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THE PROSECUTION OF A MEDIUM.

Mr. F. O. Matthews is one of those clairvoyant mediums, who sometimes from public platforms are able to reveal information about the private affairs of those they have never seen in their lives before, even to the extent of giving the proper and other names of their departed relatives. Occasionally, on the other hand, their utterances are altogether untrustworthy, from changes in the bodily state of the mediums, inharmony in circle, or little understood variations in mental and mesmeric conditions. Mr. Matthews has recently been prosecuted at Keighley, and the following one-sided report from *Keighley Herald* omits all but a bare allusion to the case for the defence:—

MR. F. O. MATTHEWS CHARGED WITH "SUBTLE CRAFT AND DEVICES."

This was a case which was adjourned from the last court, in which Frank Owen Matthews, of Saltaire, was charged on three separate counts, two of which was of obtaining by certain subtle devices, certain sums of money from various persons, and the third charge were that he did unlawfully pretend to tell fortunes, contrary to the statute. The prisoner who has a very respectable looking appearance is about 30 years of age.—Mr. Neill appeared for the defence, and the court was crowded—Supt. Ireland, in opening the case, said the prisoner was what was generally known as a "Spiritualist" or "clairvoyant," and held private *séances* in Eastwood-row. On the 22nd of the present month, he thought he should be able to show by the witnesses he should call before them, that the prisoner had attempted to deceive them, but their Worships would be best able to judge of the circumstances of the case by hearing the evidence. He should prove that he made certain statements which were not true.—James Sharphouse, tailor, 37, Marlborough Street, said: On the 21st inst., which was on a Sunday, I went at half-past five o'clock, to hear the prisoner at the Spiritualist Lyceum. When I got there I found that the admission was by ticket, and saw a person named Jonas Sunderland and two other persons, who were selling tickets. I purchased one for sixpence, as the whole of the threepenny ones were sold. On the platform I observed the prisoner, who gave out a hymn and conducted a kind of service, after which he went into a clairvoyant state. He twitched his countenance, and dwelt upon the political, social, and religious phases of the world. (Loud laughter.) He made the announcement that he would give *séances* on the following day, and applications were to be made to Mr. Morrell at the close of the service. I made application to Mr. Morrell and asked him what the charge would be. He

replied that it would be five shillings. I went in company with another man, who works at the Keighley gas works, and who is an inspector. We then asked him at what time we could have a *séance*, and we were told that all was engaged from ten o'clock in the morning to six o'clock at night, with the exception of the hour from twelve to one at noon. We agreed to take that time, as it would be convenient to the gas officer as it was his dinner hour. Nothing more was said on that occasion, and we retired. On the Monday morning following I went along with Mrs. Sharphouse, who wished me to go to the place with her. She asked him to proceed with her case first, as she had locked up the shop. Mrs. Sargerson said that she wanted to know all. He had no occasion to be frightened at us, as we were all friends, as it would go no further whatever statement he made concerning her. She wished to be informed of something concerning a previous sitting six weeks before. He sat himself down, and made certain spasmodic twitches of his countenance (laughter), and went into a clairvoyant state. He then said he saw a shop; an influence told him that—[The chairman: we may take it for granted it is a spirit you are going to tell us about (laughter);] continuing—the shop was situated in Bradford Road, and was a provision shop. She wanted to know for certain if her husband was keeping company with another female (loud laughter). Prisoner said that he had been, but it was broken off. Mrs. Sargerson asked him how long it had been broken off, and he replied that it was two nights since he was with her (laughter). He said the woman mesmerised her husband, but it might be done voluntarily or involuntarily. Her husband knew very well that she was up to all his ways, and he was giving it up, as she had done everything she could and she had succeeded, and the influence was now abandoned. She had been talking about going to law, but he advised her not to do so. Mrs. Sargerson then wanted to know how her husband and the woman got together, and he said there was a short woman who went into their shop with slips of paper, with writing upon them, and that was the way they arranged to meet. After that, she paid 5s. and left. The prisoner accompanied her to the door, and when he got back he said "Yond is a queer case." (Loud laughter.)—Cross-examined: Mrs. Sargerson produced a piece of flannel, and he told her that her husband had been using chloroform and opium to her in order to get to that woman. He then sat down and again began his motions. He spoke to my wife, and said she had been in business, but had not done very well. My wife never has been in business on her own account. The prisoner told her that if she entered into business again she would do very well, especially if she kept a private boarding house. He then said she was not looking very well, she had a bad appetite, and her food did not agree with her. He then said "you have a sister who is a widow," and she said, "no I have not." I said "there is Hannah," but of course there was not (laughter), but I thought I would see what it would lead to. He said her sister had had a deal of trouble, her husband had not done right to her, but she was now going to do very well. He then turned to me, and said David Weatherhead was looking kindly at me, and said do you know him, and I told him I did. He said I see another influence between you and your wife, a female with grey hair; it is your mother, and she is looking very kindly upon you (laughter); she is a kind old soul. (Continued laughter.) He then said have you a brother named John, and I said no. He said I mean a brother-in-law, that is in a spiritual sense. At twelve o'clock I went and had my sitting along with the gas inspector.

When we went in the door was locked, and he came and opened it. He said I must get rid of the other influence, or they will be getting mixed up. (Loud laughter.) After walking up and down the room he afterwards sat down and got into a clairvoyant state. He addressed himself to the gas inspector, and said he had had a quarrel with some person with regard to the transmitting of some goods. He said he had not, and prisoner put his hand to his brow and said "I see a railway accident, the plates torn up, people killed, and you are standing by." He had been in some accident of that kind, and he told him he had not. He then told him he had had something to do with horses, and he said he never had. He then told the Inspector that he had a sister-in-law, named Sarah, and he told him he did not know that he had. (Laughter.) He then said have you made sport at the spirits and their doctrine, and he replied that he had, to which he said you have laughed and skitted at them, and now it is their turn. The inspector said well its tit for tat (loud laughter). He then told the inspector that he saw gasometers and large fires, and men shovelling coals, which he had to pass every day, and he had to go to write things down and often had to go into the dark, and he said, I have that.

Sarah Sharphouse, wife of the last witness, gave corroborative evidence.

Mr. Neill then suggested that the remaining cases should not be proceeded with, as if they were it would only drag Mrs. Sargerson into the mire, and that he had no wish to do, but he must necessarily do so in cross-examination unless the other cases were abandoned. He then asked the magistrates whether they should fine the prisoner or no.—The Chairman: What is this man?—Mr. Neill: I should like him to answer that for himself.—The prisoner: I am a member of the Spiritualistic Society. My labours are voluntary, but my time is devoted to the philosophical and scientific and religion of the Spiritualist Society.—Do you live upon the air or spirits? (Laughter) Prisoner: Neither.—How do you live? I am supported by the society, which receives contributions, by Spiritualists throughout England.—What becomes of this money you get? Prisoner: It goes to the fund. (Laughter).

The magistrates then retired, and on their return the Chairman said they were willing to let the issue rest with the first case provided the prisoner pleaded guilty.

After some discussion had taken place, Mr. Ireland said he should withdraw the charge of telling fortunes, as the person who had been summoned had refused to attend.

Mr. Neill addressed the Bench on behalf of the defendant, and pointed out that in law the prisoner could not be convicted, but this the Bench overruled.

The Chairman said they had decided to commit the prisoner to prison. If they did not do so they would neither be doing justice to the public nor to themselves, as if they were to inflict a fine, it would be easily paid by the society, and the prisoner could continue the same thing. He would therefore be committed to prison for three months. He might add that the magistrates were glad that Mr. and Mrs. Sharphouse had come forward to give evidence in the manner they had done.—*Keighley Herald*, April 2nd, 1880.

Except as setting forth the case for the prosecution the above report is so biassed as to be worthless. It leaves the impression (by inference) on the mind of the reader that Matthews pleaded "Guilty" towards the close of the trial, in order to escape being tried on

the second count, whereas we have just ascertained by telegraph from Mr. Morrell of Keighley, that he did nothing of the kind.

Some additional details of the case have been furnished us by Mr. Morton, as follows:—

In the case of the Police *v.* Frank Owen Matthews, who was tried at the Keighley Police Court, County of York, on the 2nd inst. Defendant was charged with "unlawfully using certain subtle means or devices to deceive and impose on certain of Her Majesty's subjects, to wit—James Sharphouse, Susannah Sargerson, and others, contrary to the statute in that case made and provided."

The statute referred to is Statutes United Parliament 5 George IV, c. 83, an act for the punishment of idle and disorderly persons, rogues and vagabonds, in that part of Great Britain, called England:

IV. "And be it further enacted. That every person committing any of the offences hereinbefore mentioned after having been convicted as an idle and disorderly person: Every person pretending or professing to tell Fortunes, or using any subtle craft, means or device, by Palmistry or otherwise, to deceive and impose on any of Her Majesty's subjects, &c., &c., shall be deemed a rogue and a vagabond within the meaning and true intent of this Act: and it shall be lawful for any Justice of the Peace to Commit such offender (being thereof convicted before him by the confession of such offender, or by the evidence on oath of one or more credible witnesses) to the House of Correction, there to be kept to hard labour for any time not exceeding Three Calendar Months."

The Defendant pleaded "not guilty," whereupon two witnesses were called by the prosecution, who testified to having a *séance* with the Defendant, and related what was said, which they averred was without a semblance of truth. What the prosecution claim to have established, is that the Defendant is a person who has no visible means of support, and in this case was using certain means and devices, for the purpose of deceiving and imposing upon the inhabitants of Keighley. Had Mr. Matthews' friends, and Spiritualists from London been in Court to testify as to his character, as they should have done, and under oath had said to the Court they believed, and were certain that Matthews was frequently controlled by spirits of the departed, it is possible that the disgraceful consequences now attending this poor man, may have been averted. As the matter now stands, he is sentenced to be imprisoned for three calendar months, in the goal at Wakefield. Until the magistrates and jury shall know something of the laws governing spirit force, or the law as it now stands be stricken from the Statute Books, mediums have no protection whatever, and are liable to be arrested at any moment. Nor can a lawyer be of any avail as long as they are to be classed with, and treated as rogues and vagabonds. If the next medium who is arrested shall exclaim, as did Matthews, "God save me from my friends," it won't be because Spiritualists are not forewarned.

F. T. MORTON.

April 6th, 1880.

Mr. J. W. Fletcher suggests public action in the matter, and that some such memorial as the following should be sent, largely signed, to the Home Secretary:—

This petition witnesseth as follows.

WHEREAS, on the second day of March, A.D. 1880, Frank Owen Matthews was, upon information and

complaint of Thomas Ireland, of Keighley, County of York, England, charged with "Unlawfully using subtle means or devices to deceive and impose on certain of Her Majesty's subjects," and on the 2nd day of April, 1880, was tried at the Keighley Police Court, in said County of York, and sentenced to be imprisoned for three calendar months, in the goal at Wakefield, in said County. And whereas, your petitioners believing the said Matthews to be a man of excellent character, and that he is most unjustly deprived of his liberty, and of his rights as a free man, respectfully request his release from goal, and for the following reasons:

First.—Frank Owen Matthews is a clairvoyant, and has the gift of second sight. That in giving *séances* in the Spiritualists' Meeting Room, in East Parade, Keighley, and in other places, he is engaged in what he believes to be a most holy calling, and doing the work he believes God has appointed him to do. Second.—That said Matthews is at times controlled by spirits of the departed, and when under such control delivers lectures, and gives messages to those in Earth-Life. And whereas, the power of the spirit to control matter, *i.e.* mediums, having been most conclusively proved and attested by the leading scientific men of this, and other countries; and whereas, the Magistrates before whom said Matthews was tried are ignorant of said fact, and believing him to be an impostor, have, by reason thereof, caused him to be imprisoned, and unjustly restrained of his liberty. And whereas, the laws of this country were made to protect each and every citizen in their rights to worship God according to the dictates of their own conscience,

Therefore, your petitioners represent and declare, that the said Matthews has not had a fair trial; that he is unjustly deprived of his liberty, and earnestly request his release from confinement without delay.

And your petitioners will ever pray.

Mr. Matthews was aware that on some occasions his clairvoyant visions were untrustworthy, for we have been present when they were inaccurate throughout the evening, as well as upon some occasions when they were precise and true. But to charge five shillings to uninformed persons, totally unacquainted with the subject, and while he was fully aware that his clairvoyance was sometimes untrustworthy, was a line of action quite certain, as anybody could see in advance, to sooner or later lead him to the county prison, and to bring discredit on the movement. Surrounded by all the prejudice of the ignorant against psychical phenomena, he could hardly expect anything else but a prosecution after charging disbelievers for admission, and then describing to them untrustworthy visions. Warnings to mediums have been published in the past, of the necessity of taking reasonable care while in pursuit of their calling to give no opportunity for prosecutions, because if for want of reasonable care they bring the movement as well as themselves into discredit, it weakens their position when they desire help from the body of people their want of reasonable care has been the means of injuring. No

doubt Spiritualists will do all they can for Mr. Matthews if, after all the details of the case have reached London, the case is found to contain no aspects prohibitory of public action, but the want of forethought just mentioned is a weakening influence.

As to the idea that London Spiritualists should have defended Mr. Matthews at Keighley, he and his friends were so dilatory in sending us information even that he had been arrested, that the news came to hand so late as to make it impossible to publish it in *The Spiritualist* until the very day that the trial and conviction took place at Keighley. If the readers of a journal learn in London in the morning, that a medium is to be prosecuted in a town several hundreds of miles away in the afternoon, they can hardly be blamed for doing nothing in the matter. And before public action can be taken, it is not sufficient that the mere information should be possessed that a medium is being prosecuted; all the main details of the case are required, to learn whether the actions of the medium were such as to be defensible from a Spiritualist's point of view. Had the necessary information been sent, it would have been possible to have called a meeting, as we did at the outset of the Slade case, to consider what action, if any, should be taken.

If, after due examination this case of Mr. Matthews should be found to be one in which Spiritualists at large can take action on his behalf, a deputation to the Home Secretary to call attention to the state of the law as well as to this particular case might be the best line of action. As to the suggested memorial quoted in this article, the reply of the authorities to it probably would be—"We do not punish Mr. Matthews for his religious convictions, but for telling people what was not true, and charging five shillings for the same." And if one paragraph in the suggested memorial should be taken to mean that Spiritualists believe that *all* utterances from the lips of clairvoyant or trance mediums, come from the spirits of dead persons, numbers of the signatures of Spiritualists whose names are best worth having would be withheld.

But the suggestion is a step in the right direction. If, when the full details of the defendant's side of the case came to London from his friends in Keighley, the matter is seen to be one over which public action can be taken, the attention of the Home Secretary should be called to various matters. There is an Act of Parliament which punishes individuals for finding lost property by clairvoy-

ance, but notwithstanding the uncertainty of clairvoyance under present conditions, lost property has in exceptional cases been recovered by its aid. This law, therefore, is a direct prohibition of a branch of scientific research. The case of Mrs. Tranter, who was sentenced to five years' imprisonment for disobeying it, might again be brought under the notice of the Home Secretary. Did she die in prison under the monstrous sentence, or is she now free?

Newcastle and other provincial Spiritualists might do some good, by collecting and sending to us as soon as possible, the testimony of those who have had good evidence of Mr. Matthews' clairvoyant powers; the full signature and address of each individual who has had good tests, should be appended to his or her statement.

STONE-THROWING SPIRITS IN NATAL.*

In 1869, a rumour spread over the county Weener that the house of a certain farmer on the banks of the Little Tugela, was the scene of nightly devilries of a harmless but annoying description. The family complained that when the doors were shut and the windows secured, stones of a large size, maizecobs, and other ponderous matters began to be pelted about by unseen hands, inside the boundaries of their narrow and well-lighted sitting room. Everybody knows what the appearance of a South African waggon team is. There is a long double row of oxen carrying yokes, to which is attached a heavy chain or rope, a waggon-pole and the weighty African waggon. The spook at Van——'s used to vary its stone-throwing entertainment by arranging oranges and pumpkins in something like the appearance of the African oxteam, the oranges yoked two and two with thorns, and a pumpkin, or in some cases, a very large head of Indian corn attached to them by a chain of straw. This was evidently a hint for the family to go. The manifestations which at first were only of occasional occurrence, became after a while a cause of nightly dismay and consternation to the poor Boers; and by the beginning of the winter of 1869 the extraordinary occurrences were the theme of every tongue in the wide uplands of Natal. Various propositions were made by the neighbours for the suppression of the ghost, understood to be a woman three years dead, who was said to have got up the *séance* in revenge on her husband for having married a

* Slightly abridged from "*The Transvaal of To-day*," by A. Aylward, p. 204.

second time, and allowed the stepmother to ill-use the first wife's children.

One evening, towards the end of May, a large party, consisting of some of the more intelligent farmers of Weener and the neighbouring district of the Klip River, accompanied by two Britons, M'Cormack (an old soldier), and a friend of the present writer, assembled with guns and horses to exorcise the evil presence. The house was situated on a level plain, had no trees within 40 paces of it, and had no cellars. The roof was well and solidly thatched, was perfect in every respect, being almost new, and it came down fairly over the wall plates, leaving no possibility of any space being found through which the stone-throwing and annoyance could be conducted from the outside. The whole building was divided inside into but three rooms, the party walls dividing which were only eight feet high, pierced with openings from top to bottom. Instead of doors, these openings from the central into the two side rooms, were commonly closed with curtains. For the whole house there were two doors of exit and entry, opposite each other, opening from the central room into the veld. In this little mansion there were four windows, two in the central room and one very small one in each of the side rooms. These openings, when I saw them, were firmly secured on the inside with heavy wooden shutters, bolted to the walls. The inside of the house was poorly furnished. The main room had a small table in the corner and a bigger one in the centre; a home-made sofa, three hard wooden chairs, a waggon box painted green; in the corner by the little table a soft chair with a footstool in front of it; and on the table a Brobdignagian coffee kettle, with a small fireplace under it always full of glowing charcoal. The two side rooms contained beds, comfortable, but of primitive construction. There were no pictures to obscure the whitewashed walls. The bare rafters and roof were open to the inside of the house, there being no ceilings. The floor was of hardened ant heap level and well beaten.

When once inside the house, and the door and windows properly fastened, it would seem as if the inhabitants were perfectly free from any molestation from the outside, and could readily see and detect any attempt that might be made to play tricks upon them by persons within. There was no fireplace or kitchen range, all the cooking being carried on at an outside kitchen. On the arrival of the party of investigators and exorcists, an armed watch

was placed round the house outside. This consisted of men quick of eye and rapid to detect the approach of even the smallest animal, and to whom the quiver of a leaf or wave of grass had an intelligible significance. The guard being posted, seven men entered the house carefully, and fastened up all the doors and windows. There were two servants in the house, who were taken in charge of and placed sitting between the knees of two watchful men. The family were requested to sit under the central table, which they did. The candles were lighted, and in deep silence the watch commenced. The moon was almost at the full, there were no clouds, and the outside guards could see plainly every mark, every rent and nail-hole in the whitewashed walls of the haunted cottage. Ten minutes after the arrival of the guests, the *séance* commenced by the fall of half a dozen pomegranates upon the table. This was succeeded by a shower of gravel, the small stones of which I had the curiosity to inspect. No pebbles of a similar nature were to be found within ten miles of the place. One of the guards got up to examine the pomegranates. He had no sooner left his chair than it was flung with great violence after him; then lumps of ironstone, the smallest of which weighed ten pounds, began dropping from unexpected places, and a mass of clay appeared to tumble through the roof, breaking and scattering about the floor as if it had come from a considerable height. The remarkable feature of the whole affair was, that not one missile struck any of the large party now assembled in the small room. Their excitement was increased by hearing a violent banging at one of the shuttered openings, but which, as we afterwards learned, attracted no attention from the outside guard.

M'Cormack, who is still a living witness to the facts of this entertainment, being, after his own fashion, a pious man, determined to shew the horror of his faith and the strength of his exorcisms. He stood up with uncovered head, and boldly addressed the ghost in Irish, ordering it in the most solemn manner to retire to where the wicked ought to cease from troubling and the weary are presumed — by all but Spiritualists—to take their rest. Whether led on by his subject, he went too far or not, I cannot say: he was stopped in the midst of a torrent of eloquence by what he afterwards described as “a lick from a three year old;” in fact, a “young paving stone” brought him to his senses and his seat at the same time. This violent counter-attack was too much for

the visitors. Already in a state of high alarm, they hastily released their prisoners, flung open the doors, and dashed out into the moonlight, followed by showers of stones, mealy cobs, potatoes, pomegranates, oranges, and all the handy weapons of South African Spiritual warfare that the deceased had accumulated—where? In the still moonlight they saw their watchful comrades keeping their post in undisturbed silence. Waiting for no explanation, the signal for flight was given—every man caught his horse and galloped home as quickly as possible.

The “spook” of the Little Tugela became a far-famed and very troublesome ghost. The manifestations were continued for two months, during which the persecuted head of the house was struck by a stone that nearly blinded him. They then ceased for three years, being resumed in March, 1872, but whether they continue to the present day this deponent knoweth not, as he has not since been to the vicinity of the haunted mansion.

A PRIVATE SEANCE.

A CASE FOR INVESTIGATION.

Last Friday night, at a *séance* at the residence of Mrs. W. E. Corner, 3, St. Thomas's Square, Hackney, London, at which nine or ten guests were present, a young gentleman, a private and non-professional trance medium, went under control, and was made to utter some statements the accuracy of which it would be as well for some of our Australian readers to investigate. The controlling spirit, who spoke in deeply troubled tones, said that his name was John Jones Markery, that he “died” at Windsor, Ballarat, about (he supposed) a week previously; that “Anne” was very kind to him while ill, and wrapped him up in a blanket while he was hot with fever; she also brought a preacher to him, but it was no good. Only about a week ago he had knocked her down. He wanted to go back, but could not. He was sorry that “Anne” would not be able to get his money out of the Post Office: the number of his bank-book in Melbourne was 1,693. George Symes, a butcher at Ballarat had some money of his, and would pay it to anybody entitled to it; he wished “Anne” knew about it, so as to be able to make an application. He had been a stonecutter, and was born in Hackney. He did not know what or who brought him to the medium, and he felt as if awaking from a troubled sleep.

The medium himself does not know whether to believe in these controls, or whether he

makes unfounded utterances while in a mesmeric state, so the question whether the foregoing information be true or false will be of psychological interest. With other mediums such messages have sometimes proved to be accurate, and sometimes altogether untrue.

EXPERIMENTS IN MESMERISM.

On Thursday, last week, Mr. S. R. Redman, mesmerist, of Brixton Hill, London, performed a few experiments with two of his sensitives, in Mr. Charles Blackburn's room, adjoining *The Spiritualist* office, in Museum Street. He made his sensitives forget their names and commit various acts, showing that he had complete control over them. The experiments were of the usual character. Several times when he gave them coins or other small objects, they dropped them as if they were red hot, and complained of being “burnt.” Mr. Redman said that this effect was produced without intention on his part, and that it was a common thing for his sensitives to complain of a burning influence coming from him.

He stiffened one of his sensitives by mesmeric passes, so that when the head of the latter rested on one chair and his heels on the other, with his body stretched out horizontally in the air, Mr. Redman could kneel with his whole weight on the centre of the body of the sleeper, who retained his rigidly horizontal position. He said that in the waking state this could be done to some extent, but not for nearly so long a time as when the sensitive was in a mesmeric sleep.

Last Tuesday night, Mr. Redman gave a public lecture on mesmerism at the Workman's Hall, 65, Drury Lane, London. There was a large attendance. He bandaged the eyes of one of his sensitives, who then followed him quickly at about one yard distance from him, up and down the room, off and on the platform, and up and down a flight of stairs. There was no hesitation of motion of the sensitive or bending of the head, yet he mounted steps and stairs as if he had the free use of his eyes. The lecturer said that he could do this with but few sensitives, complete brain-sympathy between the operator and the subject being necessary.

Mr. Redman then placed one of his sensitives in a chair with his back to the observers, and sent him to sleep, after which he made passes first over the head of the slumberer, and then over the head of one of the spectators. He stated that that established a connection between the two heads, and that the somnam-

bulic sleeper would be able to see the "influence" on the head of the person among the spectators. He then made the sleeper stand up, and told him to fetch "a rose" from the head of one of the observers. The sensitive, with a glassy stare, looked about for nearly three minutes; after this long pause he made a sudden dash at the other person whose head had been manipulated. This was repeated several times. But on one occasion, while Mr. Redman's back was turned, the person in the audience who had been manipulated on the head, changed seats with another spectator; after three minutes delay the sensitive made a rush at the wrong man but who was in the right seat. Mr. Redman, somewhat disconcerted, stated that he had come there in honour and good faith to play no tricks with the observers, whereas they were playing tricks upon him. We think that the philosophy of the whole matter was that the sensitive never saw any influence on anybody's head, but that these were cases of mind-reading or brain-sympathy; that the three minutes of gazing were expended in establishing identity of mental impressions, and that when Mr. Redman believed the sensitive to have fixed upon the right man, the somnambulist had the same conviction and acted accordingly.

He made two sensitives believe that they were rival voters making platform speeches, thereby creating an unlimited amount of amusement.

One of the boys operated upon during the evening, was known to Mr. Henry Hambleton, the manager of the institution in which the lecture was given; he was also known to other persons present. Mr. Redman waited fifteen minutes for volunteer subjects from among the numerous spectators; two elderly and positive-minded men underwent a trial, but he could do nothing with them; two boys also mounted the platform, but they were frantically beckoned off again by their mother.

THE BRAIN AND ORGANS OF SENSE.

BY C. C. MASSEY

MR. ATKINSON'S letter is interesting; but I must question whether it has any bearing on the case described by me. I was not ignorant of the fact that local insensibility or relief can be induced by mesmerism, without loss of consciousness. But anæsthetics act directly on the brain, occasioning complete loss of (apparent) consciousness. Doubtless a particular nerve may be influenced without acting on the brain generally. But that is not the case with

anæsthetics. Local insensibility, when these are used, is only the result of a general loss of consciousness; and the problem for which I sought a solution was how, when the brain had been paralysed by ether, any impression whatever could have been conveyed to the mind from without. My friend must have somehow or other known what was said, for on awaking he answered relevantly. It seemed, and still seems to me impossible that his brain should have been the medium of communication. I suggested one more subtle, yet not so subtle as to elude the vibrations by which sound is produced in a sentient being. It is a mere conjecture, and may well be a worthless one; but unless Mr. Atkinson tells me that ether or chloroform can be applied, like mesmerism, to produce partial insensibility only, I cannot think that his experience, and the facts he mentions, interesting and important as they are, have any application to the case.

April 5th.

ETERNAL PUNISHMENT.

When so talented and thoughtful a writer as the late lamented J. W. Jackson, treating on "Eternal Punishment," "European Devil Worship," and "The Existence of Evil," reminded us that "The Omnipotent is everywhere, and wherever the Omnipotent is He Reigns, even as Swedenborg would say, in the hells" — when he told us that "Under an infinitely wise and powerful paternal government, all punishment is remedial and all suffering simply the discipline of an imperfect and so erring creature for its ultimate good," his logic and perspicuity filled us with admiration. But when Mr. Jackson remarked in the context that "Eternal Punishment," as well as the other specialities of the Augustinian and Calvinistic schools, was "founded not on Christ's benign revelation, but on Paul's superficial metaphysics," I stood aghast at seeing this observation applied to the dogma of "Eternal Punishment," and asked myself how was it that so far-seeing a man as Mr. Jackson could possibly have followed the stale and reprehensible system of catching a scapegoat anyhow, to bear the burden of an unpropitious apothegm, rather than going to the root of the matter at once.

Who, I ask, would have listened to St. Augustine or Calvin, Luther, Torquemada, or Arbuez, with the awe and dread with which the Christian world has listened, if they had had no other authority than even that of St. Paul? If, for instance, St. Paul had coupled

the dogma of Eternal Punishment of the individual with, "To the rest speak I, not the Lord," who, I say, would under such circumstance, have declared him infallible on this point? Who, indeed, would have heeded him on so fearful a subject, so stupendous an assumption? and, let me ask, can anyone point out any such assumption in the writings of St. Paul at all?

The entire foundation and the only foundation for the authorship of this dreadful alleged penalty *to the individual*, is to be found in the following words attributed to Jesus: "These shall go away into everlasting punishment: but the righteous into life eternal." I say *attributed*, because we have no proof of these exact words, on which so much has hung, (I say *has hung* advisedly) ever having been said. One or two words more or less might make an entire difference in the meaning, and we have the stronger reason to believe that these were not the precise words used, because Jesus has himself said that the Father keeps the times and seasons in his own hands. And again, speaking of a future event, he alleges that neither the angels nor the Son knew either the day or the hour when it would come to pass; and one of these sayings occurred after his death, and the other before it, shewing that death made no change as regards knowledge in that respect. Certainly these words concerning "Eternal Punishment" were not *written* by Jesus himself. There may be an interpolation of later date; or there may have been an omission of a word. "Place of Eternal Punishment," would have made all the difference, supposing there were such a place. This one thing is certain, they are isolated words; nothing else from Jesus comes to verify or accord with them. Destruction, perishment, are predicated of our future by Jesus over and over again; outer darkness; paying the last mite; paying the whole debt—are common sayings of Jesus indeed; the few and many stripes; the many of course having an end as well as the few, is a moral reminder that few Spiritualists will be likely to gainsay, but of the alleged decrease of "Everlasting Punishment" *to the individual*, but one instance is given, the one already quoted.

It would be useless to say that such an expression as that of individuals going into everlasting fire means the same thing as going into everlasting punishment: it does not. The expression going into everlasting fire is but emphatic language for what almost every Spiritualist believes; not certainly that mate-

rial fire can hurt a spirit, if God, as is alleged, sometimes makes his spirits a flame of fire, but most, if not all Spiritualists, believe that there is a Nemesis for evil that none can escape, but a remedial Nemesis, however, as Mr. Jackson affirms, a Nemesis that "saves, yet so as by fire," as St. Paul the essential medium of Jesus, after his death, alleges.

The Vestal Virgins, we know, kept up a perpetual fire, but none would be so rash as to assert that the same unhappy women always fed the flame. No, they took their turn. Even by man's law justice is satisfied and sin no longer imputed after a certain period, whether accruing through death or otherwise. Prisons last much longer than the occupants, so it is of fire.

Some persons are apt to think that Spiritualists are very extraordinary people for not liking to retain "Eternal Punishment" in their repertory at all hazards. We thank them, and say in return, that though we may be poor in grace, yet we can do without it, and we are inclined to think that some would gladly saddle us with a dogma which not only enriches them, but which would make us poor indeed. We believe, with the talented author of *Other World Order*, and of an admirable life of Swedenborg, that, if sin lasts for ever, there will be an everlasting punishment of sin, for sin bears its own punishment; but, like him, we do not believe in everlasting sinners, and we think also, as St. Paul once expressed it, that every man shall bear his own burden. But as to everlasting punishment of the individual, we are glad to hail its coming funeral, if only on account of the misery and madness it has brought upon the sensitive and the weak, as well as because of the blasphemy and unbelief, the absurdities, the inconsistencies, and above all the callousness of heart it has brought upon the strong. What other cause, with an instinct of after life so generally implanted in the bosom of mankind, could have drawn so many to steel themselves to deny any future life at all? What other cause could have called forth the hateful but ridiculous malediction of Luther against Zuinghuis, who, simply because the latter differed in a single point from the Wittenberg idea of the Scriptures, pronounced him (Zuinghuis), as "damned from all eternity," and who, from the same reason, used to ejaculate "Whenever I pray, I pray for a curse upon Erasmus!" Now Zuinghuis and Erasmus were two of the most notable and honoured Christians of their day. What caused the fury of Torquemada and Pietro

d'Arbuez, and the rest of the cruel inquisitors, but the firm belief in "Eternal Punishment," and chiefly the desire to save their own skins? He might not have been so very bad a boy who threw stones at the frogs. But the frogs could hardly think well of him. True, the frogs had bold eyes; and it was presumptuous to rise by their own intention even by a hop; and, above all, provoking to swim at their own will in pleasant streams, where no boy could follow them, and where there was no asking, "by your leave."

The Churches of Christendom have been passing, of late, through a solemn season, the key notes of which were not only the contemplation of motives to forsake sin, but to manifest sympathy with suffering, mental and bodily. Then came the release from bodily suffering by death. All this highly typical and emblematical of the trials of humanity. A release by death, I say, but no release from labour. Previous to the day of rejoicing over the spirit of the dead arising and appearing to many, there was a day of seeming repose; so, many who had attended the services all through the first six days of the week, stayed at home on the seventh, making it a day of quiet, and regarding it as a day of little importance in the Christian year. But blind were they. That seventh day of apparent repose is to the crowds personally, who had thronged the Churches for those other six days, the brightest day of the whole Christian year, especially to those who are conscious of sin, for on that day it was that Jesus, though so lately dead, had not rested, but had hastened to preach to sinful spirits, spirits who were said to have been so evil when in the flesh that the world was flooded on their account. Surely no sinners can be worse than these, and yet Jesus preached to their spirits after death, not of course, to mock them, but to put them at least into the way of progress!

What haste—supposing the words of eternal damnation to have been really, though certainly but once only expressed during the trials and contradictions of earth-life—what haste, I say, was there in this act of preaching to sinful spirits, with not an hour's delay in order to cancel and annul those words of haste. Let it not be said that His word cannot be cancelled. For the words were spoken, as all the churches affirm by the very same great spirit, who, in a pre-existent state, had declared not only that he could, but that he would annul his own decree, and not only a decree but an *everlasting* decree: "I said,

indeed, that thy house and the house of thy father should walk before me *for ever*," but now the Lord saith, "Be it far from me." This is enough to give me the highest Christian authority for the reversal of an alleged everlasting decree, and on scriptural grounds.

The preaching of Jesus immediately after his death to the "spirits in prison" is remarkable in many ways. They are said to have been dead two thousand years, and yet they still existed, so they had not been destroyed, they had not perished, were not annihilated, though they certainly may be said to have suffered many stripes. Whether they had been in outer darkness we cannot tell, and whether they had paid the uttermost farthing is doubtful; but of this we are certain, the beneficent preaching to which they were now happily subjected could not but have put them in the way of progress, for that was its object.

Let me conclude, as I began, by a few words of logic from that clear-headed man, the late Mr. J. W. Jackson, on "Devil Worship," and "Eternal Punishment." He says in *Human Nature*, of October 1869, "Let any psychologist realise to himself the condition of mind implied in the acceptance of such dogmata; the inadequate faith in truth and rectitude, the ignorant belief in the permanent power of fraud and violence, the limited idea of good, the exaggerated conception of evil, the utter and hopeless confusion of thought as to the existence and operation of law in the spiritual sphere, and he will at once see that the religious teaching which involves such absurdities and contradictions must tend as far as its happily declining influence is really affected, to rear up a priesthood who are tyrants, and a laity who are slaves."

SCRUTATOR.

A VOICE FROM LAODICEA.

(Concluded).

BY FRANK PODMORE, B.A. (OXON.), F.C.S.

They make but a slight impression on his mental vision, which is constantly directed on other objects: just as things which are seen only at the side of the retina are without colour and of indistinct form. He does not refuse to see them; he often has not the power to do so, or at best can only clearly realise them by distinct and repeated efforts of will.

Men of science, on the other hand, retort that Spiritualists generally belong to the second class. They believe in the phenomena and ascribe them to spirit agency, because

they are altogether on one side of the general current of thought in our age. Their thought-forms, or scientific instincts, are so little developed, that they will receive anything, not perceiving its incongruity with other departments of knowledge. And it must be confessed that we do meet with Spiritualists of this type, who believe all things, only because they are incapable of appreciating either the magnitude or the difficulties of that which they believe. Now, I suppose we are all agreed that over-credulity is a very bad thing indeed. Like the hustings orator in the Biglow papers,

"We allow that a man should go tolerable strong
Against wrong in the abstract, for that kind of wrong
Is always unpopular, and never gets pitied,
Because it's a crime no one never committed."

But our difficulty is not an abstract, but a practical one. Who shall show us the golden mean between scepticism and credulity? Are my audience to-night the philosophers, and I, who doubt, the fool: or am I the philosopher? This is the question we would have answered; is this inspiration of the scientific sense a true inspiration or not, when it leads men to decide against the truth of Spiritualism?

Now we have seen that similar claims of infallibility have been set up for other senses; and we have seen these other senses proved untrustworthy. For the moral sense of the savage bids him kill and eat his grandmother, a custom which would here meet with universal condemnation. And the geometrical sense has never told us anything about objects of four dimensions, and would altogether repudiate two straight lines which should enclose a space, a triangle whose interior angles were not equal to two right angles, or parallel straight lines which met when they were out of sight. So, obviously, the scientific sense may occasionally err. And when it does err, it can be convicted of error, and its disciples reclaimed only by the same means which have convinced those who have been misled by these other intuitions of the error of their ways,—by reason, to wit, and the evidence of the bodily senses. For as the belief of the scientific man in certain laws governing the physical universe, has been built up on the direct evidence of the senses through many generations; so his belief in other newer laws modifying and enlarging the old ones, can only be organised by the constant repetition of evidence of a similar character. It is not the will so much as the power to believe which is lacking. But the power can be cultivated, if the will is there.

Just as the sailor learns, by constant practice, to discern objects on the horizon, which to the landsman are invisible; or the chemist to distinguish between odours, which to the uninitiate are all equally pungent; so by diligent practice, I apprehend, the faculty for believing in these phenomena may be developed when the rudiments are present. Constant familiarity with the thing and the idea are all the necessary conditions if the phenomena be genuine. It is unreasonable to expect that the results from such a process should be otherwise than gradual. You are watching not an action, but a growth. Time and time only will shew on which side lies the truth. If on the side of the Spiritualists, the world can no more ultimately believe these things to be false, than any but a monk could believe that the Sun is a flat disc six feet across, and the stars lesser lights shining to brighten the darkness of earth.

It seems probable that even professed Spiritualists feel the need of constantly familiarising themselves with their phenomena. I cannot otherwise account for the fact that so many amongst them are in the constant habit of attending *séances*, at which nothing but the same elementary manifestations are to be witnessed. To spend four hours a week in listening to jokes by "Peter," and being knocked on the head by a vagrant musical box, seems an occupation hardly worthy of the apostle of a new faith. But the else anomalous circumstance, that many sensible people are willing so to waste their time, finds a ready explanation in the supposition that Spiritualists themselves often feel the influence of hereditary thought-forms too strong for their new won belief; that this latter, Antæus-like, dies when raised from the earth. For myself, I am pleased with the explanation, for it would tend to shew that we are not so very far removed from you, when all is said. If you have your intervals of doubt, we have ours of faith, comparable in duration to the revolving lantern of the Start Lighthouse, which shows a brief flash of light for six seconds, and is dark for the other fifty-four. But I trust that I shall offend none by such a supposition. If your faith is not perfect, the fault is not your own. For once break the maxim "*De mortuis nil nisi bonum*," and on the dead lay the blame of our chequered doubt, and of your imperfect faith:—the back of eighteen centuries is strong enough to bear it all.

Lastly, it is certain that this reluctance on

the part of the world to accept new truth is not altogether evil; is perhaps altogether good. The influence that makes it so hard for a new truth to gain a foothold now, is the surest guarantee that that foothold once gained, it shall never be displaced. It is this tremendous vis inertiae of custom that is the guardian of all in faith and morality that we most cherish. The twin forces of change and conservation are ever in equilibrium, and ever advancing our social state. If, without the first, we should be stereotyped like the Eastern civilizations, without the other we should sink still lower, to the level of the savage, unable to guard to-morrow, the good which he has won to-day. If Spiritualism with all its present extravagance, grotesqueness, absurdity, could at once gain the adhesion of the world, do you think that that world would be the better for it? Will its most fanatical supporter answer in the affirmative? At the best we should gain a more or less distinct perception of a universe that seems but an enlarged edition of this, with the folly and the purposelessness somewhat more accentuated. But in all probability, we should not attain even that certainty of a future life, but in its stead an unlimited license to shape our own future, and that of our fellows, as we please. We might still agree with the ordinary belief that all alike are to live on, or we might hold, that some only are to be preserved, and the rest to share the fate suggested in the "Phædo," having worn out one or two bodies to be cast aside as failures, and revert to nothingness. Instead of priests, we should have mediums: for sermons, trance addresses. And in place of one faith and one morality, we should be free to choose between a dozen systems, of Theosophy, Christian Spiritualism, Reincarnationism, Comprehensionism, Harmonial Philosophy, and the like. And it is to be feared lest in the endless warfare of creeds and teachers, many would grow to doubt whether there be any morality at all. And what have you to offer that would replace all that we should lose? No,

"Leave thou thy sister when she prays,
Her early Heaven, her happy views,
Nor thou with shadow'd hint confuse
A life that leads melodious days.

"Her faith thro' form is pure as thine,
Her hands are quicker unto good;
Oh, sacred be the flesh and blood,
To which she links a truth divine."

There was a law in some old Greek State, that the citizen who moved the repeal of an old measure, or the adoption of a new one, should

move it with a rope round his neck. It was a salutary law, and doubtless, whilst it quenched much short-lived revolutionary ardour, and cooled the hot blood of youth, and the intemperate zeal of the fanatic, it would be in the path of the true reformer, the man of strong purpose and far forethought, but as a feather to be blown aside. And that law in spirit has never been repealed. Before she can gain a hearing, Spiritualism must prove herself worthy to be heard, else the rope is round her neck, and her shrift will be a short one. But if she be very sure of the message that she bears, let her take heart. For opposition can only define, ridicule can only strengthen, and scepticism purify what is true; whilst they annihilate falsehood. It is good that each new doctrine should have its spurs to win. The young knight's hand will be the stronger for the blows that he gives; his armour the brighter for the blows that he receives. "*Merses profundo pulchrior evenit.*" Truth will rise the fairer from the waters that overwhelm her.

MR. A. MORRELL, of Keighley telegraphs to us that if Mr. Matthews had pleaded "guilty" to the charge against him, he would have been fined instead of imprisoned.

At a recent *séance* at the residence of Captain John James, 129, Gower Street, London, the spirits again cut out with scissors in pitchy darkness, the profile of a head, which had been drawn on paper for the purpose.

LAST Sunday evening, Mrs. Fletcher delivered an excellent address at the Steinway Hall, on the occasion of the thirty-second anniversary of the advent of Modern Spiritualism; we will publish an abstract thereof next week. Mr. Stainton Moses also addressed the meeting.

AN EXTRAORDINARY COINCIDENCE.—The most extraordinary instance of the romantic voyages of an ocean waif which ever occurred, or is likely to occur, is related by a brother of Felicia Hemans, who was an officer on board the ill-fated transport, Birkenhead. At the moment the foundering of the ship was foreseen, when this gentleman considered his fate inevitable, he went below, wrote a message to his friends, placed it in a bottle, which he corked and sealed, and committed to the waves. He was one of the rescued. A few years afterwards, while he was stationed on one of the West India islands, he happened to be walking on the beach when a bottle was thrown ashore at his feet. He took it up and examined it, and, to his amazement, discovered that it was the identical bottle he had cast over the bulwarks of the sinking ship off the coast of South Africa. If a novelist were to invent an incident like this, he would be scouted for drawing too largely on human credulity.—*Standard*.

To Correspondents.

I. H. C., ROCHESTER: You have not enclosed your name and address.

CAN any reader of these pages oblige us with the present address of Madame Card, the Mesmerist? We also wish for the present address of "Louie" late of the Royal Aquarium.

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INFORMATION FOR NON-SPIRITUALISTS.

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. Zöllner, 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, conjurors, 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 the 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.

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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