with his friend Gillman, of annotating the books circulated by the Highgate Book Club, I have picked up a copy of Dr. John Brown's interesting little tract, "*Bibliomania*," and in it I find two passages to which I hope you will allow me to draw attention. The first, which with Brown's comment would occupy too much of your space to admit of my quoting it, refers to a curious note in Coleridge's handwriting in a copy of *Whistlercraft's* (*Hookham Frere*) *Prospectus and Specimen of an Intended National Work*, "which formerly belonged to Mr. Gillman," and probably is one of the books to which I referred, and as such strongly confirmatory of what I had said upon the subject. Some half-dozen pages of the Doctor's essay are occupied with his account of Coleridge's own copy of the first edition of *Southey's Joan of Arc*, which is one of those volumes of which *Lamb* speaks as "enriched with S. T. C.'s annotations, tripling their value." I only propose to refer to one of them. Coleridge had a large share in the composition of this poem, and criticises it pretty freely. The greater part of Book II. was written by Coleridge himself, and is marked as his composition. At the long passage beginning "*Maid beloved of Heaven*," he has written, "These are very fine lines, though I say it that should not; but hang me if I know, or ever did know, the meaning of them, though my own composition." Startling as this candid confession is, it has been paralleled in my own time by as great a poet as Coleridge, as I have reason to know. When Lord Francis Egerton was translating *Faust* he came to a passage which puzzled him. He referred to all the numerous writings upon *Goethe's* masterpiece by his admiring countrymen, but without success; and, as a last resource, he determined to write to the poet himself. He did so, and in due time received a very courteous reply, nearly identical with Coleridge's confession—at least, so far as an acknowledgment on *Goethe's* part that he really did not know what he had in his mind when he wrote the passage in question. I hope I shall not be looked upon as a literary heretic if I suggest to such of my friends as are in the habit of discussing so interminably some of the more obscure passages in the writings of *Shakespeare*, that if through mes-

meric influence the poet could be questioned as to what he intended by the passages in question he might candidly admit with Coleridge and Goethe, "Hang me if I know, or ever did know, the meaning of them, though my own composition."—*Pall Mall Gazette*, 21st January, 1880.

### THE CARNIVAL.

BY H. G. ATKINSON, F.G.S., AUTHOR OF "LETTERS TO MISS MARTINEAU."

WE shall soon have the Carnival or Farewell to Flesh, all the feasting, frolics, and masquerading of an observance in Popish countries before Lent, with likewise its fastings and its prayers, the fasting having respect to health as well as to spiritual life. The matter is well stated by Lord Verulam as follows in its spiritual bearing:—

"The divination which springeth from the internal nature of the soul is that which we now speak of; which hath been made to be of two sorts—primitive, and by influxion. Primitive is grounded upon the supposition that the mind when it is withdrawn and collected into itself, and not diffused into the organs of the body, hath some extent and latitude of pre-notion, which therefore appeareth most in sleep, in ecstasies, and near death, and more rarely in waking apprehensions; and is induced and furthered by those abstinences and observances which make the mind most to consist in itself. By influxion, is grounded upon the conceit that the mind, as a mirror or glass, should take illumination from the foreknowledge of God and spirits, unto which the same regimen doth likewise conduce. For the retiring of the mind within itself is the state which is most susceptible of divine influxions, save that it is accompanied in this case with a fervency and elevation which the ancients noted as fury, and not with a repose and quiet, as it is in the other."

Under mesmerism we have a variety of such states as those of the sleeping and the waking somnambule, also the trance and the ecstatic conditions, all more or less partaking of the elements of pre-notion and clairvoyance, and as if communing with spirits or superior beings. Sometimes, if questioned, mesmeric sleepers would say, "*It*" tells me, or "*the voice*," which reminds one of the spirit or voice which prompted or warned Socrates.

I myself have on several anxious occasions, in effecting mesmeric cures, distinctly heard the voice urging me to proceed when I began to despair; but I always succeeded after hearing the voice. Both Emerson and Montaigne have some curious remarks in respect to inspirations and exaltations under abnormal conditions,\* and Bacon in respect to numbers, "when two or three are gathered together" (Christian service). He says, "If there be any force in the imagination and affections of singular persons, it is probable the force is much more in the joint imaginations and affections of many or of multitudes," and he gives instances in proof.

Plutarch's remarks on the origin of the oracles, and the reason as to how it came that they ceased, is very instructive. The statement of the influence of numbers is exemplified in the sittings of Spiritualists;

but I must cut this short, or I shall be writing a book rather than some few observations on the approaching Carnival, and the influence of fasting inducing spiritual conditions, in respect to which gross feeding is unfavourable. The flesh occupying the nerve power is literally at war with the spirit. But there are exceptions, Socrates to wit: he is represented as corpulent, and not particularly abstemious; he also had features certainly not such as they gave to the Apollo.

So little can we judge intellect and worth by appearances—"the inward and spiritual grace by the outward and visible form"—that the inner man often seems under a mask.

Boulogne-sur-Mer.

### THE IRON PEN.

Made from a Fetter of Bonnavard, the Prisoner of Chillan; the Handle of Wood from the Frigate *Constitution*, and bound with a Cirelet of Gold, inset with three precious Stones from Siberia, Ceylon, and Maine.

BY HENRY W. LONGFELLOW.

I THOUGHT this Pen would arise  
From the casket where it lies—  
Of itself would arise and write  
My thanks and my surprise.

When you gave it me under the pines,  
I dreamed these gems from the mines  
Of Siberia, Ceylon, and Maine  
Would glimmer as thoughts in the lines;

That this iron link from the chain  
Of Bonnavard might retain  
Some verse of the poet who sang  
Of the prisoner and his pain;

That this wood from the frigate's mast  
Might write me a rhyme at last,  
As it used to write on the sky  
The song of the sea and the blast.

But motionless as I wait,  
Like a bishop lying in state,  
Lies the Pen, with its mitre of gold,  
And its jewels inviolate.

Then must I speak, and say  
That the light of that summer day  
In the garden under the pines  
Shall not fade and pass away.

I shall see you standing there,  
Caressed by the fragrant air,  
With the shadow on your face,  
And the sunshine on your hair.

I shall hear the sweet, low tone,  
Of a voice before unknown,  
Saying, "This is from me to you—  
From me, and to you alone."

And in words not idle and vain  
I shall answer, and thank you again  
For the gift, and the grace of the gift,  
Oh beautiful Helen of Maine!

And for ever this gift will be  
As a blessing from you to me,  
As a drop of the dew of your youth  
On the leaves of an aged tree.

—*Harper's Magazine*.

\* See my letters to H.M., page 306.



## THE REALITY OF APPARITIONS.

BY WILLIAM SHARPE, M.D.

It must be admitted that a belief in the existence of spectres and apparitions of various kinds has existed in all nations from the remotest times down to the present day. And notwithstanding that divers theories of hallucination and illusion have been put forward to explain away ghost stories, and that scientists and philosophers, starting with preconceived ideas of what is and is not possible in nature, have laboured hard to account for all such stories as clash with their own particular views on the subject, nevertheless, as regards the great mass of mankind, their arguments have had little effect in dispelling this old world-wide belief in the reality of apparitions. For although these so-called scientific explanations may appear satisfactory to many persons who have not themselves been brought face to face with the supernatural in the form of visions and apparitions, yet the majority of people prefer rather to accept the precise statements of those who have witnessed the phenomena in question. In former times this general belief was undisputed; then the greatest intellects of the world believed in the continual manifestation of spiritual beings; for to doubt the reality of such things would have been in many instances not only to doubt the evidence of their own senses, but the distinct testimony so frequently given by friends and acquaintances.

But in treating briefly of the subject here, I will not waste time in bringing forward any selections from the hundreds of authenticated ghost stories now extant, but will confine myself to one or two instances of the kind which came under my own observation. The first here related will no doubt be set down as an ordinary case of individual mental illusion on the part of the narrator, for the facts vouched for were not witnessed by any others.

In the beginning of November, 1868, the writer, who was then staying in the south of England, was returning late from a friend's house on a fine, clear, moonlight night. It was unusually mild and warm for the season of the year, and the bright moon shed a strange and dreamy light over the fields and hedges; the smallest objects were distinctly visible on the road and in the fields close by, and it was altogether a pleasure to walk on leisurely in the quiet stillness of such a night. But on coming to a place where two or three roads joined, I was in some doubt as to the one I should take; just then I distinctly saw a woman walking a little way before me. I hastened on with the intention of asking her which road I had better follow; but I was very much surprised to find that as I neared her she appeared to glide noiselessly rather than walk, and presently what appeared to be a material and substantial figure became dim and shadowy, but still the human outline was distinctly visible. But on coming nearer still, the figure became again apparently substantial and opaque, and so remained until I lost sight of it for a moment where the road took a sharp turn. I hastened on, hoping to come in sight of the woman again, when instantly I saw her coming back towards me. She came gliding on until she was within a few feet of me, or in fact until she had partly passed me, towards the side of the road where there was an

iron gate, firmly closed, with some branches placed between its bars, and there vanished, or seemed rather to dissolve instantaneously in air. She was apparently dressed in a dark-coloured gown without any cloak or other muffling. She was altogether in my view, while I walked quickly, about one hundred and fifty yards.

The second instance which I bring forward happened a short time previously.

In the month of September, 1868, I was in the north-west of Ireland. Two friends and myself were returning home leisurely in the dusk of the evening. We had been out angling for trout on a fine lake near the place where we resided. We were talking of the sport, when the attention of my companions was attracted by the sound of footsteps behind us. We turned almost simultaneously, and as we did so we distinctly saw a woman dressed in some dark or brown material, with some white-coloured article of dress about the neck and shoulders. She was in the act of stepping from a stone stile on to the road, along the side of which she walked a few paces, and then sat down. There seemed a strangeness in her action which caused us to go back towards her to see what was the matter; but when we came within a few paces of her, she suddenly rose some two or three feet above the road, and glided noiselessly at that height in the air to the opposite side of the way, when she seemed to contract and fade, or, as in the other case, to vanish into air. We all three saw the apparition at the same time, and could by no means have been in any way deceived as to its objective reality and its external and independent existence.

Now, in the first instance related, it might be affirmed, as it usually is, that the narrator was merely the subject of some passing mental illusion. To me this illusion theory, though set forth at great length by physiologists and psychologists, is so weak and trivial that I will not waste words in trying to refute it. But even such theoretical explanations, with whatever show of reason they may be urged in the case of a single person, are still more unsatisfactory when applied in the case of two or more individuals who have witnessed the same strange visions at the same instant.

In conclusion, if I am asked how can such things as I have narrated be possible, I answer that I do not know. I merely state facts that to me, and to all who have witnessed the like, are entirely conclusive, and not to be set aside or explained away by all the philosophy in the world; for such phenomena have in times past, as in the present day, continually demonstrated, if such demonstration be needed, the ever-present reality of the spirit world around us.

MRS. WOODFORDE desires us to announce that her *séances* at 90, Great Russell-street, London, with Mr. Husk as medium, will henceforth be held on Wednesday evenings.

MRS. MAKDOUGALL GREGORY will leave London to-morrow for Ventnor, Isle of Wight. At her usual *séance* last Wednesday night, at 21, Green-street, Grosvenor-square, London, Mrs. Hollis-Billing was the medium. The guests present were Mrs. Ramsay, Lord Greenock, Miss Mattie Houghton, Mr. F. W. Percival, M.A., Mrs. Duncan, Mr. Annesley Mayne, and Mr. Harrison.

## SPONTANEOUS PSYCHOLOGICAL PHENOMENA.

BY ELIZA BOUCHER.

FEW general readers are aware how largely accounts of psychological facts and phenomena are scattered through the writings of men who have not only declined to identify themselves with the great spiritual movement of the day, but have in some cases treated that movement with derision.

I have already largely quoted the Hon. Grantley Berkeley's works, and shall in this article give two more interesting accounts extracted from them. The Rev. Bouchier Wrey Savile also has written an excellent little work on well-authenticated cases of apparitions, and has taken the pains to correct minor errors in the now almost historical account of the Beresford ghost. His wife being a descendant of the seeress rendered him peculiarly suitable for the task, and to my surprise I recently found one of the best accounts of spiritual sight (as the author terms it, although I cannot but think that another theory, viz., gross materialisation on the part of the spirit, is a far more rational explanation) being developed among the lower animals, in the Rev. J. G. Wood's interesting work, *Man and Beast Here and Hereafter*. According to Iritheim (I quote from your number for January 2nd, 1880), the reign of Michael, when the great problems of the ages are to be solved, commenced in November, 1879. As if to inaugurate that era, we have about that time an account in one of the leading periodicals of the day, *The Athenæum*, of the psychological experiences of an antiquary, by no means identified with the spiritual movement, whose position and honesty in giving place, names, and date preclude the possibility of wilful deception.

This account, from his own pen, has been copied even into the comparatively obscure country papers of the west of England. I have myself seen it in two of these; and the *Pictorial World*, appealing as it does to quite another class of readers, gives a remarkable narrative, vouching for the facts as of recent occurrence, of the appearance of a family apparition to a visitor. The apparition was so intensely materialised as to suggest at the time no idea of its psychic origin. *The Standard*, of some days since, announced the fact that clairvoyance has been employed to discover the bodies of the unfortunate victims of the Tay Bridge accident.

All these interesting "signs of the times" point but in one direction, and will go far to lead thoughtful people, however prejudiced against Spiritualism, to pause ere they relegate to the regions of myth or imposture phenomena recorded in the literature of the enlightened nineteenth century, as well as in all former ages, and which once founded where all true Spiritualists wish to see it—on that Rock of Ages, true scientific inquiry and demonstration—must prove itself that light of the world for which brave hearts and true have watched and waited all adown the years, yea, even as they that "wait for the morning."

## A DEATH OMEN APPARITION.

In one of the first game counties in the kingdom, though the house shall be nameless now, I have all my life heard of a ghost in the shape of an old house-keeper, who haunted a landing-place on the stairs, on the extraordinary and prevailing mission of this

description of ghost, viz., to warn the family of some approaching death in the members who composed it. This apparition was said to have been repeatedly seen, and I select the last tidings told me of it as the most extraordinary and authentic of all. Mrs. —, a good, kind-hearted, jolly soul, and a member of the family, was staying in the mansion, and had been there for some time alone. In writing to her friend, a gentleman of my acquaintance, in one of her letters she said, "Only fancy, I have been here for a length of time, and up that said-to-be-haunted-staircase at nearly all hours of the night, but I have never been lucky enough to see the mysterious visitant in the old brocaded gown!" or words of similar effect. A period of some little time then elapsed, and she wrote again to her friend in her usual good spirits, her letter exclaiming, as far as written words could exclaim, "Only fancy, last night I saw the ghost!" Again, a short period elapsed, and the next letter, from a mutual friend, was to announce the death of the lady with whom he had so recently been in correspondence.—*Grantley Berkeley*.

## A HEADLESS APPARITION APPEALING TO TWO SENSES.

Not very long ago—perhaps not more than two years previous to the publication of these volumes—a lady, a very sincere friend of mine, for whom I have the highest respect and regard, told me, that about that period the following curious circumstance occurred, and *this tale, as the ghost certainly in this instance did*, should carry some weight with it, the appearance put in being tangible as well as ocularly demonstrated, and felt as well as seen.

Well, then, about two years ago—dating back from this time, November, 1866—a lady, a little beyond the heyday of youth, clever, sensible, and nice, and what some people perhaps might deem "strong-minded," went on a visit to a mansion in Scotland belonging to a host and hostess whose "names shall be nameless" now; and who, with their accustomed and most agreeable hospitality, were at the time entertaining a large party. The first evening of Miss C——'s stay passed off pleasantly enough, as all the evenings were accustomed to do there; but, having travelled, she went to bed early, seeking her chamber at about ten o'clock. The chamber itself was a large and handsome one, of the old-fashioned kind, its chief feature being a huge antique bed—an out-and-out massive four-poster, or four-pillared domicile for sleep—in which an occupant could ever find a cool corner or a fresh place if inclined to restlessness or a change of recumbent position. Of course its legs and feet—I mean those of the bed, not the lady—were of the most stalwart description, and as black as the old blackest oak could be. Over these steady understandings, as well as over the living treasures the bed contained, there stood up, reaching high, gloomily but haughtily to the ceiling, a canopy that in its lugubrious stillness mocked at motion, and nodded not to the fair weight above which it so loftily presided, even when the bed beneath felt the pressure of no inconsiderable form. Miss C—— had been in bed but a short time, and had not yet succumbed to the drowsy god, when she was suddenly aroused by a sense of pressure, as of some weight on her feet, and on gazing in that direction, there, confessed and standing up—upright on the

bed—considerably indenting it and oppressing her legs, was the figure of a woman, but without the semblance of a head. Miss C— confesses that the horrible terror she then felt was beyond description, for there was nothing to screen her steadfast view, nothing to mystify the outline of what she saw, but above her, on the foot of the bed, fully confessed in the light of a still blazing fire, there for an instant paused this terrible spectre. While awestruck, terrified, and motionless she thus gazed, the figure deliberately *walked*—no gliding, no nonsense; heavily, visibly, and tangibly stepping, indenting the clothes and making her feel—three times backwards and forwards across the bed; and then, instead of vanishing promiscuously, or fading away, the ghost slowly *got down* from the foot of the bed—using its legs to do so—and in the action rustled the curtains of the bed considerably. No sooner off the bed than out of sight; because, of course, the tall pillars that supported the bed, and the ample curtains, screened all further view. Nothing daunted, though, of course, considerably sboked and affected, Miss C— rose and looked round the foot of the bed, and then all in the room, but not a glimpse of the ghostly visitant remained, so, feeling no inclination to sleep, nor desire to disturb the house, she lit her candles till the dawn of day, and awaited the advent, to call her, of her maid. Then feeling it impossible to pass another night in that haunted chamber, on the next morning she pleaded the excuse of sudden and important business, and left the house. In narrating this extraordinary occurrence to my friend, with a shudder she said, “I seem still to hear the rustle of those curtains even now, as the thing let itself down upon the floor.” Some time after this occurrence Miss C— heard from a friend—to whom she had not at the time narrated it—that she, too, had been a guest in the same house, which was thereafter put in repair, and that while some repairs were being done to the bedroom of the host and hostess, they changed to the room in which she had been put to sleep; but that on the following morning, in evident haste, they left the room and returned to their own room, although in a state of considerable discomfort. “I really think,” said her friend, at the same time laughing at the conceit, “*that that house is haunted.*”—From the Hon. G. Berkeley’s *Anecdotes of the Upper Ten Thousand*. (Richard Bentley: London. 1867.)

Albion Villa, Fremantle-square, Bristol.

#### LADY CHATTERTON'S VISION.

IN March, 1869, while we were at Malvern Wells, an event occurred which the reader will of course take for what he may think it worth; but which I cannot see my way to explain as a coincidence. She (Lady Chatterton) had a great regard for Father Hewitt, O.S.B., and he had always shown a very marked sympathy for her in her difficulties. One afternoon she said, “I am sure that dear Father Hewitt is dead. I saw him just now, when I was upstairs, as clearly as possible, dressed in the Benedictine habit, only it was of dazzling whiteness. He seemed high above me in the air, and he looked at me. I knew, then, that he was dead.” It was about two o’clock in the afternoon. The next morning’s

post brought us the news that he had died at the time when she saw him.—*Memoirs of Georgiana Lady Chatterton*, by E. Heneage Dering. Hurst and Blackett, London.

#### CLAIRVOYANCE AND THE RECOVERY OF BODIES.

THE *Dundee Advertiser* of January 11th, says:—

Of the many plans which have been suggested for the recovery of the bodies of the missing passengers, the latest and most novel is that of mesmerism. The proposal was first mooted by Mr. John Barclay, shoemaker, North Church-street, Clepington, who had such implicit faith in its success that he resolved to make a practical demonstration. For this purpose a small yacht was hired, and he left the harbour at a quarter-past eleven o’clock yesterday forenoon, accompanied by a female “clairvoyant.” Mr. Barclay makes the following statement of his “enterprise:”—I took out the “clairvoyant” in a boat, and mesmerised her on the water. After this I asked her to point out to me in what part of the river there were bodies lying. She pointed to a certain spot, which was described by the boatman as “the second bank,” and said there was a body of a man on it. The crew of the boat knew the place, and said they thought the statement of the “clairvoyant” was correct, as bodies had been found near the place. I told the “clairvoyant” to describe the dress that was on the body. She said there was a dark topcoat and a pair of dark trousers on it. I then asked if there was a watch, and she said there was. I requested her to look into the right hand pocket of the trousers and tell what was in it. She replied—“There is silver in it, and there is copper in the left-hand pocket.” The trawl was then put out, but the “clairvoyant” said that the irons would not catch the body because it was too deeply embedded. Consequently the crew did not proceed with the trawling, and the boat drifted up to the Bridge. On the way up the “clairvoyant” was asked if she could see any other bodies. She replied that she could not. She was then asked if she saw any between the Bridge and Broughty Ferry, and she said “No.” I then asked her if there were any in the *débris* of the Bridge, and her answer was, “Yes; there are about twenty.” I did not ask her to indicate the precise spot where the bodies were lying, and she did not say whether they were together or apart. Myself and the crew were dispirited at this want of success—I mean because we did not bring any bodies to the surface. I then gave up the search.

The *Pall Mall Gazette* of January 21st makes the following comments on the above case:—

The employment last week of a clairvoyant to discover the bodies of the victims of the Tay Bridge disaster does not appear to have been rewarded by success; nor is the failure surprising to any but those who have a profound belief in mesmeric powers. An experiment, however, as singular, if not more so, was, according to the *Annual Register* of 1767, tried in April of that year at Newbury, in Berkshire, with the view of discovering the body of a child drowned in the River Kennet, and strange to say it answered the purpose. At the inquest held on the body it was stated “that after diligent search

had been made in the river for the child with no favourable result, a twopenny loaf with a quantity of quicksilver put into it was set floating from the place where the child, it was supposed, had fallen in, which steered its course down the river upwards of half a mile, before a great number of spectators, when the body, happening to lie on the contrary side of the river, the loaf suddenly tacked about and swam across the river, and gradually sank near the child, when the child and loaf were immediately brought up with grapples ready for that purpose."

#### SPIRITUALISM AND RAILWAYS.

(From "The Railway Service Gazette," Jan. 23, 1880.)

ENGLISH railwaymen are not in the habit of looking for supernatural aid in discharge of their duties, but in America it would seem that the spirits of departed pointsmen are not above giving a word of warning to a comrade on earth. The following story was communicated to the *Hartford* (Connecticut) *Times* :—

"I met Mr. William D. Hilton, of Providence, the other day. He used to be president of the Providence and Worcester Railroad, and he told me some rather odd experiences of his own, which he gave me free permission to publish. I hardly remember how the conversation drifted from business to Spiritualism, but it so happened; and with some considerable animation Mr. Hilton advocated his personal belief and opinions, founded, as he declares, upon the testimony of his own ears and eyes. Believing that any stories of the phenomena of Spiritualism, which are authentic, so far as the undoubted veracity of the narrator is concerned, will prove interesting to your readers, I give you, as exactly as possible, a transcript of this rather extraordinary conversation :—

"I think the most remarkable instance of supernatural interference for the benefit of humanity which I have personal knowledge of," said Mr. Hilton, "occurred when I was in the freight department of the Providence and Worcester Railroad. As the tracks entered the depôt here, some few rods up the road, there was a combination of switches, which, if covered by a standing train, could not be rearranged, so that a down train would, unless signalled to stop, inevitably rush directly on to whatever stood in the way. One night the freight train, which always arrived in time to take its changes, and get out of the way before the Shore Line express should arrive, was late.

"There were but twenty-five minutes to make all arrangements and clear the track. This was no unusual occurrence, and as the signal red light at the masthead was up and brightly burning, there was no apparent danger, or anything to produce the slightest nervousness. The delays very frequently occurred, and were provided for by the signal. I remember very distinctly, however, that on this occasion I walked out to the very end of the depôt platform, and that I suddenly heard in my ear these words, twice repeated, and with impressive distinctness, "Hilton, the light will go out! Hilton, the light will go out!" The sound was so positive, and struck me with such strange power, that I instantly looked at my watch, saw that the Shore Line express was due in three minutes, grabbed the red lantern on the last car of

the freight train, and ran up the track with all the speed of which I was capable. Along I fairly flew, impelled by some strange intuition that there was danger, and never questioning for an instant, as I ran, why I was running or what I was to do. Arrived at the first end of the curve, near the Corliss engine works, I stopped, and, for an instant, turned and looked back at the red light. It was burning, but in a second it fluttered a little, and suddenly went out. A world of emotions then seemed to rush through my mind, for the light of the oncoming express already illuminated the rails. I swung my lantern round and round, shouted, and danced up and down in my terrible anxiety. It seemed a thousand years before I heard the whistle for "down brakes."

"The fate of that crowded train, the horrible telescoping of the cars, as they would inevitably crush into that solid freight train, seemed to rise like a vision of Hades before me. But at last the engine was stopped. Without indicating to him his previous danger, I informed the engineer that the signal had gone out, and that I was stationed to warn him, and started back to the depôt. When I got to the switch I found the switchman running round and round it, almost mad with terror, for he could not light the treacherous lantern, and had anticipated a horrible disaster. When he saw me, and heard that all was safe, he put his arms about my neck and he—we—well, he cried like a child, and I believe I offered up a prayer of praise and thanksgiving. I immediately established a series of three lights as signals, so that nothing of the kind could possibly occur again.

"We examined the light, and could see no possible reason why it should have gone out. It was full of oil, with a perfect wick, and there was no wind blowing, although, if there had been, it should have remained burning, as it had before through many a storm. Now, what was it that spoke in my ear? What was it that forced me to save that train? There were ordinarily but two passenger cars on the express, and this night there were seven all full."

#### MADAME ENAULT.

SOME interest exists as to the movements in England of this extraordinary woman, and the last we heard of her was published a little while ago in the shape of the following antagonistic article from *The British Medical Journal* :—

A singular account of the doings of a female charlatan, styling herself Madame Enault, who has been making a great stir in Birkenhead, has been forwarded to us. It is alleged that Madame Enault, who has been in Rome, where her father is a physician, has studied medicine in Paris, Italy, and Belgium, and possesses the medical diplomas of these countries. She has, it is announced, practised in Rome for eighteen years; and, adopting the somewhat remarkable rôle of a female Dulcamara, has travelled throughout France, Austro-Hungary, and the southern parts of America, reaping, we are told, both praise and profit by her labours. It may, however, be noted that in her foreign travels the lady was accompanied by her husband and by a "Dr. Paul Dufлот;" the latter is now with her in England, and,

the same account informs us, has on several occasions proved himself an excellent substitute for Madame Enault when she was indisposed. At Birkenhead this lady, who talks little or no English, but converses in French or Italian, has taken up her abode at one of the principal hotels. There she receives patients afflicted with such ailments as she undertakes to cure, but which, we are oddly informed, must not be of an internal nature. Her charge is five shillings a visit, and she declines to receive more than fifty patients at a time; but the account from which we gather these details states that on the occasion of the reporter's visit four hundred persons were besieging the door. Her diagnosis would seem to be extremely rapid; for we are told that she can invariably "tell at a glance" what to do with her patients, and what they require. As, however, her *materia medica*, as will be seen later on, is of a somewhat limited character, this perhaps is not so much to be wondered at. Not content, however, with her main practice, Madame Enault takes her "rides abroad" to heal the sick. This is done in true Dulcamara style: a large carved, gilded, and decorated chariot, drawn by three horses abreast, fantastically caparisoned, receives the lady, as well as eight bandmen, who are disposed of in the back part of the chariot. Attired in ruby silk and cloth of gold, a tiara of pearls and silver on her head, and attended by M. Dufлот, she drives down to the ground selected for her operations, where she covers her gorgeous attire with a professional mackintosh apron with pockets, arranges instruments, lint, and other necessaries, and then announces her willingness to extract teeth without fee or reward. On the occasion described, we are told that, for more than an hour, she was extracting teeth as fast as people could open their mouths to receive the forceps. All this time an enormous mass of patients are waiting their turn, including poor creatures afflicted with deafness, blindness, rheumatism, tumours, and various enlargements of the head and neck. Now comes the tug of war, or rather the means of providing its sinews. Madame begins a speech in French, which is interpreted sentence by sentence as she goes on. In it she vaunts the "Indian Malachite, contained in small bottles, as a cure for toothache, inflammation of the lungs, loose teeth, headache, neuralgia, dizziness, cuts, burns, scratches, rheumatism, earache," and *hoc genus omne*. Nor does she content herself with simply vaunting its virtues; she borrows a knife, cuts her finger, places on it some lint steeped in "Malachite," and in a few minutes shows the cut to be quite healed. She then proceeded to make an apparently lame man walk; removed a tumour from a man's head, after an application of "Malachite," to the intense admiration of the crowd, who, it seems, were full of tales of wonderful cures effected by Madame Enault. And now came the moment to reap the harvest produced by all these *gratis* wonders. Hundreds of buyers are eager for a bottle of "Indian Malachite," at the low price of two shillings; and to show the immense extent to which this so-called remedy is sold and these poor people are duped, the manufacturers of the bottles in which it is put up state that they have delivered upwards of fifty thousand of them to Madame Enault during the last few weeks.

## EXTRACTS FROM LETTERS BY MARY CARPENTER.

"A FEW nights ago I lay in feverish wakefulness. My friend and valued fellow-worker, —, was struck with sharp illness. I dared not pray for his recovery, for we know not what we ask. My Father knows what is best; I left all to Him; and then it seemed to me that my spirit reposed in Him with a sort of intensity of nearness, of satisfied loving union, which words cannot describe. Those few moments were heaven, which could be nothing more than this. I desire nothing else. Oh, Father, I thank Thee above all for such moments, which make me know the holiness of my inmost spirit."

"I am now alone on this bright Sunday morning, and thankful to enjoy my own company—*i.e.*, the 'cloud of witnesses' and guardian angels who are ever near me, unless dispelled by some disturbing element. I am beginning to realise this kind of existence, and to hope and believe that my own spirit will become freer, and stronger, and more beautiful if left for a time to its own workings.

"I cannot help throwing myself into a strange kind of sympathy with those whom I feel bound to me, and am absolutely *tortured* with diseases of their spirits, just as we saw in Paris a somnambulist over whose face passed a painful cloud when put *en rapport* with a person who had a disease of which we bystanders had no knowledge."—*Extracts from letters by Mary Carpenter, sister of Dr. W. B. Carpenter. "Life and Work of Mary Carpenter."* Macmillan: 1879.

## MATERIALISATION PHENOMENA WITHOUT A CABINET.

BY HENSLEIGH WEDGWOOD, J.P.

ON Tuesday last I had a sitting with Miss Katie Cook at Mr. Blackburn's room in Museum-street, and owing to the failure of other sitters I found myself alone with Miss Cook and her mother, so that I had a much better opportunity of observing than I ever had before. Miss Cook lay down on the sofa with her left to the wall, and the light behind her, without any sort of screen or curtain around her. I sat in front of the sofa four or five feet distant, and when the light was turned down could just see the white woollen she wore round her neck. Lily seemed to grow up beside the sofa, appearing at first as a short, white, indistinct figure, afterwards growing to about Miss Cook's height. The light was not enough to distinguish her features. My main object was to have hold of Miss Cook and of Lily at the same moment, and of this I obtained one clear experience. I placed my left hand on Miss Cook's right shoulder, when Lily took hold of my right hand with both hers, and gave me complete conviction that she was distinct from the person on whose shoulder my hand was placed. Miss Cook then stood up by the sofa, and by bringing her between me and the light, I saw her outline distinctly, while at the same time I saw Lily standing beside her, a little more to my right, as an indistinct white figure of about the same size. In this attitude they remained for some time, so as to give me a good opportunity of observing them.

Queen Anne-street, Cavendish-square, London,  
January 27th, 1880.

## MESMERISM AND ITS PHENOMENA,

OR

## ANIMAL MAGNETISM.

By the late WM. GREGORY, M.D., F.R.S.E., Professor of Chemistry at Edinburgh University.

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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*, inventor 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.

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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 new circle in three, formed according to the following instructions, obtains the phenomena:—

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

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

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

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

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

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

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

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

Mediumship may either be used or abused. Mediums should not lower their strength by sitting more than about twice a week; angular, excitable people, had better avoid the nervous stimulus of mediumship altogether.

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Mr. White's contention is that there is place and use in the divine economy for all varieties of men and women; and that there is not any one, however perverse or insignificant, who is not created for some function in universal humanity. As to the question of everlasting punishment, Mr. White maintains an original position. If asked whether he believes in the everlasting punishment of sinners, he answers Yes; but if asked whether he believes in everlasting sinners, he answers No. All the confusion, perplexity, and anguish which exist as to the future life arise from the constant assumption that the everlasting punishment of sin is identical with the everlasting existence of sinners. Sin or transgression has been, is, and ever will be eternally punished; torment and misery are everlastingly inseparable from wrong-doing; and precisely because inseparable, the wrong-doer must, sooner or later, cease from wrong-doing. In short, the everlasting punishment of sin is sure warrant for the impossibility of everlasting sinners.

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