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AND JOURNAL OF PSYCHOLOGICAL SCIENCE.

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## ETERNAL PUNISHMENT.

A GOOD old-fashioned sermon, such as formed the strong meat of the past generation, a discourse which could never be mistaken as milk for babes, an authoritative utterance in which the flames of hell are pictured as a terror to evil-doers, is a rarity now-a-days, and to listeners uninfluenced by any belief therein, is as interesting as the philosophical contemplation of the thumbscrews, racks, and instruments of torture of those good old times whose supposed attractions are so enhanced by poetry and by distance. What effect such sermons may have upon the minds of children, upon the minds of enthusiastic women, who delight to “sit under” popular preachers, and upon other easily impressed persons, is another question. In the ship of modern orthodoxy eternal punishment is the doctrine which has next to be thrown overboard to temporarily save the rest of the cargo, wherefore, for a long time past the more intelligent divines, such as Canon Farrar, have in their sermons been reducing the flames of the future to a vanishing point, or until the hereafter of the wicked is pictured as not much more unpleasant than a game at snapdragons at Christmastide. *The Christian World* newspaper has for years carefully given space to every argument that the doctrine of eternal punishment is a misinterpretation of Scripture, and Spiritualists have never hesitated to denounce the alleged lurid future of the “lost” as a libel upon the Almighty.

The sight of a live dodo in the year 1880 cannot be more refreshing to a student than is the hearing of a thorough-going old-fashioned sermon, in which the flames of the infernal regions have lost none of their reality or their pristine vigour. Such a discourse was delivered last Sunday in a Catholic Church, in which, after an æsthetical and pleasing service, the officiating priest explained to the listeners the position of those of them who desired to appear before the Holy Tribunal of Penance. He told them that for a sin of thought, Lucifer and other bright angels had been condemned by a just and good God to eternal flames for ever, and that all his hearers would share the

same fate, who had committed without subsequent repentance a single wicked deed or thought. Nay, if they had ever had a bad thought, which they could not remember when they tried, they were for that forgotten thought doomed to the eternal flames of Hell. Moreover, he informed them that the priest's absolution was of no avail, unless the repentance had been sincere, and even then absolution was of no use if real repentance had been merely brought about by the sufferings the sin had caused to others; the repentance must be founded upon regret at the position in which the sin had placed the individual in relation to the verities of the spirit world, and not upon regret at the sufferings of earthly life.

Beneath the car of Juggernaut the self-condemned sinner is crushed, and his agonies are over in a few minutes; but the God held up for respect in sermons like the above, condemns his victims to endless fire for ever, for sins for which a police magistrate would fine a man five shillings, or for which a Dymchurch jury would decide, "we find him not guilty, and warn him not to do so any more."

The Catholic faith has come down to us through the ages as a grand old religion, as almost the only exponent of the aspirations and ideals of civilised man before the somewhat recent date when Henry VIII. altered the religion of Great Britain, and proceeded to murder his wives. However, as he is described in Chichester Cathedral, and treated in authorised Church of England prayers at Oxford University as an estimable and righteous monarch, his sanctified nature need not be farther dwelt upon here. The Catholic Church not only has great historical associations, but here and there has points of affinity with Spiritualism, for it has never denied the continuous intervention of spirits with the affairs of men, nor the possibility of communication with the unseen world. It has also brought down from ancient times the custom of praying for the dead, and Spiritualists everywhere know that this custom has had some foundation in truth, because those spirits who chance to be in an unhappy state, almost invariably ask to be prayed for when they communicate through mediums, often to the surprise of the sensitive who receives the message, and who had never previously supposed that praying for the departed was of any efficacy. But, if the doctrine of eternal punishment as set forth last Sunday at Folkestone, is the hard and fast doctrine of the Catholic Church, it is an irrefragable barrier between Spiritualism and Catholicism,

although a refreshing phenomenon to meet now-a-days, for it is like a lump of honest quartz in front of the steam roller of modern progress; it is a fragment of an adamantine rock of the past, which will not yield, so will be crushed with more than papal infallibility. The various Protestant sects exhibit less sturdiness; they are throwing the doctrine of eternal punishment overboard, and pretending that it was all an accident that it ever found a place in their ship; but in this matter the Catholic Church sticks to its colours as firmly as it did in past ages, when it practically imitated its ideal Deity, by roasting alive Jews and Heretics as a sacrifice well-pleasing to a merciful God.

While the teacher of the young and of the timid was last Sunday setting forth that a good God had invented a hell of flame, and an eternal life in a bottomless lime-kiln, he might have brought the subject more directly home to them, by presenting the following comments upon an *Auto-da-fé* at Seville, at which Torquemada, one of the lights of the Catholic Church, took part with some of his hooded familiars in roasting some heretics alive in the "wonderful" city\* of Seville:—

"Yes! thou art 'WONDERFUL!'—but oh,  
'Tis sad to think, 'mid scenes so bright  
As thine, fair Seville, sounds of woe,  
And shrieks of pain and wild affright,  
And soul-wrung groans of deep despair,  
And blood, and death should mingle there!

"Yes! thou art 'WONDERFUL!'—the flames  
That on thy towers reflected shine,  
While earth's proud Lords and high-born Dames,  
Descendants of a mighty line,  
With cold unalter'd looks are by  
To gaze, with an un pitying eye,  
On wretches in their agony.

"All speak thee 'WONDERFUL!'—the phrase  
Befits thee well—the fearful blaze  
Of yon piled faggots' lurid light,  
Where writhing victims mock the sight,—  
The scorch'd limb shrivelling in its chains,—  
The hot blood parch'd in living veins,—  
The crackling nerve—the fearful knell  
Wrung out by that remorseless bell,—  
Those shouts from human fiends that swell,—  
That withering scream,—that frantic yell,—  
All, Seville,—all too truly tell  
Thou art a 'MARVEL'—and a Hell!  
God!—that the worm whom thou hast made  
Should thus his brother worm invade!  
Count deeds like these good service done,  
And deem THINE eye looks smiling on!"

Sad is the fact that in this Nineteenth Century, teachers are still to be found who tell their flocks that a God of Love could devise

\* "Quien no ha visto Sevilla,  
No ha visto Maravilla."

Old Spanish Proverb.

for his enemies, and perpetuate to all eternity, such fiery torments as Torquemada inflicted upon the innocent at Seville. Horrible doctrines such as that of eternal punishment have a tendency to blight or sadden the lives of weak-minded but sensitive people, and to induce those forms of religious mania which are so well known to the medical practitioners who have the care of lunatics.

### THE APPARITIONS AT KNOCK.

#### DETAILED DESCRIPTIONS.

THESE descriptions are quoted from *The Dublin Weekly News*, a journal which week by week is publishing most interesting information about the Knock apparitions and cures, from its correspondent on the spot.

THE VIRGIN MARY, ST. JOSEPH AND ST. JOHN, SEEN BY ABOUT TWELVE WITNESSES AT ONCE.

I SHALL begin with the narrative of the young man Dominick Byrne. He acts as assistant to Archdeacon Cavanagh. He is a tall, well-knit young fellow, erect and lively, with a small and shapely head, an aquiline nose, a keen dark eye, and clear-cut handsome features. The expression of his countenance is open and resolute. He speaks with rapidity, and answers a question almost the very moment it is asked. He was clothed, when I saw him, in grey frieze, and wore high leather leggings. Dominick lives with his family—composed of mother, brothers and sisters—in a thatched cottage, looking like an ordinary small farmhouse, which stands about a couple of fields from the high road, close by the church, and is approached by a pathway running outside the school-house wall, at the southern extremity of the church enclosure. I may add that I estimate Dominick Byrne's age at two or three-and-twenty. The scene of my interview with him was inside an empty booth in the field beyond the school-house wall.

It is stated, I said to him, that you saw the apparition of the 21st of August. Is that true?—It is.

How was your attention drawn to it?—I was at home in my own house. My sister Mary left the house to go and lock up the chapel.

Did she go out alone?—No, Mary M'Laughlin, the priest's housekeeper, was with her. Well, she wasn't gone many minutes when she came running back into the house to me, and she said, "Come out now, if you

want to see the Blessed Virgin!" "Yeh, where would I see the Blessed Virgin?" said I. "Come out, come out," she said again, and I got up and ran out after her.

This happened in the evening?—Yes.

At what time of the evening?—It was going for eight o'clock.

"Was there clear daylight then?"—There was—bright day. I followed my sister until I got within a couple of hundred yards of the chapel. Then I saw the three figures outside the gable, but I walked on to within four or five feet of them, and when I got as near as that, then they seemed to be up against the wall.

What was the height of the figures?—They were about life-size.

Did they appear to touch the ground?—No; they came down within about a foot of it.

Did the figures look flat, like pictures, or round and full, like statues?—They looked like statues, round and full.

Now I wish you to describe them for me.—The Blessed Virgin was in the middle. Her face was turned out to us. Her eyes were lifted up, in the manner of praying. Her hands were this way. [The speaker placed his hands so that the tips of the fingers were about on a level with the shoulders, and the palms of the hands were turned outward], St. Joseph on her right hand side, and turned towards her. His hands were joined together, and he was stooping. His hair and beard looked gray. On the left hand side was St. John. He was dressed in a long robe, and had on a mitre. He was turned partly out, and partly away from the Blessed Virgin, facing an altar farther on to the left hand side of the gable. On his left hand he was holding a large book open. His right arm was lifted up in the form of blessing, and the fingers of the hand were this way. [The witness illustrated his evidence by holding up his own hand, with the fore and middle fingers stretched out, and the third and small fingers bent double, with the thumb placed against the joints of them next the tips.] The appearance before him was of a plain marble altar, with a lamb upon the altar, and a cross upon the shoulder of the lamb.

Were the figures, and all, of one colour?—Yes.

What colour was that?—The colour of a bright whitish light.

Did the figures, or any part of them, or of the whole appearance, ever shake or waver while you were looking at them?—No.

Did the whole apparition seem to change position at all?—No, it did not.

Did you notice any flickering motion?—No.

How long did you stay about the gable?—About two hours.

Did the apparition go through any change in that time?—No; it remained exactly the same.

How many persons saw it, to your knowledge?—About twelve or fourteen.

Tell me the names of some of them.—My mother, Mrs. Byrne, my sisters, Mary and Maggie, a girl named Catherine Murray, two boys, John Curry and Pat Hill, myself and another Dominick Byrne, and Miss M'Laughlin, Father Cavanagh's housekeeper.

Did you see anyone touch the figures?—No, not one.

At what time did you come away?—About half-past nine, we all went away together to see a woman in the village that was thought to be at the point of death. When we went back, in about ten minutes, to the gable of the chapel, all was dark.

And you never saw the figures, or any of them, again?—No.

This closes the evidence of Dominick Byrne respecting the appearance of the 21st of August. His manner was free from anything like doubt or hesitation. He gave his answers readily and plainly . . . .

#### THE SCENE IN THE CHURCH.

Proceeding from Miss Anderson's to the house of the parish priest, I went into the church on my way. Night was closing round at the time. Sheets of rain were pouring down from the sky all densely piled with massive clouds. Fierce gusts of wind rendered it hard to keep one's footing, and all but impossible to move in any direction. There was nobody visible on the road or about the village. I expected to find the church almost deserted. But the church of Knock is never deserted now. In any sort of weather, at any hour of the day or night, there are worshippers to be seen in that humble temple. I found a row of silent figures along the entire length of the sanctuary; one solitary suppliant here and there in a dim corner, scarcely visible by the fading light of day, and groups before the pictures of the saints. The intense stillness was only broken, now and then, by a deep ejaculation. Passing out by the doorway opposite the altar, I beat my way against the storm to the southern gable, my purpose being to see if any crutches or sticks had been left since my previous visit. I found the re-

ceptacle quite filled with sticks and crutches; of the latter, as well as I could make out, there were a dozen or so; of the former there cannot have been less than about sixty. Standing upright in the midst of the mass of tangled wood I saw a fashionable umbrella of green silk, now somewhat stained by exposure to rough weather. This, I learned, had been left by Miss Margaret O'Neill, of Dublin, who had suffered for years from hip disease, which caused a considerable shortness of one leg, obliging her to make use of the umbrella I saw to assist her in the act of walking. She came to Knock with her mother on the 6th of the present month, stayed up all night praying in the church, and was able to walk next day without the help of the umbrella, which she left behind in token of her recovery.

#### THE TESTIMONY OF ARCHDEACON CAVANAGH.

I found Archdeacon Cavanagh in his study, seated at a large and massive table, on which there were so many letters awaiting attention that I concluded the correspondence of the pastor of Knock must be more extensive at present than that of a prime minister or an editor of a popular paper.

After a little conversation, I remarked to the Archdeacon that I had heard, in the village, of other wonderful appearances, recently witnessed, both at the gable and inside the church.

Yes, he said, last night (Thursday, the 12th inst.), about half-past nine o'clock, I, and several others, saw a most brilliant star outside the gable. It lit up the whole place. It came and struck against the spot where the apparition of the Blessed Virgin was seen, and flashed with the quickness of lightning. I have frequently, of late, about eight or nine at night, seen a golden light floating about the gable, with stars and brilliant lights flashing through it, but I never saw anything so dazzling as that one star last night.

And also inside the church have appearances been seen?—They have. I have seen them myself; both last night and the night before I saw stars above the altar, on both sides of the little stained glass window representing the crucifixion of our Lord. Three of them were very plainly visible, one, large, on the right hand side of the window, and two, of a smaller size, on the left. I thought I also saw a number of small stars shining much more faintly than those three principal ones, scattered about the space on either side of the window.

How was the church lighted at the time

when you saw the stars?—The altar lamp was lighting, and also a small lamp before the Blessed Virgin's altar, and there were a few candles lighting through the church.

How many others saw the stars?—All the people in the church.

#### HEALING THE AFFLICTED.

Our conversation went on for a considerable time, but at present I shall confine myself to recording what occurred with reference to the case of Miss O'Neill. I mentioned that I had seen a silk umbrella outside the gable, and had heard how it belonged to a young lady from Dublin lately cured of hip disease after spending a night at prayer in the church.

That is the truth, the Archdeacon answered. She was cured on her first visit. Read this letter from her mother, a most pious and exemplary woman. He handed me the letter, which, by permission, I lay before your readers:

Dublin, February 8th, 1880.

Very Rev. Archdeacon,—It is with no ordinary amount of pleasure I write to express the happiness it affords me to say my daughter is still improving every hour since we had the great blessing of visiting Knock. We are both wishing for the time to come to renew our visit to that holy place. There is not a shadow of doubt but Knock is specially blessed, for whilst I was there I felt intensely the influence of religion, God be praised for ever! Now at your own convenience I would like you to let me know what you would like for the large altar, or if you have a good harmonium, or some useful present for the church, as I wish to make an offering to God for His greater glory and honour. Margaret will write to you in a few days herself, as I think it is better to wait for a little while, and, please God, she will be perfectly restored with God's help. If it would not be too much I would ask you to say one Hail Mary for me before the place where the Blessed Virgin's statue appeared. I will not trespass on your time with a longer letter, but will conclude, with the help of God soon to be able to visit Knock again. I enclose you the names of people that I had the happiness of seeing miraculously cured. I have the honour to remain yours most respectfully,—MARY JOSEPH O'NEILL.

I do not envy the person who can read this affecting letter without a thrill of responsive feeling, and a reflection that there is nothing in this world more contemptible or more pitiful than the mockery of the stolid unbeliever.

Before taking my leave of the pastor, I asked him: Have you read the detailed accounts, relating to the apparitions, which have been given in the *Nation* and *Weekly News*?—I have read them, he replied, with much satisfaction, for I have found them substantially correct.

He then confided to me a diary, which he had written throughout with his own hand, containing brief notes of all the miraculous

cures at Knock from the date of the appearance of the first apparition down to the date on which he handed me the record. This document, emanating from the parish priest himself, is one of extraordinary authority, and of an interest not to be surpassed, and permission is given to me to draw upon it in my further letters on the subject.

#### THE ECCLESIASTICAL COMMITTEE OF INVESTIGATION.

I am also enabled to furnish you to day with a full and perfect copy of the text of the depositions made before the tribunal of clergymen appointed by his Grace the Archbishop of Tuam, as the prelate having episcopal jurisdiction over Knock, to investigate the facts regarding the apparition of last August. The commissioners were Archdeacon Cavanagh; Canon Waldron, parish priest of Ballyhaunis; and Canon Burke, parish priest of Claremorris. By request of the archdeacon the following clergymen also attended and assisted the commission in its proceedings: Rev. James Corbett, C.C., Claremorris; Rev. Michael O'Donoghue, C.C., Ballyhaunis; Rev. Michael Heany, C.C., Aughamore; Rev. Michael Curran, C.C., Claremorris; Rev. James Killeen, C.C., Cross-boyne; and Rev. Father M'Alpine, C.C., Ballindine. The commission sat, for one day only, in the sacristy of the church of Knock, and personally examined every witness. Archdeacon Cavanagh then reported to the Archbishop that his decree had been duly executed. With his grace now rests the question whether he shall make a report to the Holy See.

#### AN INCIDENT.

UNARMED and unattended walks the Czar,  
Through Moscow's busy street one winter's day.  
The crowd uncover as his face they see,—  
"God greet the Czar!" they say.

Along his path there moved a funeral,  
Grey spectacle of poverty and woe.  
A wretched sledge, dragged by one weary man,  
Slowly across the snow.

And on the sledge, blown by the winter wind,  
Lay a poor coffin, very rude and bare.  
And he who drew it bent before his load,  
With dull and sullen air.

The Emperor stopped and beckoned to the man;  
"Who is't thou bearest to the grave?" he said.  
"Only a soldier, Sire!" the short reply.  
"Only a soldier, dead."

"Only a soldier!" musing, said the Czar;  
"Only a Russian, who was poor and brave.  
Move on. I follow. Such an one goes not  
Unhonoured to his grave."

He bent his head, and silent raised his cap ;  
The Czar of all the Russias, pacing slow,  
Following the coffin, as again it went,  
Slowly across the snow.

The passers in the street, all wondering,  
Looked on that sight, then followed silently :  
Peasant and prince, and artisan and clerk,  
All in one company.

Still, as they went, the crowd grew ever more,  
Till thousands stood around the friendless grave,  
Led by that princely heart, who, royal, true,  
Honoured the poor and brave.

AGNES MACDONELL, in *The Spectator*.

March 2nd, 1880.

NOTE.—This incident is narrated by a lady who was living in Moscow when it took place.

### EXPERIENCES OF ANÆSTHETICS.

BY C. C. MASSEY.

SOME time ago you published a very interesting communication on this subject from Dr. Wyld. If medical men were as a rule psychologists, they would be doubtless able to collect very valuable evidence of the experiences of their patients while under the influence of anæsthetics, proving in a fair proportion of cases that separate psychic existence, disengaged from bodily conditions, which is affirmed by Spiritualists. The following case, communicated to me by a friend from his own experience, does not prove this, but is sufficiently remarkable to be worth the attention of psychologists.

Two years ago, the gentleman referred to, had an operation performed for the removal of a tumour in the face. He was put under ether, complete insensibility being for a time induced. He revived, however, during the progress of the operation, and at once, as he distinctly remembers, and as was confirmed by the surgeons present, joined in the conversation which had been passing between the latter ; chloroform was then administered, and the operation was completed. The wound was sewn up after his restoration to consciousness, complete local insensibility remaining, however, during this process, a fact worth noting. Recollecting then that he had spoken, and what he had said in the interval between his revival from the effects of the ether, and his being put under chloroform, he asked the doctors "if he had been talking nonsense," as he had no knowledge whatever of their conversation. They replied that he had joined in this with perfect relevance, as if he had heard all that had been said.

Although not affording the direct proof of psychic disengagement which some of Dr. Wyld's cases, if I remember rightly, gave, the above seems to me to receive its most probable explanation on this hypothesis. It seems impossible to suppose that the material brain to which the nerves of touch could transmit no message, was nevertheless affected by the auditory nerve, (the case not being one of mere local paralysis.) On the other hand, the psychic body, artificially separated, while not able to receive impressions through the external body, may nevertheless possess an organism which can be reached through the medium of the air, whose vibrations may convey to it sound. And the impulse to speak may have carried it back to the brain, and hence the awaking, the words being then spoken without the least consciousness or memory of what provoked them.

There must surely be among your readers gentlemen of the medical profession, who are able to supplement Dr. Wyld's researches in this direction ; and contributions from their experience might throw further light on the subject, especially in its relation to the mesmeric and trance conditions.

Temple, March 15th.

### Correspondence.

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

#### THE AUSTRALIAN TRANCE MEDIUM.

SIR,—On Thursday evening, March 11th, over forty of the friends of Mr. Thomas Walker held a tea meeting at Blackburn, for the purpose of bidding Mr. Walker farewell, previously to his departure to South Africa. After tea Mr. Atkinson was unanimously voted into the Chair, and in a very feeling manner he expressed the sympathy of the meeting at the departure of Mr. Walker. Several other speakers followed, who all told of the geniality and kindness of Mr. Walker, and his earnestness in spreading the cause of Spiritualism, and they spoke of the sorrow of all who knew him, that he should so early after his return home be called to labour in a distant part of the world.

During the evening it was announced that an enlarged photograph of Mr. Walker would have been presented to him, had there been sufficient time to get it up. However, in the course of two or three weeks the portrait would be ready and then be presented to his mother.

At the close of the evening Mr. Walker uttered a few words, expressing his sorrow at leaving so many who had in such a short time become very warm and dear friends to him ; he hoped after his engagements in Africa were ended he should meet them all again, and again labour among them, helping to spread the glorious truths of spirit communion.

R. WOLSTENHOLME.

## DISEASES HEALED BY SPIRIT POWER AT KNOCK.

ARCHDEACON CAVANAGH'S DIARY.

LAST week we drew a parallel between the cures of diseases by spirit power effected by Dr. Newton, the medium, outside the pale of the Catholic Church, and cures effected at the beneficently haunted Church at Knock, and have since been informed that Archdeacon Cavanagh has there adopted much the same method in relation to the facts, which we did in relation to Dr. Newton's cures when he was in London. The only difference is that the Archdeacon has recorded all cures indiscriminately, but that we sifted away many at the outset and put them out of court, having had experience as to the antipathy of the public to a real, practical spirit world, in which men will be responsible for their good or bad acts judged in relation to their own consciences, irrespective of their theological opinions. So when a man said he had been cured of a headache, we did not record it, because but his word or imagination could be advanced in support of the statement; the actual plan was to select chiefly the cures of diseases to the reality of which the friends and neighbours of the relieved sufferers could also bear witness. If the cures at Knock continue to be so numerous, Archdeacon Cavanagh will find it convenient to divide his record into two sections, on the principle just stated, and to give only the better authenticated cases for publication. The correspondent of *The Dublin Weekly News* makes the following statements about the diary of the parish priest at Knock:—

He began the record on the 31st October, 1879. The date of the earliest apparition was the 21st August. A cure of deafness and pain in the ear was reported twelve days later, and several others in the course of the subsequent weeks, but Archdeacon Cavanagh took no steps towards collecting and sifting the statements circulating amongst the people, until after the Archbishop of Tuam had appointed a commission to take evidence respecting the apparition, and after the commission had met, examined the several witnesses, and forwarded its report to the Archbishop. By this time the accounts of cures were numerous, indeed almost continual; the body of testimony increased from day to day; and the Archdeacon deemed it his duty, now that the Church, through his Grace of Tuam, had taken cognizance of the matter, to set down the exact particulars of such cures as could be proved to his satisfaction.

The diary opens with the words, "Ad Majorem Dei Gloriam" ("To the greater glory of God"). It is entitled, "An Account of the Miraculous Cures wrought at the gable of the chapel here, where the Blessed Virgin Mary, the Immaculate Mother, appeared, on the night of the 21st of August last." A further note specifies that the cures have been wrought on persons who either prayed on the spot, or applied cement or clay taken from the church to the parts of the body affected by pains or wounds.

The following are the cases noted:

1. Delia Gordon, daughter of Mr. P. J. Gordon, of

Claremorris; deafness and pain in the left ear. This, the first cure reported, was instantaneous. It occurred on Sunday, the 31st of August. Full particulars of the case, as related to me by Mr. and Mrs. P. J. Gordon, the father and mother of Delia Gordon, and also by the young girl herself, were published in the *Nation* and *Weekly News* of the 7th of last month. The cure was effected by putting into the ear a small particle of cement.

2. A cripple, name not ascertained. He rode on an ass to the very spot, and was able to walk away.

3. A woman, name not stated, living at Carramore, near Knock. She had been suffering from a sore on the hand. The pain ceased instantly.

4. Mrs. Doble, Claremorris.

5. A man named Shallagh, herd to Lord Oranmore.

6. Honoria Horan, of the parish of Kilmovee, county Mayo. She had been a fortnight unable to speak or swallow food.

7. Mrs. (Martin) Busty, Knock; sore eyes.

8. Mary M'Loughlin, Knock. She had been suffering from pain and stiffness of the knee for many years, and also from a chronic pain in the right side. She drank some of the water taken from the ground at the church gable, and got rid of the pains, which have not since returned.

9. A girl from Claremorris, name not stated. Her hand had been broken. She was not able to lift it to her forehead. Now she can use it freely.

10. Mrs. (Thomas) Curry, Knock; sore knee.

11. Mrs. Curry's niece. She had been nearly blind. She could not see the steps at the entrance to the church. She visited Knock and prayed there, and her sight has so far improved that she is able to distinguish objects even at a considerable distance.

12. Patrick Curry; a painful hurt in the arm caused by a fall from a horse.

13. Laurence Condron, Jones's Road, Dublin; violent retching.

[I have now before me a letter, written by a Dublin lady from which I take the following passage: "You can tell Father Cavanagh that there was a man here in Dublin, living on Jones's Road, of the name of Laurence Condron, who was very ill, and had a violent retching, and another disease also. A doctor was called in, but he could not stop it with all his medicine. The priest was also called in. The poor man's mother came here, as she leaves us milk, and I gave her a little of the mortar, or earth, that you sent me, and the moment he took it he got quite cured, and was here yesterday quite strong. There are plenty of witnesses of his being cured on the spot." ]

14. Patrick Scott, of Ballymoe, a young man who had been a cripple for eight years. He came to the church at Knock on the 27th of November, walking by the assistance of a crutch. He left the crutch after him, and returned homeward bounding with delight.

[A declaration in the following terms is now in my possession: "I, Pat Scott, parish of Ballintubber, county Roscommon, do hereby solemnly declare that it is at Knock I received power in my leg, which was not of the least use to me for upwards of eight and a half years, being entirely powerless. I could not move or walk without a crutch. I can now walk firmly on it, but it is still short. Ballintubber, 31st January, 1880." The following is an extract from a letter lately written by Pat Scott to the Ven. Archdeacon Cavanagh, supplying some particulars of his case: "Dear Father Cavanagh.—It is with great pleasure I write in answer to yours, which I received a few days ago, but must make an apology for delaying so long referring to the particulars you require to know from

me. The facts are simply these: Nine years ago I was attacked with a pain in my groin, and for five months no one could tell whether I would live or die. The summer after I was enabled to move very slowly by means of a crutch, which I continually carried for the last successive eight years to the day in question. During that time my leg, down from my hip, was powerless, but had feeling. I could not go to my bedside without the aid of the crutch. I never walked on the heel, but simply tipping the ground with the top of my toe, in consequence of a contraction of the sinews. Mrs.— induced my mother to send me to Knock, that holy place, and on entering the chapel the second time on the same day I discovered the leg gaining strength. I was so much rejoiced that I determined to leave the crutch after me, as I did, and for the first time out of nine years made the effort of walking, independent to the crutch, with both heel and toe, to the astonishment of all the neighbours here, who looked upon me as a very great miracle and curiosity. I forgot to say I carried a stick, and still do. I find I am every day improving, but I do not feel so well satisfied till I pay one or two visits more to Knock. There is no doubt but I derived this great blessing from our Immaculate and Heavenly Queen. . . I am, reverend sir, very respectfully yours, PAT SCOTT.”]

15. John Carney, son of Mr. Thomas Carney, of Eden; instantaneously cured of a very sore and terribly swollen foot by an application of the cement.

16. William Carty; had been suffering intense pain from a sore finger. As soon as he placed the finger on the wall, the pain entirely ceased.

17. James Moran, of Kincuin; pain in the side. He had been suffering from it for four years.

18. Mrs. (John Hugh) Flalty, of Cloonlea; acute pain in the right shoulder, arm, and hand; cured after three visits to the church.

19. Mrs. (Martin) Fleming, of Tabber, Ballina; sore leg. In this case the doctors failed to do any good. By bathing the limb in water containing some of the cement a thorough cure was effected.

20. Mary Gallagher, Charleston, County Mayo; blindness. She had consulted doctors at home and also in Dublin, without the least result. After visiting Knock she was restored to sight.

21. Thomas Conlon, of Shanvaghara. He was vomiting blood, was in a dying state, and received the last sacraments of the Church. He was instantaneously cured by swallowing in a few drops of water, a small piece of the cement.

22. Michael Royan, of Blackloon, Bekan; nearly blind; restored to sight by a visit.

23. Anne Lavin, Castleroyan, parish of Swinford; running evil; had resorted to medical aid with no effect.

24. Maria Crean; evil.

25. Mary Conner, Clonlea; sore and swollen knee.

26. Mary Prendergast, Lessusker. She rode to the church on an ass, being unable to walk, but walked home without any difficulty.

27. Martin Curry, Cloonduce; sore foot; applied to the sore a poultice of clay from the church.

28. A young man from Charleston, county Mayo; cured of an evil by a visit to Knock, after doctors had entirely failed to help him.

29. A man from Barnacarroll was cured of deafness after he had been a victim to it for five years. The recovery of the sense of hearing was complete.

30. Mary Connell, Wingfield; cured of an eruptive swelling in the head by going with her mother to the church at Knock, and praying at the spot where

the figure of the Blessed Virgin was seen on the 21st of August.

31. Brigid Curry, daughter of Mr. William Curry, of Lecarrow; cured of constant pains in the head, and especially in the eyes and ears.

32. Mr. Joseph Kelly, of Kinclare; chronic headache and megrim, from which he had suffered for a lengthened period.

33. Kate Barrett, Prisen; hacking cough of four years standing; cured after three visits.

34. Mrs. Kilkenny, of Woodfield; mental derangement, and also a physical ailment that had defied the skill of the doctors.

35. James Burke, Coogue, Pulbog; violent pains in the back and hips.

36. Mrs. (Patrick) O'Brien, of Shanvaghara; restored to health after long indisposition.

37. Mrs. P. Healy; a similar case to the preceding.

38. Owen Mullarkey; ulcer on the face; cured after having lasted thirty years.

39. Mrs. Kennedy, (mother of Miss Kennedy, assistant teacher of the Female National School at Knock); cured of deafness. Some particulars of this case were supplied in one of my former letters.

40. Patrick Kelly, Shammer, Kilmovee; epilepsy of a violent type; cured by one visit.

41. Ellen M'Laughlin, Killabeghagh; lameness. She had suffered for three years past with her right foot. She could not touch the ground with it. A number of bones had been extracted from it at different times. She had to be carried on her way to Knock, but, while there, she recovered the full use of her foot, and walked on her return home.

42. A girl named Hughes, the daughter of Andrew Hughes, of Gurtmarah, parish of Claremorris; cured of a pearl cataract on one of her eyes. Her father rubbed the afflicted eye with some of the cement.

43. A girl named Coleman, of the parish of Claremorris; cured of sore gums (the result of toothache) by washing the part with water containing a portion of the cement.

44. Michael Prendergast, a child two years old, the son of James Prendergast, of Cloonlara, parish of Bekan; cured of a fracture of the skull, the result of a fall.

45. Mrs. John Waldron, Lauralia; had suffered from violent retching for more than thirty years; was cured by drinking water in which a piece of the cement had been deposited.

46. Catherine Freehilly, of Island; cured of mental derangement.

47. A young man named Hopkins, second assistant in the National School, Claremorris; cured of epilepsy.

48. John Kilgallen, Coogue, now resident in England, received from his mother a little of the cement, and procured by means of it intense relief from the pain of a broken arm.

49. The mother-in-law of the last named was suffering from violent pain, the effect of a fall. An application of the cement relieved her.

50. Maria Tully, daughter of Michael Tully, of Churchfield; cured of sore eyes, which had afflicted her for the space of a year and a half; bathed her eyes in water containing a portion of the cement.

51. Michael Moran, Tullarahen; deafness, cured by one visit.

52. Laurence Fleming, parish of Dunmore; cured of deafness.

53. John Kelly, of Ballina; chronic pain in the right side.

54. Michael Langan, a man in the employment of Mr. Little; chronic pain in the foot.

55. Michael MacHale, of Killala; nearly blind; power of seeing much improved.

56. Thady Connor, a herd, of the parish of Kildridge; lameness; much better since his visit.

57. Brigid Duffy, Tounane, parish of Kilmovee; cured of an evil.

58. Ellen Halligan, of Kilkelly; cured of an evil.

59. Pat Prendergast, Clarefield, parish of Knock; cured of an evil. This case and the two preceding are recorded as having occurred on the same day—namely, Thursday, the 22nd of January.

60. Pat Boyle, Island; was unable to walk without a stick and a crutch; was cured on his first visit to Knock; and left his crutch behind him.

61. A boy named Kelly, from Ballyhaunis; was unable to place his right foot on the ground, or to move about without the help of a crutch. He visited Knock on the 15th of January, and has since been able to walk without the help of a crutch or even a stick.

62. Ellen Morris, Tarman, in the parish of Castlerea; unable to walk at all for a period of two years; completely cured at Knock on the 15th of January.

63. Mrs. Grealy, Ballindreagad; cured of a running evil on the 15th of January.

64. Mr. Conway, brother of Mrs. Curry; cured of blindness; bathed his eyes in water containing some of the cement. He was able to see on the following morning.

65. Richard Kane, of Liscal; sleeplessness and general delicacy of constitution.

66. Martin Concannon, of Kerrane; a megrim.

67. William Heneran, Lakehill; suffered violent pain in his foot in consequence of the fall of a stone upon it; applied the cement, and obtained relief on the instant.

68. Mrs. Fitzgerald, Swinford; general debility.

69. Miss Glynn, Kilkerrin, housekeeper to Father John Magreal; pains and general debility.

70. Frank Conway, Eden; arm powerless from the elbow; cured by an application of the cement.

71. Mary Forestal, Caher, a girl of 12; was unable to make any use of one of her feet; visited Knock, and returned home quite well.

72. Peter Murphy, Newton, near Claremorris; cured of lameness; used to be unable to walk without a stick.

73. Michael Ausborough, Carramore; restored to sight.

74. Mrs. Kelly, Claremorris; cured of a constant pain in the side.

75. Kate Rogers; consumption; used to faint every day for a considerable time; is quite restored to health.

76. Mrs. Feeny, hotel keeper, Swinford; violent toothache; cured by an application of the cement.

77. Honoria Cussance, parish of Kiltullagh; blindness; cured by visiting Knock. It is stated on the authority of the Rev. P. M'Loughlin, parish priest of Kiltullagh, County Roscommon, that medical men had given up the case.

78. Thomas Moran, of Castles, parish of Kiltullagh, County Roscommon; a palsy of the head.

79. Anne O'Donnell, of the parish of Carracastle; blindness and intense pains. She suffered such agony during a period of three years that her mother thought she would find her dead one morning. She is now restored to health and the use of sight.

80. Pat Boyle, of Garlagh, parish of Crossboyne; epilepsy.

81. Mary Devine, Ballyhaunis, a girl of 11; lameness and an evil.

82. Michael M'Nicholas, of Coogue, parish of Knock; blindness.

83. Michael Shaughnessy, parish of Kiltulla; extreme debility. He had been for thirteen weeks unable to turn in bed.

84. Brigid Concannon, of the parish of Glan; right foot powerless; had been unable to move except by the help of two persons; by one visit to Knock was restored to the use of her limbs.

85. Patrick Fallon, Mourneen, Curraleagh; had been for years unable to move unless with a stick and crutch; now walks without using either. He left his crutch behind when leaving Knock.

86. Patrick Browne, Brownstown, a boy of about 15; cured of lameness; left his crutch at Knock.

87. John Cawley, a child of 5; cured of lameness; left after him at Knock the stick he had been obliged to use.

88. Laurence Madden, of the parish of Clonkeen; had used two sticks in walking; was so far recovered after a visit to Knock as to dispense with one of the sticks.

89. Mrs. (Thomas) Regan, Carracastle; constant pains and general delicacy of long standing.

90. A man, whose name has not been ascertained, received his sight in the church, before all the people, while the Angelus bell was ringing on Thursday, the 29th of January.

91. Miss Mannion, of the parish of Roscommon; sight improved by a visit to the church.

92. Martin Noone; paralysis.

93. Mary M'Laughlin, Curragh; sore eyes; had been for several years afflicted.

94. Michael Nertney, Tulsk, County Roscommon; restored to sight.

95. Thomas Killeen, of Roslea, parish of Mayo; sight much improved; had been almost stone blind for seventeen years.

[The two cases just set down occurred on Monday, the 2nd of February. I was at Knock that day, and happened to be in the church enclosure when Thomas Killeen and Michael Nertney cried out that they began to be able to see. I questioned both of them closely on the spot, and gave the result of my inquiries in a letter written that same evening. Both men convinced me of the truth of their declarations.]

96. Catherine Casey, Deroughal, parish of Aughamore; loss of strength and failure of sight; is now completely recovered.

97. Martin Corcoran, Bushfield, Roscommon; paralysis of the leg.

98. Mrs. Hurley, Roscommon; lameness; much improved.

99. Mary Collins, of Clonbern; blindness.

100. John Flynn, of Cloonmanagh, parish of Kilmovee; an evil; medical remedies had all been tried in vain.

101. John Fogarty, of Crusheen; weakness of the left foot.

102. Pat Ryder, of Craughwell; epilepsy.

103. Michael Brennan, Ballyhaunis; palsy of the head.

Next week I shall give further extracts from the diary, and very remarkable letters from persons cured.

A "FOOD REFORM COOKERY BOOK," the text-book of The Food Reform Association, is a pamphlet just published in Glasgow, by Mr. James M'Geachy.

NEXT Sunday evening an address will be delivered to the Glasgow Association of Spiritualists, by Mr. James Robertson.

## THE VERIFICATION OF A DREAM.

MR. RICHARD WALKER, of Cambridgeport, Massachusetts, writes to *The Banner of Light*, (Boston, Mass.) of February 21st:—

In the year 1833 I had left my home at Milton Mills, N. H., on the 13th of April, for a journey to different places, calculating to be gone five days. I had taken a horse and carriage as conveyance, as railroads were absent on my route. The second day after I left home I reached Portsmouth, N. H., and that night I dreamed that an aunt of mine, who had been in the spirit-world several years, came to me and told me that my little son was sick and would die; she also showed me all the arrangements of the funeral, just as afterwards actually took place. All this was so vivid and real to me that I had not a doubt of the fact, and instead of prosecuting my business any farther, as I intended, which would have led me to other places, I took an early start for home, arriving at Dover at 11 o'clock, and, while waiting for my horse to eat, I entered the house of a near relative, who urged me to stop to dinner, but I said, "No, my boy is sick and will die; I must hasten home." When I arrived home I found my little son on his couch with membranous croup, and the doctor standing over him. He died before the time I should have been home had it not been for the dream.

This little son almost four years old, my only boy, and, bearing my own name, was my pet. The blow came hard on me, as I then had not the blessed light of Spiritualism I now have, which would have made the affliction manifoldly lighter.

## A STRONG CASE OF SPIRIT IDENTITY.

APPROPRIATE to the recent death of Dr. French, at Quaker City, who was the last active male believer in and advocate of Spiritualism in this county, it is fitting to relate the following startling story, which is not recited as a proof of the claims of Spiritualists, although its facts challenge the investigation and consideration of all who are in any way interested in the subject. The people named were or are widely known not only throughout the State, but some of them in this region. They are all of such character that their truthfulness cannot be questioned by the most incredulous. The narrative of the statement cannot be disputed. Explanation, if there is any outside of the field of a belief in Spiritual manifestations, must be sought otherwise than by a challenging of the facts. They are true.

Campbell Starr, known to most of our readers, died a few years ago at Columbus. He was for several years before his death a travelling agent for the Baltimore and Ohio railroad, in soliciting freights. He was no believer in Spiritualism. Some of his intimate associates were. There were many twittings between them upon the subject and at one of them Starr said, "If after my death I can communicate with you I will do so, or if you die first you are to communicate with me." The promise was forgotten—not thought of for years, until the happenings herein related brought it back.

Starr died. A lady, a warm and earnest advocate of Spiritual doctrine, living at Cincinnati, was a constant attendant upon *séances* in that city. She was rallied frequently about her foolish belief and labours by her friends of opposing belief, amongst them Col. W. L. O'Brien, General Passenger agent of the Pittsburg, Cincinnati and St. Louis Railway. "Oh, I'll bring

you proof," she said upon one occasion, "this very night." "Well," said the Colonel, "do so. Bring us a letter from some of our dead friends." This lady was never acquainted with Campbell Starr, and had never seen or known anything of him. Now Starr in very many of his letters and on his papers would instead of signing his name, make the figure of a five pointed star. After Starr's death his personal effects, and amongst them a valuable fast horse, had been disposed of amongst his friends without sacrificing them by sale, for they were of such character that at general sale they would not bring their value. A friend, named Miller, at Richmond, Indiana, had bought the horse. All this was unknown to the lady. On her return on this evening from the *séance* she brought a letter sealed to Col. O'Brien. It was opened and found signed by a five-pointed star. It was a puzzle until the thought of Campbell Starr's custom came up. It was accepted as a good effort by somebody to make believe that it was from him. It said: "Write Miller not to drive my horse. The horse will kill him." Nothing was seriously thought of it, until in a few days thereafter the telegraph announced, "Campbell Starr's horse killed Miller to day. The horse dashed him against a curb stone and crushed his skull." Starr's prophecy was fulfilled and the mystery of Spiritualism had another illustration. These are the facts.—*The Jeffersonian (Cambridge, Ohio)*.

## A SERMON AGAINST SPIRITUALISM.

THE Rev. George Campbell, recently preached in the Old Wynd Church, Glasgow, to the effect that Spiritualism is the work of demons. He selected his texts from Leviticus and Deuteronomy. Leviticus, 20th chapter, 27th verse: "A man also, or woman that hath a familiar spirit, or that is a wizard, shall surely be put to death: they shall stone them with stones: their blood shall be upon them." And Deuteronomy 18th chapter, 9th, 10th and 11th verses: "When thou art come into the land which the Lord thy God giveth thee, thou shalt not learn to do after the abominations of those nations. There shall not be found among you anyone that maketh his son or daughter to pass through the fire, or that useth divination, or an observer of times, or an enchanter, or a witch, or a consulter with familiar spirits, or a wizard, or a necromancer." The speaker said that he would be able to show clearly the Godless, unscriptural, anti-Christian, diabolical and immoral character of Spiritualism, to his hearers that evening. Spiritualism was no new thing, but old as man—wicked fallen man, and practices akin to it were strictly forbidden in the Bible; this dealing with spirits, consulting the dead, if it had no existence, would never have been denounced. The language of the texts indicated the frightful judgment pronounced against those who indulged in such unlawful, ungodly and soul-destroying practices. Polytheism, the worship of the dead, of demon spirits, shades, was the idolatrous worship of the Canaanites, who were wedded to Baal, who indulged in sensual grove worship. "They joined themselves unto Baal-Peor, they ate the sacrifices of the dead," and for these heinous crimes of bestiality, of idolatry, of consulting the dead, like modern Spiritualists, the Lord determined to cast them out, to sweep them off the earth, as vile abominations. For these sins He would have them utterly destroyed, and give their land to his own chosen people, the Jews. No wonder then, were the Israelites warned, aye, and punished, when they departed from the Lord, and fell into the practices of those they had transplanted. See to it, dear friends, he proceeded, that the evils which

afflicted those people fall not on you; but they assuredly will if you countenance Spiritualism, which is but a modern reproduction of the crimes mentioned in the text. Yea, we are reminded by the lesson of the evening, the end of Saul shall be your end also. The preacher added that to his mind Spiritualism was demoniacal; of that he had no doubt whatever. It was a solemn subject. Spiritualism had produced a great commotion in the world during the last thirty years. He believed in Spiritualism as a fact, and not as others had done. It could no longer be ignored; it must be met and grappled with, and the church warned of "seducing spirits" in these latter times "deceiving the very elect." He confessed that he had no personal acquaintance with the subject, but his esteemed friend, the Rev. Dr. Donald Fraser had, and he (the Dr.) was thoroughly convinced that Spiritualism was true and that it was demonism. The newspapers might pooh-pooh, if they liked; it was a reality nevertheless. Another dear friend of his, a godly man, came into contact with Home, and from what he saw and heard came away thoroughly convinced, and with no doubt in his mind it was all demonism. There was a great deal of imposture in the world, and Spiritualism would possess some in consequence; but to say the whole thing was imposture was utterly impossible to any man of judgment. He had long made up his mind that it was genuine; its facts were as patent as the coins of the realm, a counterfeit of which now and then would never shake our confidence in the existence of the original. The real must exist before any counterfeit appears. It must be borne in mind that modern Spiritualism has been before the public more than thirty years, a fact in itself opposed to the imposture theory, and it was those who witnessed the phenomena who believed in them, which is another important fact. All scientific men should investigate the subject. Dr. Wm. B. Carpenter admitted seventy per cent. of the phenomena to be genuine, and he had a theory for them, but anyone who was acquainted with the subject, knew that the theory was not large enough even to cover the facts Dr. Carpenter admitted to be true. Prof. Huxley pooh-poohed the whole thing, saying: "If true, it does not interest me;" an unscientific spirit truly, and unworthy of so great a man. It was the duty of scientific men to investigate all subjects under heaven so that the people might know the false from the true. The rev. gentleman then described, to the astonishment of many present, the manifestations which took place in John Wesley's house, and ventured to hint that Wesley was a medium himself. He mentioned manifestations which took place in the Court of France, in St. Petersburg and Berlin, and the spirit of Napoleon Bonaparte writing his autograph in the presence of Napoleon III. before the crushing defeat of France. Even so Saul would consult with the woman of Endor before the kingdom was rent out of his hands. He told of Mr. Home floating seventy feet above the ground before Lord Lindsay and others. He believed this to be true because some of the witnesses were still alive, had seen this fact stated over and over again, and had never contradicted it. Profane history lent itself to Spiritualism. Socrates had his familiar spirit, who came to him and gave him certain thoughts; yes, a demon! not a figure of speech as some would have them believe. He regretted to say that nearly all the poets were Spiritualists, and many scientific men also. He did not deny that in the Providence of God deceased human beings might come back, but he did not see the necessity for their doing so. They must remember the advice of Abraham to the rich man, and the end of Saul. He begged his audience to put their trust in God, and not

in spirits. He reminded them that "secret things belonged to God," and that consulting spirits was an abomination. Spiritualism had made its votaries profane. They deny the divinity of Christ, they reject the atonement, and refuse to accept the Bible as the infallible word of God. They forbade marriage and indulged in free love abominations to the breaking of family ties. Spiritualism, although permitted by God, as all things were, was the work of demons for the trial of the saints, and the perfection of the church.

Mr. James Coates, secretary to the Glasgow Association of Spiritualists, delivered a reply to the foregoing sermon to a large audience in the Association's Rooms, taking for his subject "The Rev. George Campbell, the Devil, and Spiritualism." Mr. Coates invited Mr. Campbell to discuss the subject in public, the proceeds to be handed to one of the local charities. Mr. Campbell declined, saying "he had stated what (according to his education and religious belief) he held to be true and for the good of his people, and that he declined to enter into any controversy." A few more ministers preaching in Scotland, that Spiritualism is true, would do no harm, their congregations could then ascertain for themselves what the Devil had to do with it.

Mrs. MARDUGALL GREGORY will return to London from the Isle of Wight to-morrow.

THERE is a great want in England of mediums who can obtain strong physical manifestations in daylight.

THE REV. JOSEPH COOK, of Boston, Massachusetts, will visit England in September.

MR. EGLINTON has reached Leipzig, and is giving *séances* to some of the professors at the University there.

PROFESSOR ZÖLLNER, of Leipzig, has invented a torsion photometer, in which the vanes of a radiometer act against the torsion of a fibre of silk.

MR. WALKER, the Australian trance medium, has left England for Capetown, South Africa, where Mr. Berks Hutchinson has engaged him to deliver a series of lectures on Spiritualism.

"PASSED TO SPIRIT LIFE."—The following news will have a sad interest for some of our readers:—"Died,—on Monday, March 8th, at 8, Museum Villas, Letitia Maria, the beloved wife of St. George Stock, Esq., M.A. Oxon."

SPIRITUALISM IN GLASGOW.—A conference was held in the rooms of the Glasgow Association of Spiritualists on Sunday morning last, under the presidency of Mr. James Robertson. The subject of "Mediumship" was taken up, and among the speakers were Mr. Wood, of Oldham, Mr. Griffiths, of Birmingham, Mr. Barker, of Rothsay, and Mr. E. W. Wallis. In the evening, Mr. Wallis, in the trance state, delivered an address to an audience which filled the hall to its utmost capacity. On Tuesday, last week, a social gathering and entertainment was held in the Association's Rooms, 164, Trongate, in honour of Mr. E. W. Wallis, as an acknowledgement of the work for Spiritualism which he attempted in Cornwall. Mr. James Walker occupied the chair. After tea, Messrs. Broadley, Barker, Mr. Coates, Miss Nesbit, and a few others contributed to an excellent entertainment of songs, readings, conjuring tricks, and speeches. The proceeds were handed over to Mr. Wallis.

## MESMERISM AND ITS PHENOMENA,

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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. Zollner, and a great number of intelligent professional men have done the same.

## HOW TO FORM SPIRIT CIRCLES AT HOME.

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

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

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