

# The Spiritualist,

AND JOURNAL OF PSYCHOLOGICAL SCIENCE.

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(From our Special Correspondent.)

SHEFFIELD, FRIDAY.

THE 1879 proceedings of the British Association for the Advancement of Science came to a close here last night. As Captain Douglas Galton, one of the secretaries, remarked, the British Association is like a chrysalis for fifty-one weeks of the year, and develops into a large and complex organism during the remaining week.

THE PRESIDENTIAL ADDRESS.—THE HYPOTHESIS OF "SPONTANEOUS GENERATION" UNTENABLE.

The President, Dr. G. J. Allman, in his opening address, made several remarks of an antagonistic nature to the theory of materialism; he also made known some curious facts in relation to the lowest forms of animal and vegetable life. He stated that in no case had an instance been known of dead matter spontaneously generating into a living organism, but evidence proved that all living things came from previously living organisms. He said:—

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

"It is quite true that between lifeless and living matter there is a vast difference—a difference greater far than any which can be found between the most diverse manifestations of lifeless matter. Though the refined synthesis of modern chemistry may have succeeded in forming a few principles which until lately had been deemed the proper product of vitality, the fact still remains that no one has ever yet built up one particle of living matter out of lifeless elements—that every living creature, from the simplest dweller on the confines of organisation up to the highest and most complex organism, has its origin in pre-existent living matter—that the protoplasm of to-day is but the continuation of the protoplasm of other ages, handed down to us through periods of indefinable and indeterminate time.

"Yet with all this, vast as the differences may be, there is nothing which precludes a comparison of the properties of living matter with those of lifeless.

"When, however, we say that life is a property of protoplasm, we assert as much as we are justified in doing. Here we stand upon the boundary between life in its proper conception, as a group of phe-

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nomena having irritability as their common bond, and that other and higher group of phenomena, which we designate as consciousness or thought, and which, however intimately connected with those of life, are yet essentially distinct from them.

"When the heart of a recently-killed frog is separated from its body and touched with the point of a needle, it begins to beat under the excitation of the stimulus, and we believe ourselves justified in referring the contraction of the cardiac fibres to the irritability of their protoplasm as its proper cause. We see in it a remarkable phenomenon, but one, nevertheless, in which we can see unmistakable analogies with phenomena purely physical. There is no greater difficulty in conceiving of contractility as a property of protoplasm than there is in conceiving of attraction as a property of the magnet.

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

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

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

"That psychical phenomena however, characterised as they essentially are by consciousness, are not necessarily coextensive with those of life, there cannot be a doubt. How far back in the scale of life consciousness may exist we have as yet no means of determining, nor is it necessary for our argument that we should. Certain it is that many things, to all appearance the result of volition, are capable of being explained as absolutely unconscious acts; and when the swimming swarm-spore of an alga avoids collision, and by a reversal of the stroke of its cilia backs from an obstacle lying in its course, there is almost certainly in all this nothing but a purely unconscious act. It is but a case in which we find expressed the great law of the adaptation of living beings to the conditions which surround them. The

irritability of the protoplasm of the ciliated spore responding to an external stimulus sets in motion a mechanism derived by inheritance from its ancestors, and whose parts are correlated to a common end—the preservation of the individual.

"But even admitting that every living cell were a conscious and thinking being, are we therefore justified in asserting that its consciousness like its irritability is a property of the matter of which it is composed? The sole argument on which this view is made to rest is that from analogy. It is argued that because the life phenomena, which are invariably found in the cell, must be regarded as a property of the cell, the phenomena of consciousness by which they are accompanied must be also so regarded. The weak point in the argument is the absence of all analogy between the things compared, and as the conclusion rests solely on the argument from analogy, the two must fall to the ground together.

"In a lecture\* to which I once had the pleasure of listening—a lecture characterised no less by lucid exposition than by the fascinating form in which its facts were presented to the hearers—Professor Huxley argues that no difference, however great, between the phenomena of living matter and those of the lifeless elements of which this matter is composed should militate against our attributing to protoplasm the phenomena of life as properties essentially inherent in it; since we know that the result of a chemical combination of physical elements may exhibit physical properties totally different from those of the elements combined; the physical phenomena presented by water, for example, having no resemblance to those of its combining elements, oxygen and hydrogen.

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

"That consciousness is never manifested except in the presence of cerebral matter or of something like it there cannot be a question; but this is a very different thing from its being a property of such matter in the sense in which polarity is a property of the magnet, or irritability of protoplasm. The generation of the rays which lie invisible beyond the violet in the spectrum of the sun cannot be regarded as a property of the medium which by changing their refrangibility can alone render them apparent.

"I know that there is a special charm in those broad generalisations which would refer many very different phenomena to a common source. But in

\* "The Physical Basis of Life." See *Essays and Reviews*, by T. H. Huxley.

this very charm there is undoubtedly a danger, and we must be all the more careful lest it should exert an influence in arresting the progress of truth, just as at an earlier period traditional beliefs exerted an authority from which the mind but slowly and with difficulty succeeded in emancipating itself.

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

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

MR. WILLIAM CROOKES ON THE BORDER LAND BETWEEN THE KNOWN AND THE UNKNOWN.

Without doubt the chief feature of the 1879 meeting of the British Association was the evening lecture delivered by Mr. W. Crookes on "Radiant Matter." The Albert Hall was crowded. The experiments were of an entirely novel description, and of such a nature as could not have been anticipated two or three years ago. The following were the closing remarks of Mr. Crookes, and as he uttered them a smile broke over the features of several persons in the audience, who saw more meaning in them than the generality of the listeners could realise:—

"In studying this fourth state of Matter we seem at length to have within our grasp and obedient to our control the little indivisible particles which with good warrant are supposed to constitute the physical basis of the universe. We have seen that in some of its properties Radiant Matter is as material as this table, whilst in other properties it almost assumes the character of Radiant Energy. We have actually touched the border land where Matter and Force seem to merge into one another, the shadowy realm between Known and Unknown which for me has always had peculiar temptations. I venture to think that the greatest scientific problems of the future will find their solution in this border land, and even

beyond; here, it seems to me, lie ultimate realities, subtle, far-reaching, wonderful.

"Yet all these were, when no Man did them know,  
Yet have from wisest Ages hidden beene;  
And later Times things more unknowne shall show.  
Why, then, should witlesse Man so much misweene,  
That nothing is, but that which he hath seene?"

Mr. Crookes's lecture was published in full in *The Engineer* newspaper last week, accompanied by a large number of beautifully executed diagrams of the experiments.

PROFESSOR LANKESTER'S LECTURE.

Professor E. Ray Lankester's lecture on "Degeneration" was the most thinly attended of all the evening meetings. It was heavy and wearisome, though probably sound from a zoologist's point of view. It exhibited no symptoms of genius or of poetry, and the *Sheffield Daily Telegraph* of August 25th contains the following paragraph about it:—

People have different views about the British Association and its lectures. A local gentleman, who wears the order of the Local Committee on his noble breast, went to hear Professor E. Ray Lankester on "Degeneration." "How did you like it?" he was asked. "Like it!" he repeated; "it was so awfully dry, and I felt myself so degenerated that I went to a friend's, and drank off three glasses of beer before I felt restored to my normal condition of wetness."

One of the secretaries, in seconding a vote of thanks to Professor Lankester, explained that originally somebody else had been invited to deliver the lecture for that evening, but when he announced his inability to do so, Professor Lankester was asked, and was kind enough to quickly come forward.

MR. RUSKIN'S WORK IN SHEFFIELD.

During my stay here I have made some inquiries about the actions in this neighbourhood of Mr. John Ruskin, who has established a Museum at Upper Walkley, near Sheffield. The Museum stands upon the brow of a hill, on which clusters of small cottages are scattered about; the entrance to the establishment is through a doorway in a stone wall, and a pathway beneath some apple trees in a carefully-tended garden leads to a small cottage, which is used for the purposes of the Museum. From the entrance doorway is a magnificent view of the valley below, and the hills in the distance; there is a quietude and repose about the spot which, in our opinion, is, therefore, much better fitted for quiet study than the centre of a noisy town. People who have no desire to learn, and who visit the place from curiosity, think that it is an exceedingly unpractical step to place the Museum so far from the centre of Sheffield. The establishment of the Museum is but a portion of a wider scheme called "The St. George's Guild," formed to put in practice Mr. Ruskin's principles of political economy. Mr. Ruskin has peculiar ideas of his own, as strange as those of the Chinese philosopher, Pooh Pooh, who was charitably thought to be mad by his neighbours because he promulgated the doctrine that his daughter ought to see her future husband before she was married to him, and furthermore that she should have some voice in the selection of her future partner; the heretical old man also believed that she ought to have some sort of affection for him. The good Cantonese were as much horror-stricken by these doctrines as an English matchmaking mother would be, and Pooh Pooh would undoubtedly have been

bastinadoed and condemned to wear the wooden collar in the public market-place, but for the general conviction of his insanity. Mr. Ruskin is as bad as Pooh Pooh. For instance, he lays down the following as his first and chief canon of political economy.

*That it is the duty of every man to work for an honest living.*

Mr. Ruskin holds that the above is the first religious duty of man, and urges that if his religion does not teach him the above his religion is necessarily rotten at its foundation.

His next point is:

*That if what a man gets his living by doing is of no real service to his fellow creatures, he is not getting an honest living at all.*

In such case Mr. Ruskin argues that he is simply the means of getting money out of honest people's pockets into his own.

Every man, says the Teacher, should analyse for himself how much of his time is employed in real honest public service. Mr. Ruskin, who is a large landowner, holds that those who get an income from land, without rendering in work the full value of the income to the public in return, either in the management or improvement of the land, or in some other way, do not get their money honestly.

Mr. Ruskin applies the same principles to usury. He argues that it is a bad and an immoral thing to charge any interest for the loan of money. He does not deny that the man who lends money on interest does not often confer a service on the borrower, but the principle at the root of the matter is that if it costs a man nothing to do a fellow creature good he ought not to expect to be paid for doing his duty. In fact, any pious Heathen, much less a Christian, would be glad of the opportunity to do good to another, without loss to himself. Of course, a generous man will go farther, and put himself to self-sacrifice to aid another.

I do not as yet see the accuracy of Mr. Ruskin's ideas on this question of interest. Theoretically, money is concentrated labour. A man who lives honestly turns the produce of his labour into money; when he chooses to expend the money he reconverts it into labour, just as by the law and practice of the conservation of energy heat may be converted into mechanical power, and mechanical power into heat. A savage by labour makes bows and arrows, which remain in his possession as "money," or the results of labour. He lends them, and the borrower partly wears them out. Why should the borrower not pay for the wear and tear? It may be argued that money does not wear out. But it does, for the lender takes risk, and sometimes makes bad debts over his loans. Therefore the lending *does* cost him something. Why should he not be paid for risking loss of property?

The aim of civilised society should be to take care that money always represents an equivalent value of honest work done. Gradually the moral sense of society is changing, and it is to be hoped that in time it will be considered that the only honourable state of existence is one in which the individual possesses no more wealth than he has earned by honest work.

At the St. George's Museum, Mr. Swan, the

Curator, presented me with a pamphlet, from which I was surprised to learn how much attention the Fathers of the Church had given to this question of interest, as exemplified by the following extracts:—

St. Augustine on Psalm xxxvi. 26 says:—"If you lend your money to a man from whom you expect more than you gave—not money alone, but anything else, whether it be wheat, wine, oil, or any other article—if you expect to receive any more than you gave you are a usurer, and in that respect reprehensible, not praiseworthy."

St. Jerome on Ezekiel xviii. 410 says:—"Some persons imagine that usury obtains only in money; but the Scriptures, foreseeing this, have exploded every increase, so that you cannot receive more than you gave."

St. Ambrose, on the book of Tobias, xiv. 390, says:—"Many persons evading the precepts of the law, when they give money to merchants, require the usury, not in money, but take some of their goods in payment of the usury, therefore let them hear what saith the law: 'You shall not,' it says, 'receive the usury of food, nor of anything else' (Deut. xxii. 19). The victuals is usury, the cloth is usury, whatever is added to the principal is usury, whatever name you give it it is usury."

Basil the Great, on Psalm xv., says Ezekiel, in the eighteenth chapter, classes usury, or receiving more than the principal, with the greatest crimes.

The Catechism of the Romish Church defines that "to receive any more than the sum lent is rapine—the counsel that we are expressly commanded by our Lord not to expect any more than the sum lent: to receive this increase is a sin against the seventh commandment; to expect it is against the tenth. As the usurers, or interest men, both expect and receive more than the capital, or sum lent, are they not habitual violators of the express commands of God?"

Mr. Ruskin's great point is, that were his ideas about rent and interest acted upon by everybody, the whole nation would be happier and better, and many people prevented from leading idle lives. He therefore formed the St. George's Guild to put his ideas into practice. The Guild is established to purchase, or to obtain by gift, as much land as possible; the rent of the land and of the buildings upon it are entirely devoted to the benefit of the people who are working upon the land; none of it goes to any private person. The St. George's Museum is one of the public benefits kept up by the application of the rents. It has been established four years, and has over sixty or seventy students, most of whom come long distances. There are facilities in the Museum for learning mineralogy, zoology, and botany; each object on view is selected to illustrate a special step in each science; thus the learners are not confused by a multiplicity of objects; the few on view are good, and some of them of great value. The whole collection is contained in one small room. A few specimens of artistic work adorn the walls; more especially attractive is a copy of a portion of the painting of St. George and the Dragon, in St. Mark's Cathedral, Venice. There is a look of intense earnestness on the face of St. George; he seems to be one who has a determined purpose in life, or, as a Sheffield artisan said when he saw it, "That fellow means business."

Mr. Ruskin strives to encourage natural talent, and holds the idea that nobody who has a special aptitude for any art study should have out of his reach the very best types and forms to lead him on. For instance, there was a young "grinder" in Sheffield, of the name of Benjamin Creswick, who found his way to the Museum, attracted by the drawings and paintings contained therein; he had a natural taste for sculpture, and had been in the habit of cutting heads and busts of his fellow workmen from pieces of grindstones. After making use of the Museum for a little time, he selected some photographs of Mr. Ruskin, and tried from them to carve a bust of the great Art critic. Mr. Ruskin saw that the result displayed so much real genius that he invited him to Coniston to cut a bust from life, and Mr. Creswick succeeded better than anybody else who had previously made an attempt upon the same subject. He is now studying sculpture in Westmoreland, and is, no doubt, destined to excel in the art.

As regards the work of St. George's Guild, Mr. Ruskin does not expect or desire much immediate result; his first point is to supply each person on the estates with as much land as he can profitably use. He does not aim at any system of equality, but that the best men shall be in the best position, and the more a man improves the estate the more his rent is reduced, because he supplies more food to the nation than his neighbour, so is entitled to be better rewarded. There is enough land in England to support the population, if there were free trade in land, and the people were not cut off from its possession by artificial and unnatural laws, making them mere lodgers in their native country. These laws keep Ireland in an incessant state of disaffection and agitation, and do infinite injury to the dwellers in the rest of the United Kingdom. If land were to be bought and sold freely, like other property, as in France and other civilised countries, the benefit to the nation would be incalculable. If the pale and sickly dwellers in cities could begin to spread themselves over the land, carrying with them an advanced culture, education, and art-taste, and if they could dwell in the midst of their own gardens, under their own vines and fig trees, national health, morals, and happiness would follow the abolition of the legislation which at present divorces the nation at large from its own soil. Land is as necessary to life as air or sunshine, and nobody dreams of making laws to keep nearly all the air and sunshine of the United Kingdom in the hands of a few hundred individuals.

There is a library in the St. George's Museum, containing a limited number of well-selected books. Carlyle's works are among those on the shelves.

#### TEST SEANCES WITH MR. MATTHEWS.

I have had some wonderful *séances* in Sheffield with Mr. F. O. Matthews. Last Tuesday, for about two hours, he continued to narrate to Mrs. Makdougall Gregory and myself some fifteen or twenty of the events connected with our past lives, and without a single error. He gave names of persons, and places, and the details of almost forgotten conversations which had taken place in past years. His powers vary with the conditions. On some occasions only portions of his tests were verified.

On Sunday last week, at one of Mrs. Makdougall

Gregory's private *séances* at Blenheim House, he gave many tests to the somewhat large company assembled. Here are a few of them given whilst he was in a state of trance:—

#### I.

I see an intelligence at your side who gives the name of John; he is a man of position and good birth; you were drawn together by a feeling of love and tenderness; he has passed over to the other side and is with you now.—*Recognised.*

#### II.

I see a lady near the head of the sofa; she is a relative of yours and gives her name as Elizabeth; she comes with tender affection and love, and throws over you the protection of a mother's influence.—*Recognised.*

#### III.

A man is present who gives his name as William; he looks real and substantial to us although he is a spirit; you have often wondered where the white-winged angel men call Death has conveyed him. There is one with him who died of cancer on the breast, and who was connected with his life-history.—*A visitor present said, "It's my father and my wife."*

#### IV.

Turning to one of the sitters, Mr. Matthews said: "Have you not in your home a round deal table?" "Yes."—"You get table-moving in all forms and fashions. James and William come to you there sometimes; the communications are sometimes truthful, and sometimes you are mystified."—*Recognised.*

#### V.

I see a spirit here who passed away from earth life in consequence of consumption: she has an intellectual forehead, brown hair, straight nose, and is very pale. She was very dear to you—as dear as a sister; no sister could be more kind or good. She gives her name as Eleanor.—*A lady present said "That is my cousin."*

#### VI.

Mr. Matthews turned to me, and said: "You have brought with you a very old friend, greyhaired, somewhat tall, grey whiskers, straightish nose, cheeks sunken, and cheek-bones prominent. He looks like a doctor, and gives his name as Newbould. He is so slightly tethered to the body that he looks like a spirit who has quitted it. He is thinking of you."

*Can you describe the room in which he is sitting, for I have never been in it, so a correct description of it cannot come from my past thoughts?*

"He is sitting in a little library-place; there are marble fittings to the fireplace; there are books, and in one corner is some glass. A bust upon a pedestal stands in one corner. I see a small globe. The table is covered with a greenish, almost black, oil-cloth, and the carpet is of a dark mixture of colours."

*Can you quote anything from papers on the table or in his pocket?*

"No. He is now writing different extracts from books; he has a green and a dark red book; one is on Physiology, and the other on Electricity."

*I recognised Mr. Newbould and the description of him. At the time of writing this, I do not know whether the description of the room is accurate, for*

*I have never been into it; but, no doubt, Mr. Newbould will publish whether the description is accurate. It was given at 9.35 p.m., Sunday, August 24th, 1879.*

## VII.

I see a man named Albert near you, and he says: "How about the jokes we used to crack, and how about the nuts?" He is holding two nuts in his hand, and he is a German.—*Recognised.*

## "SPIRITS BEFORE OUR EYES."

(From "*The Literary World*," Aug. 29th.)

THE author of this volume\* undertakes to do what philosophers and divines have never pretended to achieve. He deals with the subject of the existence of a spirit-world as no longer one to be proved by logic, or propped up by faith. With him it is simply a question of fact, to be established by evidence, which shall remove all doubt—"as strong as any on which men are condemned to death by courts of law." But, unfortunately for mankind, the evidence is not new, the witnesses to be examined are such as the world has been familiar with since time began. For what age or country has been without its ghosts and apparitions? Since Mr. Harrison comprehends the spiritual manifestations of modern *séances* in the same class, the artificially worked spirits can bring no further evidence for a life after death beyond what is supplied by such as have appeared spontaneously. The present volume deals almost exclusively with the apparitions of the living and of the dying. A second volume is promised, which will treat of the phenomena of spirit-circles, in order to show that the appearance of spirits is not confined to the moment of death, but that it may take place at any period after death. The argument of the book for a future life will be held to be strong or weak according as the reader estimates the evidence for the objective reality of spirit manifestations recorded in support of it. Whether the evidence is as strong "as any on which men are condemned to death by courts of law" may be doubted. When a witness quoted the statement of a ghost in support of his facts the judge refused to admit it as evidence at all, unless the ghost were subpoenaed and appeared for examination. The evidence of spirits appearing to their friends after death, however well authenticated, is of too shadowy and dubious a kind to convince mankind generally of a life after death, so as to remove all doubt where doubt exists. It may confirm faith where it exists already, and even initiate it in the case of those who are satisfied that spirits have appeared. Other minds, however, will cling to the belief that such appearances are of subjective origin. If we take some of the cases narrated, in which the dying have appeared to their friends, when separated by hundreds of miles, in the very clothes in which their bodies were clad, it will require stronger evidence than any which at present exists to convince ordinary mortals that the material garments could have been in two places at the same time. This involves a palpable contradiction. Evi-

dently, this is no stumbling-block to our author's faith. He accepts the fact, and proceeds to philosophise upon it, and arrives at this general conclusion—"that clothes, as well as forms, of dying persons are sometimes duplicated and seen at distant places." Thus he makes no difficulty in swallowing the contradiction, that a thing can be *here* and *there* at the same moment. But the argument proves too much; for when Cicero comes in answer to the call of the expert, his appearance not only proves the existence of his spirit, but of his toga and fibula also. Closely connected with this paradoxical conclusion is another, which needs stronger evidence in its support before it can be admitted as one of the proved facts of science. Mr. Harrison distinguishes between two distinct classes of apparitions—one in which spirits make themselves visible "by mesmeric impressions to mesmeric sensitives; the other in which they appear in temporally materialised bodies to the ordinary senses of men. In this case the spirits do not form and dissolve before the eyes of the observer; but they appear and disappear by opening and closing doors and curtains. But the startling fact in such visitations, according to Mr. Harrison, is, that whatever weight these materialised appearances may possess is abstracted from the weight of the dying bodies of those who appear. It is difficult to prove or disprove a statement like this. The apparition will not submit to be weighed, and it is difficult to see how "self-registering scales in hospitals, so that the variations in the weight of patients may be indicated," can be constructed and applied. But, before making good his ground thus far, telescope in hand, Mr. Harrison begins to survey our territories to be won. He sees in the future the possibility of establishing a new system of telegraphy by means of spirit-messengers, and of the conveyance of small articles—(why *small*?)—by spirit-carriers from place to place. "There are strong indications," he says, "that by following up this class of experiments, psychic telegraphy may become a valuable method of communication in the future; also, that it is a rapid method, a few thousand miles causing scarcely a minute's delay in establishing communication. There are also indications that letters, or small objects of light weight, may possibly be carried by this method."

The chief interest in the present work lies in the number of cases collected and classified. Many of the stories are well known; but they are here arranged under several headings. There are apparitions seen by one person only; others witnessed by several persons at the same time. Numerous instances are given of death intimations in dreams, and of the appearance of spirits during sleep or trance to their friends. We will quote one of these stories, because it is not so well known, and because it will serve to strengthen and illustrate some of the observations we have made. The narrative relates to Philip Weld, the youngest son of Mr. James Weld, of Archer's Lodge, near Southampton, and a nephew of the late Cardinal Weld.

On the 16th April, 1846, Philip Weld was drowned in the river at Ware. His dead body was brought back to the college, and the Very Rev. Dr. Cox, the president, was immensely shocked and grieved. He was very fond of Philip; but what was most dreadful to him was to have to break this sad news to the boy's parents. He scarcely knew what to do, whether to

\* *Spirits before Our Eyes*. By William H. Harrison, Author of *The Lacy Lays*. Vol. I. London: W. H. Harrison, 38, Great Russell-street, 1879. Price 5s. 6d.



write by post or to send a messenger. At last he determined to go himself to Mr. Weld at Southampton. So he set off the same evening, and, passing through London, reached Southampton the next day, and drove from thence to Archer's Lodge, Mr. Weld's residence. On arriving there, and being shown into his private study, Dr. Cox found Mr. Weld in tears. The latter, rising from his seat, and taking the doctor by the hand, said, "My dear sir, you need not tell me what you are come for. I know it already. Philip is dead. Yesterday I was walking with my daughter Katherine on the turnpike road in broad daylight, and Philip appeared to us both. He was standing on the causeway with another young man in a black robe by his side. My daughter was the first to perceive him. She said to me, 'Look there, papa! there is Philip!' I looked and saw him. I said to my daughter, 'It is Philip, indeed; but he has the look of an angel.' Not suspecting that he was dead, though greatly wondering that he was there, I went towards him, with my daughter, to embrace him; but a few yards being between us, while I was going up to him a labouring man, who was walking on the same causeway, passed between the apparition and the hedge, and, as he went on, I saw him pass through their apparent bodies, as if they were transparent. On perceiving this, I at once felt sure that they were spirits, and, going forward with my daughter to touch them, Philip sweetly smiled on us, and then both he and his companion vanished away." A few weeks afterwards Mr. Weld was on a visit to the neighbourhood of Stonyhurst, in Lancashire. After hearing mass one morning in the chapel, he, while waiting for his carriage, was shown into the guest room, where, walking up to the fireplace, he saw a picture above the chimney-piece, which, as it pleased God, represented a young man in a black robe, with the very face, form, and attitude of the companion of Philip as he saw him in the vision, and beneath the picture was inscribed, "St. Stanislaus Kostka," one of the greatest saints of the Jesuit order, and the one whom Philip had chosen for his patron saint at his confirmation. His father, overpowered with emotion, fell on his knees, shedding many tears, and thanking God for this fresh proof of his son's blessedness.

Many of the stories related are insufficiently authenticated to be of any value for scientific purposes. Indeed, this is a usual fault with books of this class. We do not question the desire of the compilers of them to be impartial. But the mind on a subject like this—especially in its revolt from materialism—is apt to be carried away by enthusiasm, and so to impose upon itself. Patience and coolness of judgment are needed in the collecting and sifting of facts, and to refrain from theorising requires self-restraint. To work in the dark among facts, that others may see hereafter, is a self-denying task. To reap the fruits of knowledge is more pleasant than sowing the seed. The time is not yet come—if it ever will in this world—to reap the fruits of a scientific knowledge of the spirit-world. The most that we can do is to note the facts that are given, and wait patiently for the rest. For this reason, while we hold the theories cheap, we attach a certain degree of value to such efforts as Mr. Harrison has made in this book to make us acquainted with the facts.

(From "Public Opinion," Aug. 16th.)

*Spirits Before our Eyes.* Vol. I. By W. H. Harrison. (Harrison.) The distinction made by the advancing progress of psychology, and which divides idealists into the two opposing camps of Spiritualists and Animists, is rapidly widening; and the publication of this work will enable the public very fairly to judge what sort of facts exist on which a large number of persons consider that they have tangible proof of the existence of human life beyond the grave. A Spiritualist (of whom Dr. B. W. Richardson may be taken as an example) is one who considers that the real substance of man's body is not

bounded by the limits of his physical organism; or, in the words of Mr. Enmore Jones, that man passes out of his body a living, intelligent substance. An Animist, on the other hand (and Dr. Edward Burnet Tylor's definition will serve) is one who believes that certain dead persons communicate with certain living persons, under certain conditions. The shades of Animism vary from the gross superstitions of the Shaman to the scientific evidence which this book adduces in favour of a theory such evidence could not prove. Mr. Harrison has, however, had an uphill battle to fight, and has fought it well, though we are suspicious whether there are enough intelligent people in the ranks of avowed Animists, or, as they call themselves, Spiritualists, to see that his argument cuts both ways, and that the accent he lays on *à posteriori* evidence would, if successful, overset the grounds on which immortality has been considered by Kant to be a necessary condition of human existence. The author, in his employment of scientific methods, has followed precisely the path indicated by the physicist, and has placed that of the metaphysician aside. The book deals with the nature, characteristics, and philosophy of spontaneous apparitions, and shows how to reproduce experimentally some of the phenomena connected with them. It will, therefore, serve as an admirably convenient supplement or companion to H. P. Blavatsky's *Isis Unveiled*, and is not so irritating to the European, as opposed to the Eastern mind. In fact, the modesty and delicacy with which the author brings forth a series of well-marshalled facts, and carefully excludes all anonymous testimony, will secure for his work a patient and deferential reading from every one. Whether the evidence that the forces which produce certain results are what they say they are, or what the ardent "ghostmonger" (the expression is that of Dr. K. R. H. Mackenzie, F.S.A.—not our own) may say that they are, is another question altogether, though we may say that Mr. Harrison's collection of facts will always be of the highest interest, as it contains a number of anecdotes not in Schaible's *Encyclopædia of Hexenlehre*. This work is of much promise, the more so as we see that the second volume is in the press. Whatever ideas we may have of the value of the facts adduced, we must cordially admit that we have at last in the English language a systematically arranged collection, which will serve as an invaluable resort to quote from. Mr. Harrison has told his story well and precisely, and we shall look for the second volume with interest.

(From "The Publishers' Circular," July 1st.)

*Spirits Before our Eyes.* Vol. I. A most curious collection of examples got together from every conceivable source, with the view of solving the problem of the immortality of man, by evidence strong as any on which men are condemned to death by courts of law. Among the works quoted in support of his views by Mr. Harrison are Lockhart's *Life of Walter Scott*, Moore's *Life of Byron*, Lord Lindsay's *Report*, William Howitt on the *Supernatural*, an address by Mr. Serjeant Cox, &c., &c. We may add that we believe Walter Scott in his letters mentions the famous *Memoires de Philippe de Comines* as containing a ghost story. Of the spelling of "Comines" or

"Commines" we are not sure, for there are two towns so called, one of which has one name, and one the other.

#### EXPERIENCES IN SPIRITUALISM.\*

BY ALICE GORDON.

It is solely in the cause of truth that I venture to lay before the public my experiences whilst investigating "Spiritualism" in London. A desire to condense into the smallest possible space an account of some of the phenomena witnessed during six months, must excuse any brusqueness in the style: And first, let me say, that no reader of this paper can be more sceptical than I was. I shared to the full the popular opinion on this matter, and had in fact ceased to believe in, what is called, the supernatural of the past. I must also admit I was as ignorant as the public generally of the amount of evidence accumulated and accumulating on this subject, having merely read an article by Mr. A. R. Wallace, published some years ago in the *Fortnightly*. I had never known a Spiritualist, for which I now congratulate myself, lest I should have talked as I hear many talk. My attention was one day last spring attracted to a placard, announcing "Religious Services in connection with Spiritualism," which stood outside a hall at Notting Hill. I went to one of these services; but of the religious side I do not now purpose to write, though it is the most interesting to earnest minds. My introduction, eventually, to a number of Spiritualists arose through attending this service; but to save space I must omit particulars. My curiosity being aroused, I obtained the *entre* to some bi-weekly *séances* (at these as at others the sitters form a circle and hold hands), held in the rooms of a public medium; and I own my astonishment knew no bounds when I saw a number of apparently sane and intelligent people believing that, what seemed to me a Maskelyne and Cooke entertainment, was the work of departed spirits. I heard musical instruments flying about whilst playing; I saw white-robed forms appearing and disappearing, and heard voices conversing with the sitters as with well-known friends. All present were old Spiritualists, and I, as a stranger, held my tongue as to what I thought; but I was fully resolved to investigate, and, if I could, expose such folly, or worse. I went to several of these *séances*, and becoming acquainted with Spiritualists, attended many more at *private* houses, and at length my senses and reason convinced me of the truth of the astounding phenomena. In all the houses musical instruments floated about, bells were rung, lights were seen carried by hands, and forms, more or less shadowy, moved about and spoke. I

\* This article has just been published in the *Pioneer* (Allahabad), about the best newspaper in India. Its editor says:—"The paper requires but little introduction. Its value for many Indian readers will turn upon the fact that the authoress and her husband, Lieutenant-Colonel W. Gordon, of the Bengal Police, consent to the publication of their names in connection with the events described; where anonymous records of *séances* would fail to influence public opinion, authenticated statements may command more attention. The persons referred to by initials are many of them well known to Anglo-Indian society, and though in the absence of their specific permission Mrs. Gordon does not feel free to give their names in full for publication, these have been communicated in confidence to ourselves."

know how impossible such wonders seem, and had I not other evidence to give, I should say nothing; but feeling that I could only speak with effect of manifestations under my own roof, and Colonel Gordon having also become convinced, we arranged for *séances* at home. The furniture was removed from the back drawing-room, and it was effectually darkened, as I wished to have the *séance* in the daytime. A card-table and six light chairs were put for use. I made notes, immediately after, of the chief occurrences at each sitting, which I propose giving in their crude state. The medium who came to some of the *séances* was one whom I had often met, and I therefore knew his "familiar" well.

*July 6th, 1878, 3 o'clock p.m.*—Sitters: General A., Colonel L., Lieutenant-Colonel and Mrs. Gordon, and medium. Medium entered room with us; was never in it before. He sat between General A. and Colonel L.; we formed a circle round the table, and joined hands, and then blew out the candle. A small hand-bell and small musical box had been placed on the table, and a few small ornaments on the mantelshelf, which was about eight feet from medium. After sitting a few minutes talking, I mentioned that I had put something on the mantelshelf, hoping they would be brought to the table, and immediately with a clatter a Japanese box, containing two other small ones, fell on the table. Then raps were heard, and the table moved. Next the only piece of furniture in the room, a small chair, which was at the point furthest from the medium, was put quietly on the table. Then the (to us) well-known voice of a spirit, who gives the name of Peter Barry, spoke, and said the "power" was not strong. General A., wishing to get at the musical box, moved the chair, and he put his arm through the opening at the back, and then again took medium's hand; they having with joined hands lifted the chair off the table, and placed it on the floor between them. The chair was now held on General A.'s arm, and in this position was pulled vigorously from the opposite side to that where the medium sat. After this had continued a few moments I asked the gentlemen to let the chair go, as I wanted something else done. The chair was then dragged along the floor. The bell was taken up from the table and rung several times. I asked for the bell to be taken up to the ceiling, but it was not done; and in answer to a rather reproachful remark of mine, Peter said: "We've done our best," and the usual farewell, "Good-bye, God bless you," was given. After that we were told by raps, "we cannot do more," and a promise to try and do better next time was obtained, and I can here also say fulfilled.

*11th July, 1878, 3 o'clock afternoon.*—Sitters: General A., Miss D., Lieutenant-Colonel and Mrs. Gordon. The same medium. Colonel G. and Miss D. sat next medium, and we formed circle and joined hands. In a few minutes a cool air was felt passing over our hands, and we heard something moved on the table. Peter spoke, and said the room was nice and dark. A small light, like a large fire-fly, now floated about the room and then came to the table, and the bell then floated about with the light attached, and rung loudly. We had since the former *séance* bought a large musical box, which was playing, and one of us remarked with regret that it played

the "Dead March" much too fast. The next time the air came round the box was opened, and the air played slowly. General A. then asked that it might be stopped; it was: that it should go on fast; it did so: he then asked that three notes should be played singly, and it was done. All this was done instantaneously, and in the dark, both hands of the medium being held. It was our musical box. I thanked our spirit friend, and then inquired for another spirit, who often attends this medium; and immediately his voice was heard greeting us. I then asked Peter to show himself; he said he would, and he appeared close to me on the table. I saw the full face clearly. He held, as they always do, a spirit light in his hand, which he held up to his face. As Miss D. could not see well from her position, I asked Peter to show himself to her; she felt a hand tap her shoulder, and looking round saw a form standing beside her. I also distinctly saw dimly the whole form robed in white, and the face clearly. Peter spoke several times, and hummed the tune the box was playing. He then said he must go, as his medium had another *séance* at night, and he must not use all the power. He added—"You will now, Mrs. Gordon, be able to say you have seen these things in your own house." With a farewell and thanks to him we broke up. I can imagine some readers throwing down the paper in disgust at the credulity of some people. But "truth is stranger than fiction."

18th July, afternoon.—Sitters: General A., Mrs. P., Lieutenant-Colonel and Mrs. Gordon. A different medium. We formed circle, Mrs. P. and General A. next medium (who had never been in the room before); we wound up musical box, joined hands, and then the candle was blown out. We soon heard a slight noise, and the large box being very noisy we stopped it (not unjoining hands, which we always hold during sitting), and wound up a very small one. Immediately a drum accompaniment was played on the top of the large box, and well played. A spirit called "Charley" then talked freely and clearly. A light now appeared, attached itself to the hand bell, and waved with it about the room, ringing loudly. A fan from the table was used vigorously. There was another spirit present, as the sitters on both sides of the table were touched at the same time. We all many times felt hands touch us on our hands and heads. The small musical box was waved about while playing, and we were touched gently with it on the cheek; it was put to our ears in succession, and held there a moment playing. The large box was then started, and was carried round and round the room, and the ceiling knocked with it. This box is very heavy; it is as much as a moderately strong person can do to lift it; it was alarming to hear it floating about over our heads. "Charley" showed himself on the table, his face on a level with ours. We all saw him very clearly; he had light eyes and a short, grisly-looking, brown beard. The medium had dark eyes, and only a moustache. He was in a deep trance all the time, and his hands held; and on one side by a lady, who had, until now, declared the phenomena must be imposture. Two of us were asked to get up, and our chairs were then lifted over our heads on to the table. The medium was now awakened by the spirit, and we were wished good-bye,

and told to light up, which we always contrive to do without unlinking hands, having matches and candle on the table.

## PROOFS OF A SOUL.

BY HENRY G. ATKINSON, F.G.S.

IN Professor Blackie's recent work, *The Natural History of Atheism*, he does me the honour to quote largely from my *Letters to Miss Martineau*, though long out of print, and published so far back as 1851. He ought rather to have referred to my long letter to Harriet Martineau, which she thought proper to insert in her *Autobiography*, headed "*What Man Can Know*," which Kant proclaimed to be the great question of philosophy, the nature of knowledge, and how to be obtained. However, in referring to Professor Tyndall, Professor Blackie says:—"The concluding lines, indeed, from Wordsworth, which the learned gentleman has italicised, are distinctly Pantheistic:

"A motion and a spirit that impels  
All thinking things, all objects of all thought,  
And rolls through all things;"

and might have added—and rules throughout, and is the source of all power, which was Bacon's theory, and accepted by Newton.

But one does not see how it implies Pantheism, or the personality of nature in the god Pan, or conscious directing intelligence; for without consciousness it would not be personal, but automatic, and the rule of law—as we suppose in the case of the spider weaving its web so like a consciously contrived device to a foreseen end. But as the creature is without experience that could hardly be, and such instincts may be termed "unconscious clairvoyance."

In the June number of Mr. Hands' work, *New Views of Matter, Life, Motion, and Resistance*, p. 7, there is as follows:—"During the above-named year (1845) it was my fortunate destiny to meet with a case of clairvoyance, which natural phenomenon became developed through my own manipulations (mesmeric), and at a first sitting. I would here remark that this most extraordinary ability burst unexpectedly upon my senses, and in an instant swept away all distrust as to the being of a soul, or of its future existence; and this after I had professed scepticism, as regards these subjects, for many years. Now, why clairvoyance should be the proof of a soul and of its future existence any more than the blind instinct of the spider, is what I have never heard advanced before. If Mr. Hands is justified in his conclusion, spiritism would hardly be regarded as of so much importance as before, and Mr. Harrison might well devote his great abilities to some more profitable labour. I find, then, the same absence of philosophical and logical acumen in Mr. Hands as with Professor Blackie and Mr. Serjeant Cox, whose argument for the existence of a soul, because of the change of the substance of the body whilst the sense of identity remains, I exposed in this journal not long since, and to which there was no reply. I hold that there can be no absolute proof of a soul but in its actual disembodied presence, with clear evidence of identity; and then considering the nature of the subject and the existence of clairvoyance, the difficulty of identifying

an apparition with absolute certainty is very great, and those who have considered all the facts in respect to haunted houses, and all the rest of the strange statements and doings, must allow. We cannot be too wary and circumspect, and should look more to psychology, physiology, and the facts of mesmerism as essential preliminary matters: merely heaping wonder upon wonder in any case will not explain laws or advance science.

Mr. St. George Mivart, a Roman Catholic, President of the Biological Section of the British Association, supposes "some unheard of essence infused in the organism of every living thing, determinant of its actions," to which the writer of the *Times*' article says *cui bono*? Does such a theory serve any useful purpose in science as the supposed ether filling space and permeating all bodies, as the medium of light and heat does—for light and heat seem, as it were, to travel in each other's embrace from the sun into all surrounding space; but the wonder is in the mind itself projecting, as it were, its sensible light to all the space without, and with the intuition of the sense of distance.

Boulogne-sur-Mer, France.

#### NIGHT-WALKERS IN BRITTANY.

IN Brittany there is scarcely a rock, a fountain, a wood, or a cave, to which some tale of wonder or dread is not attached; every operation of nature the Bretons ascribe to miraculous interposition; and they people the air, the earth, and the waters with supernatural agents of all sorts. Miss Plumtre, in her pleasant book, mentions several of these spirits who "fly by night."

*Jean gant y Tan*, "John and his fire," is a demon who goes about in the night with a candle upon each finger, which he constantly twirls round very fast—to what purpose, save that of frightening honest people whose track he may cross, does not appear.

The *Buguel-Nos* is a beneficent spirit of gigantic stature, who wears a long white cloak, and is only to be seen between midnight and two in the morning. He defends the people against the devil by wrapping his cloak round them; and while they are thus protected they hear the infernal chariot whirling past, with a frightful noise, the charioteer making hideous cries and howlings: it may be traced in the air for a long time after by the trail of lurid light which it leaves behind it. It is a pity that the night-world should only have two hours' service of this benignant demon, even though he may now and then balk the devil of his due.

Another, but utterly purposeless wanderer of the night, apparently not thought of consequence enough to be christened, is a spectre in white carrying a lantern; he appears at first as a mere child, but as you look at him he waxes in stature every moment, until he becomes of gigantic size, and then, having done his worst, he vanishes. This spirit, however, never even ventures to show his ineffectual bulk to persons who carry a lantern.

The *Cariguel Ancou*, or "Chariot of Death," is a terrible apparition, covered with a white sheet, and

driven by skeletons; and the noise of the wheels is always heard in the street passing the door of a house where any person is dying. There are a set of ghostly washerwomen, called *Ar cannez nos*, or "nocturnal singers," who wash their linen always by night, singing old songs and tales all the time. They solicit the help of passers-by to wring out the linen. If this help be given awkwardly they break the helper's arm; if it be refused, they pull the cautious or churlish passenger into the stream and drown him.

In the district of Carhaix there is a mountain called St. Michael, whither it is believed all demons cast out from the bodies of men are banished. If any one sets his foot by night within the circle they inhabit he begins to run, and will never be able to cease all the rest of the night; nobody, therefore, visits this mountain after dark.

A demon, or spirit of some kind, called the *Teusarpouliet*, often presents himself to the people under the form of a cow, a dog, a cat, or some other domestic animal; and he will sometimes, in his assumed form, do all the work of the house—like the Scotch "brownie."—*Diprose's Superstitious Omens.*

## Correspondence.

#### A FEW QUESTIONS.

SIR,—In Major Carpenter's interesting account of a test *séance* held with Mr. Haxby as medium, on the 7th August, it was observed that during the time the manifestations were occurring in the *séance*-room "Jocj" repeatedly answered questions through his medium, who at the time was handcuffed and tied on a bed at the further end of the adjoining room. Can any of your readers inform me whether it be possible for a ventriloquist—in one room and in the *dark*—to deceive the sitters, by making his voice sound as if proceeding from a distant part of another room?

Is it not remarkable that so many mediums, in addition to their alleged wonderful powers of conjuring, should also be gifted with that of "ventriloquism?" Is it a fact that ventriloquism is so common, that the majority of physical mediums are capable of producing by its means what is called "the direct voice?" And further, can any one tell me whether a female ventriloquist may not, at least, be regarded as a *rara avis*? J. JAMES.

129, Gower-street.

#### CURIOSITIES IN JAPANESE TEMPLES.

SIR,—Some of your readers who have not chanced to have seen the books to which I refer, may like to have their attention drawn to the fact that in the inner sanctuary of the Japanese temples Mr. Stevenson found burnished mirrors and the mysterious *Gohei* paper, both, he says, of Shinto origin. And Mrs. Brassey, in her account of Japan, tells of the looking glass and crystals found in the Shinto temples; adding, "The looking glass is intended to remind believers that the Supreme Being can see their innermost thoughts as clearly as they can perceive their own reflection, while the crystal ball is an emblem of purity."—*Voyage of the Sunbeam*, page 330.

This exoteric reason for their use she accepts with apparent ignorance of the magical properties of crystals and some mirrors.

Again, page 342, she says, when describing the inner shrine, or holy of holies in the Shinto temples: "It generally contains, not an image, but a tablet, or what the Japanese call a *Gohei*, or piece of paper cut so that it hangs down in folds on either side." . . . "These *Goheis* are so common in Japan, and occupy so important a place in all their temples, that I had a great desire to know what they originally meant, but, as on many questions of this kind, could get no information; the only suggestion that presented itself to me was that it might be some form of the book, for the book was a very precious thing in past time."

To those who have read *Psychography; or, Spirit Writing*, it

will readily occur that such papers may be placed in the temples to receive written communications from spirits—a meaning that the presiding priests would be very unlikely to explain.

A. J. PENNY.

The Cottage, Cullompton.

#### HARVEY'S LIFE SAVED BY A DREAM.

In Aubrey's *Miscellanies* a story is told of a remarkable escape from death of William Harvey, the discoverer of the circulation of the blood :—

“When Doctor Harvey, one of the Physicians' College in London, being a young man (in 1597), went to travel towards Padua, he went to Dover with several others, and showed his pass, as the rest did, to the governor there. The governor told him that he must not go, but he must keep him prisoner. The doctor desired to know ‘for what reason? how he had transgressed?’ ‘Well, it was his will to have it so.’ The paequet-boat hoisted sail in the evening, which was very clear, and the doctor's companions in it. There ensued a terrible storm, and the paequet-boat and all the passengers were drowned. The next day the sad news was brought to Dover. The doctor was unknown to the governor both by name and face; but the night before the governor had a perfect vision, in a dream, of Doctor Harvey, who came to pass over to Calais, and that he had a warning to stop him. This the governor told the doctor the next day. The doctor was a pious, good man, and has several times directed this story to some of my acquaintance.”

LAST Saturday Mrs. Makdougall Gregory left Sheffield for Scotland.

“WHERE shall peace be found for the mind? Not in the exalted fortune, not in pleasure; if these are long continued they weary us; and satiety is succeeded by surfeit. In the palace of the great we wish for retirement; from the distractions of society we need repose. It is wisdom alone that can attach us to it the more, the more our progress in it advances.”

APPROACHING MARRIAGE OF MISS SLADE.—A letter from a correspondent received by the last Australian mail says :—“Miss Agnes Slade is about to be married to Mr. E. C. Haviland, of Sydney. He leaves for America by next mail to bring her back as Mrs. Haviland.”

THE speakers who will occupy the platform of the Glasgow Association of Spiritualists, 164, Tron-gate, during the month of September, are Messrs. Coates, Robertson, Duguid, Porter, and Walker. Mr. and Mrs. Robertson conduct the Children's Lyceum every Sunday afternoon, at 2 p.m. Mr. Coates is now secretary to the Association; communications will reach him addressed 65, Jamaica-street, Glasgow.

MR. WALKER'S MEDIUMSHIP.—Mr. Thomas Walker, a trance medium, who has done much work for Spiritualism in Australia, has arrived in England. Mr. Terry, of Melbourne, writes to us :—“Mr. Thomas Walker leaves here for London in a few days, per *Aconagua*: he is very popular both in Melbourne and Sydney, and his trance lectures have attracted considerable attention. It is not his intention to lecture again for some time, but I presume he will speak in London before returning here.”

ALL along the crippling of the National Association of Spiritualists by its managers might have been avoided by their placing the affairs of the Association in the hands of its members, and inviting them to elect their own representatives, in the shape of a large Council not exceeding twenty members in all. If the ordinary members had had any power in the past of choosing their representatives the measures would never have been enacted which alienated from the Association Mr. Martin Smith, Mr. C. C. Massey, Mrs. Makdougall Gregory, Mr. Charles Blackburn, Mr. Joad, Mr. Harrison, and many others.

#### SECOND SIGHT.

MR. J. W. BEILBY, of Bangholme, Mordialloc, Australia states in *The Harbinger of Light*, Melbourne :—

In 1849 I was on a certain night sleeping at an inn in the Portland district (being there mustering stray cattle to deliver, with my station sold, when intending to return to Scotland). I dreamt I was, with other members of my family, at my father's death-bed in Edinburgh. Everything said and done was vividly represented, but I wondered that my father was not in his usual bedroom. Several months afterwards news of my father's death, on that very night, reached me, but it was not until a sister arrived in the colony, later, that every minutiae of particular was corroborated, and I learned the reason for his occupying the bed I saw him die in, in his dressing-room.

Some years later a Government surveyor, while in my house near Dandenong, mentioned that he and others had taken a window to see the execution of bushrangers, then under sentence in Melbourne. I told him I thought it an inhuman taste he was about to gratify, and that I could not look on such a sight; adding, that some time before I had dreamt I was an eye-witness of an execution. Where the place was I could not understand, for there was a wide area of rising ground, with grass on it, between me and a high wall, upon top of which was the scaffold; but one very remarkable incident in the clear vision had struck me, and that was that one of the culprits made a mocking bow to the spectators. I thought no more of the dream, or the execution of the men, who were escaped convicts. But some days later I had stayed all night at South Yarra, and drove thence to Emerald Hill about half-past seven a.m., being engaged to breakfast with (Hon.) James Service, M.P., at eight. Emerald Hill was then an embryo village. The houses were few and far between, and after inquiring here and there, and not finding the house, I turned my horses' heads for town, intending to leave my vehicle for repair at Rolleston's coach factory in Swanston and Victoria streets. When nearing the factory I observed many people hastening the same way, and I asked the foreman of the factory what was up. He said, “Don't you know there's an execution this morning? See, the men have just come up.” Looking the way he pointed, I saw the exact vision of my dream of several nights before, and one of the convicts made a low bow to the spectators. The locality was the top of the gaol walk, and the long open grassy slope between me and it was the space afterwards used for the warders' cottages. Now, in this case, I had tried all I could to find Mr. Service's house. Had I found it, I should have been at breakfast with him during the execution, but I had that part of my path in life to traverse irrevocably, as depicted in night-vision to me, and I was fated to do so.

MR. MARTHEZE has arrived at Sydney, New South Wales. He found the tropical climate of Java to be exceedingly trying to his health.

MORAL DIETETICS.—Dr. Bock, of Leipsic, writes as follows on the moral effect of different articles of food and drink :—“The nervousness and peevishness of our times are chiefly attributable to tea and coffee; the digestive organs of confirmed coffee-drinkers are in a state of chronic derangement, which reacts on the brain, producing fretful and lachrymose moods. Fine ladies addicted to strong coffee have a characteristic temper, which I might describe as a mania for acting the persecuted saint. Chocolate is neutral in its psychic effects, and is really the most harmless of our fashionable drinks. The snappish, petulant humour of the Chinese can certainly be ascribed to their immoderate fondness for tea. Beer is brutalising, wine impassions, whisky infuriates, but eventually unman. Alcoholic drinks combined with a flesh and fat diet totally subjugate the moral man, unless their influence be counteracted by violent exercise. But with sedentary habits they produce those unhealthy flesh-sponges which may be studied in metropolitan bachelor-halls, but better yet in wealthy convents. The soul that may still linger in a fat Austrian abbot is functional to his body only as salt is to pork—in preventing imminent putrefaction.”—*British Medical Journal*,

## 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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Spiritualist Newspaper Branch Office, 33, British Museum-street, London

## INFORMATION FOR INQUIRERS.

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

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

Mr. William Crookes, F.R.S., editor of the *Quarterly Journal of Science*, deviser of the radiometer, and discoverer of the new metal thallium, investigated the phenomena of Spiritualism in his own house, and reported them to be true. Mr. A. R. Wallace, Mr. Cromwell Varley, Prof. 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, 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 *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.

**BRITISH NATIONAL ASSOCIATION OF SPIRITUALISTS**, 33, Great Russell-street, Bloomsbury. This organisation comprising several hundred members, has public offices, a reading room and library, with a secretary in attendance to receive visitors and answer inquiries. For terms, information as to *séances*, &c., apply to the Secretary. Office hours 2 p.m. to 9.30. daily Saturdays 2 p.m. to 6 p.m.

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