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AND JOURNAL OF PSYCHOLOGICAL SCIENCE.

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GOOD AND EVIL.

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

There is some soul of goodness in things evil,  
Would men observingly distil it out.

—"King Henry," *Henry V.*

For nought so vile that on the earth doth live,  
But to the earth some special good doth give;  
Nor aught so good but strain'd from that fair use,  
Revolts from true birth, stumbling on abuse.

—*Romeo and Juliet*, Act ii., Sc. 3.

In view of intention and purpose in nature we may not regard with the utilitarian and Pope that "happiness is our being's end and aim," but that pleasure and pain are as tests or inducements and checks in respect to our conduct in life, and as the conservative principle in all animal existence. This, with the obvious law of the survival of the fittest, maintains the health and well-being of the race without any regard to Mr. Darwin's theories.

In the *Contemporary Review* for November there is an interesting article by W. Stanley Jevons, headed "J. S. Mill's Philosophy Tested," in which I find as follows:—"It is impossible to see how Mr. Spencer, any more than other people, can explain away the existence of pain and evil. Nobody has done this, perhaps nobody ever shall do it: certainly systems of theology will not do it." Pain is a positive evil in itself no doubt, but a relative good, as the philosopher and poet I have quoted well saw. Take the familiar instance that "the burnt child dreads fire;" and in this simple instance there are three of the most remarkable psychological facts. If a man stumbles he rights himself before being conscious of the fact, as by an automatic guardian soul independent of or beneath the conscious element, called the neural state or sub-consciousness, or Dr. Carpenter's unconscious cerebration. The burnt child withdraws its hand without conscious intention, to speak figuratively, as though by the aid of some watchful attendant spirit or guardian angel; and, but that the burn caused pain, the hand might be completely burnt away without the sufferer being at all aware what was taking place. Then surely here we must recognise "a soul of goodness in things evil." And if the hand is pained by cold, the pleasure of the warmth attracts the hand to the fire for relief. Here we recognise the conservative character of both pleasure and pain, and in this instance we recognise two psychological illusions—first, that the fire is hot; secondly, that the pain is in the hand. But so little has perception been analysed that I doubt not but that most of my readers will be surprised at the statement. I have pointed out that it is the common law with all the senses, in effect, to transfer the mental state to its objective cause; and the knowledge of the illusion does not prevent it. The sun

still seems to shine, for all our knowledge to the contrary; the tooth seems to ache, the sound to be in the air, the feeling in the fingers, and so on. These illusions are not imperfections, but essential to the very existence of man and beast, and are the actual sources of knowledge. In the instance of the burnt child we perceive the value of the illusion, as well as of the pain. For want of this analysis of perception, reason and philosophy have ever gone astray. Bacon recognised the necessity of the analysis of perception, as "first and before all"—the A B C, as it were—yet wrote the *Novum Organum* without attempting it, as pointed out by Professor Fowler, of Oxford, in his recent admirable exposition of that work. But of course what I have said is little more than hints on the most fundamental and important matter of psychological science. Except for this great law of the transfer of the sense to the object, I could not pen these lines, or, indeed, exist at all. But it would require not an essay, but a volume, to fully expound and illustrate this matter in all its bearings, and in respect to the use of "pain and evil," and the value of the illusion in respect to life, morality, our spiritual nature, and our enjoyments. If any deep-thinking young man would take to this matter he would acquire a high and noble position in philosophy.

#### SPIRITUAL PHENOMENA IN AUSTRALIA.

*The Harbinger of Light* (Melbourne) of December 1st, 1879, which arrived by last mail, contains the following report by Mr. Michael Landy, of Briagolong, Gippsland:—

I will narrate the result of some sittings with Mrs. Paton while on a visit for the benefit of her health to this the new province of Victoria. The occurrences took place during last October. Having formed a circle by sitting and joining hands round a table in a room in which the medium had no more than looked in before the first sitting, the lights were put out, and such singing as we were able to muster introduced. I sat on the medium's right hand, having her hand in or on mine during the sitting. After some time I could feel some spasmodic twitchings of Mrs. Paton's hands and arms. These continued for a little time, and then a sound on the table. The candle being lighted, a large stone was found 16lbs. in weight. The light being again put out, some twitchings of the medium's hands took place, and branches of flowers freshly broken and having the dew on them were found scattered on the table. The table at different times kept up a tilting and dancing motion, and went through a tune on its own account. Without describing the sittings consecutively, I will mention the principal phenomena, some of which occurred without any *séance*. At every sitting flowers were introduced, generally with the dew plainly to be seen, and the sap oozing from the broken stems. On one occasion a stone, dripping wet, was brought on the table, the table being wetted thereby; the stone was washed clean and smooth, and bore the appearance of being brought from the creek about a quarter of a mile off. On another occasion, the night being wet, a stone was brought,

the upper side of which was quite wet; we had been then sitting from twenty to thirty minutes, and in five minutes after the stone was placed on the table it was found to be quite dry; this was remarked by a gentleman present, no Spiritualist. Mrs. Paton, my wife, and some young friends were taking a walk on one occasion; a stone happened to be on the path; a young lady remarked, "Would it not be strange if the spirits brought this stone?" They then took up the stone, examined it, found a mark on it by which it could be identified, and threw it down again. On the following day, in broad daylight, in the presence of my wife, the stone fell on the middle of the floor. On another occasion, also, a stone fell in full daylight, in the middle of the floor. One evening, when several persons were present chatting in full lamp-light, a branch of lilac fell between my wife and Mrs. Paton. This I witnessed with my own eyes even before it fell; we were not sitting in any circle, and not expecting any occurrence of the kind. At other sittings, a box filled with earth and planted with some flower slips was introduced, the earth adhering to the bottom where it had rested on the ground, and leaving particles of earth on the table; the skull of a beast, including the horns, was also brought, a sceptical gentleman being present. This must have been conveyed some distance, and certainly could not be accounted for by any theory of fraud. On almost every occasion we had sceptical persons at the sittings, who were perfectly satisfied as to the genuineness of the manifestations.

#### AN APPARITION SEEN BY THE SUPREME COUNCIL OF INDIA.

THE Rev. Bouchier Wrey Savile has just issued a second edition of his valuable and interesting book on "Apparitions," published by Longmans and Co., and in it he gives fresh instances of the seeing of spontaneous apparitions by persons not Spiritualists. In the preface he says:—

I am indebted to the kindness of George Sparkes, Esq., of Bromley, Kent, for the following very singular incident connected with that eminent statesman, Warren Hastings, who together with Lord Clive and the recently deceased Lord Lawrence have done more than any other of our great men to found and preserve to our descendants the finest empire in British India which the world has ever seen. Mr. Sparkes informs me that one evening, when his great-uncle, Joseph Cater, Esq., then secretary to Warren Hastings, was sitting with the Supreme Council of India, in the Council Chamber of Calcutta, Mr. Shakespeare, one of the members, suddenly looked up, exclaiming, "Good God, there is my father!" The whole Council then saw a figure of an unknown person glide through the chamber into another room which had no outlet, and disappear. What particularly attracted the attention of the Council was the fact that the figure appeared with a hat of unusual shape, commonly known in our day by the name of "chimney-pot." The Governor-General was so struck with the occurrence that he ordered a minute to be made of the matter, and placed in the record-chest; and where it may possibly still remain. In

course of time a ship from England arrived, bringing the news of the death of Mr. Shakespeare's father; and likewise a cargo of "chimney-pot hats," the first ever brought to India.\*

He also says:—

In preparing a second edition of these "Apparitions, a Narrative of Facts," I gladly take the opportunity of thanking those numerous friends and strangers who have favoured me with communications in confirmation of the object which I have had in view by the publication of such a work—viz., to show that there is sufficient evidence for believing in the appearance, about the time of death or shortly after, of deceased persons to those living on the earth.

One of the most remarkable instances of such an appearance, recorded in the following pages, will be found in the case of Captain German Wheatcroft, killed at the siege of Lucknow, on Saturday afternoon, Nov. 14th, 1857, who appeared to Professor Nenner, his wife and a friend, at 9 p.m. of the same evening in London; and likewise to his own wife, then living with her mother at Cambridge, during the same night. A brother-clergyman of the Church of England writes to inform me that his wife was a very intimate friend of the Wheatcroft family; and that she and G. W. had been playmates from their youth. Disappointed of seeing him before he sailed for India, G. W. sent her a message on leaving England to say "he should contrive to see her in some way." The remainder shall be stated in my informant's own words.

"On the morning of the 15th of Nov., 1857, my wife said to me on waking, 'My old friend German Wheatcroft is dead. About twelve or one o'clock in the night, I being wide awake, he came and stood there,' pointing to a place about four feet from the bed, 'and, looking at me with a pleasant but somewhat sad smile, said, "Good-bye!"' There was nothing distressful in the face or figure of the spectre; and my wife does not recollect that her attention was directed to the dress or any other feature than the face, which appeared exactly as she had seen it often before. She noticed a paleness on the face; and though somewhat startled, she was not alarmed, nor did the apparition leave any unpleasant impression on her mind, save that of sorrow for what she fully believed to be the certainty of her friend's death."

Surely this threefold appearance of an officer who had been slain in India, very shortly after the moment of his death, to three different parties in England (the difference between London and Lucknow is about eight hours), in three different localities, neither of whom had any communication with each other, and one of the parties being an entire stranger to the other two, must be considered as placing the possibility of apparition phenomena beyond all reasonable doubt; and it is not saying too much, when we term those who refuse to believe such a

\* The change from hoods to "hats," as a head-covering for men in the open air, first occurred towards the close of the fifteenth century. An existing picture of Louis de Gonzagues, Duke of Nivernois, painted in 1537, represents him as wearing a head-covering not unlike what is called a stiff "billy-cock" hat of the present day; and this shape was seen in England as late as the middle of the seventeenth century, when the broad floppy hat with a feather of the Stuart period came into use. This was retained until early in the eighteenth century, when it gave way to the three-cornered hat which was worn by the head and under master of Westminster School when the author went there in 1828; and is still retained by state coachmen in the present day. The "chimney-pot" hat appears to have been introduced about the year 1780.

cumulative amount of evidence as is here adduced, the victims of what has been justly termed "the superstition of incredulity."

#### A LADY KILLED BY THE FORCE OF IMAGINATION.

(From the "New York News.")

ON Tuesday last Dr. Fisher, at the New York Hospital, was called upon to render his professional services in what has proven to be a most remarkable case. At noon on the day named, a lady called at the hospital and avowed that she had swallowed a full set of teeth. She requested the physician to examine her for traces of them, and said she was Mrs. Cora S. Nourse, aged 47, an artist, who contributed sketches and articles to *The Floral Cabinet*. She resided at No. 36, West Ninth-street, with her two daughters, and on Tuesday last visited some relatives at Irvington, on the Hudson.

When making up her toilet on Tuesday morning, she missed her teeth, and being unable to find them about her room, she came to the conclusion that during her sleep she had swallowed them, as she remembered distinctly their presence in her mouth when retiring. A tickling sensation in her throat seemed to corroborate this belief. Dressing in haste she hurried off to a resident physician, who examined her for traces of the lost molars, but he failed to find them. He advised her to search for them again, assuring her that if she felt no distress in her stomach, it was not possible that they were located as she supposed.

She inquired as to the result in case her fears proved true, and was informed that if she had swallowed them the result would certainly prove fatal. Alarmed at this, the unfortunate lady hastened to her apartment, but being unable to find her teeth, immediately boarded a train for this city, and sought for relief at the New York Hospital. She was in a considerable state of trepidation, and appeared to suffer great mental anxiety. After a thorough examination Dr. Fisher declared that she could not possibly have swallowed the teeth, and suggested to her the possibility of having laid them somewhere out of the way. She then became convinced that such must have been the case, and started for her home in Ninth-street. She had scarcely left the hospital when she suddenly dropped in the street. Some gentlemen sprang to her assistance, and carried her back to the hospital insensible. Dr. Fisher was proceeding to examine her, when she turned on her side and expired. A female attendant was called to undress the poor lady, in order that an investigation as to the cause of her death might be made. As the attendant was removing the dead lady's clothing, the missing teeth were discovered lodged in her undergarments. A post-mortem examination revealed the curious fact that her death had resulted from no other cause than a complete exhaustion of her mental faculties, brought about by the force of imagination.

THE last number of *Psychic Studies* (Leipzig), the most intellectual Spiritualist publication on the Continent, contains some extraordinarily high eulogiums of *The Spiritualist*, for the "disinterested manner" in which for ten years it has advocated Spiritualism.

## EMANCIPATION FROM THE FLESH.

DR. WYLD'S letter, in connection with the interesting question of the psychological influence of anæsthetics, is receiving the attention among Spiritualists that it deserves. As you say, if the spirit of man can be separated from the body by the judicious use of anæsthetics, a new and easy branch of experimental psychical investigation has been opened up. And, truly, Dr. Wyld has put it plainly enough when he says: "Whether by drowning, asphyxiating gases, mesmeric asphyxia, internal breathing, on the self-imposed asphyxia of the Hindu ascetics, or the entrancements of the ecstatic saints, the *modus operandi* is analogous and the result identical, namely, the temporary death of the body, and thus the temporary freedom of the soul."

This is plain speaking, but I believe it to be, to all intents and purposes, a true position, a temporary actual absence of vitality in the body, with a quickening of the spirit.

That I have expressed analogous opinions in your pages will be shown by your kindly permitting me to quote from a communication of mine in *The Spiritualist* of July 14th, 1876. In that letter I say:

"Let us, for the sake of argument, assume the pre-existence of the soul, that in the case of each one of us, for instance, the same soul, formerly incarnate, is still in existence, but is now trammelled by a body of flesh; then it must follow that *anything* which reduces the vitality of the flesh and checks its deadening and predominating effect and influence over the soul would, logically, leave the soul nearer to its previous state, that is, more free to act and make use of its spiritual functions, more fitted to enjoy the spiritual power of sight and hearing, &c., in its own spiritual way—in the way it formerly enjoyed them in its pre-existent state, before being tied to the flesh.

"If, then, we bear in mind that *anything* which dulls the bodily energy may, and probably will, quicken and give scope to the spiritual energy, notably sleep, disease, or the use of certain drugs, which latter are often taken to induce such a state—haschish, for instance, prepared from hemp by the Zulus and others, and opium by the Chinese—we must also see that the reason why visions are so common just before death is because the spirit is nearing a state similar to or identical with its pre-existent state. The carnal state is now on the ebb, and the spiritual on the flow; the flesh is no longer subduing the spirit, the real self, that which is our true normal status; while the course of haschish and opium, so often producing visions that are disagreeable, not to say monstrous, may well be, because the low moral state which induces this indulgence, and which state is, for the most part, vastly increased by the indulgence in such narcotics, brings with it *real ghostly experiences* corresponding with the spiritual state of the victim to the degraded habit. The above remark is probably equally applicable to some of the effects of *delirium tremens*, &c."

By the above it will be seen that, though I had not comprehended the full light of actual temporary death assumed by Dr. Wyld, yet that I was not very far off it, and that we are greatly indebted to Dr.

Wyld for his discrimination, and the results of his careful experience.

Dr. Wyld points out this great difference between a man during sleep and a man in a trance or vision of the spirit. He says: "No one in mere sleep can submit to painful operations with a smile of joy upon his face." Personally I was never subject to an anæsthetic but once. Nitrous oxide was the agent in the case of a rather formidable array of dental operations. I expected to have had to take the gas two or three times, but it was all over at one sitting, which makes me think that I must have been absent rather long. Many visions have been vouchsafed me, but I know of none that gave me the exquisite delight of that anæsthetic, and never did I so regret the awakening as on that occasion; and I feel now, after Dr. Wyld's powerful elucidation, the fruit of much experience on his part as a mesmeriser, that I was then really temporarily, to all intents and purposes, dead in the body but alive in the spirit.

So I think I have been shown, now, not only that I can and shall live without the body—a fact I never doubted—but also that I can and may, and probably shall, finally live in happiness. Yet I would not have any suppose that I take to myself any honours, or assume the least superiority over the least worthy of God's creatures on account of this my pleasing experience of the body's death, so to speak, for a short time, or on any other account. It was simply what almost all mediums feel when in a state of catalepsy; they, too, generally feel regret at awaking. It was simply getting rid for a short time of the pains and penalties of earth life: for much of our purgatory is, I think, undergone here—a throwing off, for a very short season, the clog of the body. And surely few have more reason to appreciate this than one who, like myself, has been for many years a bodily sufferer.

No. This was the experience of getting rid of a heavy millstone, for a few minutes, that one hopes at least to throw off for a longer time when we die; an emancipation which we trust may be participated in not only by men, but by suffering animals after death, and that the same pleasant relief may be felt by them also, after death, as I felt when, so to speak, I died.

The poor omnibus horse, for example, with his average life of two years—poor, suffering, uncomplaining beast, with his pull-up, whip, and go-on so constantly repeated for man's benefit. Poor legs! poor mouth! poor back! poor shoulders! poor heart! "Let the galled jade wince, our withers are unwrung." Are they? Then there are the caged birds which will live in our climate at liberty out of doors. After a severe accident, as I lay in bed reflecting on my sins, that which weighed most on my mind was having, in earlier days, kept wild birds in cages. Then there are the scavenger dogs of Eastern countries, that all men kick and no man feeds, useful as they are. Travellers tell us how cruelly they are treated, because, forsooth, they are "unclean;" and this by specimens of humanity who never wash themselves, but still are "clean" by their religion. Happily I believe in spiritual evolution, which affects beasts as well as men; and spiritual science may one day reveal the cause of so much misery, this groan-

ing of all creation on this planet, as well as what we already know so well—its effects.

I have spoken of the *immediate* result of an emancipation from the flesh. What the soul, without the body, may have to undergo *afterwards*, in its changed state, is another thing altogether; for, during my short emancipation through anæsthetic, it is hardly necessary to add that there was hardly time for any new soul troubles to begin. But as regards the passions, apart from flesh, nerve, blood, and bone pain, there is no reason to suppose that they (the passions) cease to trouble in the fluidic life any more than they do here, so long, at least, as the soul exists within the atmosphere and precincts of this earth. We must all know that the religion of the highest civilisation of Europe gives no idea of any absence of the passions in its sacred writings concerning even the highest place or spirit there described.

From the beginning to the end—or at any rate from Exodus to the Revelations—wrath, and its climax fury, repentance, jealousy, and revenge are the common terms which there represent the feelings and dealings of the highest Spirit with the large majority of men. But as good Bishop Burnet, in his *Exposition of the Thirty-nine Articles*, written in the time of William III., and still given for study to the young theologian and student for orders, says:—

“Passion is an agitation that supposes a succession of thoughts, together with a trouble for what is past, and a fear of missing what is aimed at. It arises out of a heat of mind, and produces a vehemence of action. Now, all these are such manifest imperfections, that it does plainly appear they cannot consist with infinite perfection.”

Still, if these passions be contrary to the attributes of the Most High God, which they evidently are, they are in conformity with the attributes of *all* other spirits, in or out of the flesh, with whom we have ever been put in communion or read of. Not only Scripture, but mediumship, shows that we must all expect to meet with the passions pretty sharply agitating every single spirit in the next life, as long at least (as I said) as we remain within the influence and the precincts of this planet. Even the idea of God as a Father does not exempt Him from the imputation of being subject to the passions. The idea of the Most High God as a Father was taught by very early races. The Aryans called Him *Diauspiter*, or Sky Father; the Greeks, *Zeuspater*; and the Latins, *Jupiter*; but how they degraded Him! So it seems to confer great credit on the heads and hearts of the former wise ones of Europe—I say nothing of the present day—with all the data that they had to go upon looking contrariwise, to have worked out by themselves the great problem that the Greatest of Spirits must be passionless. This must have come, surely, from the depths of their inward consciousness; or, who knows? name it not in Gath! from Buddhism? Certainly not from the Jewish or Christian Scriptures.

It was, I say, a wondrous thing, while this small world and its surroundings, so full of sin and shame, both above and below, was regarded as the centre of the universe, and that all things were made for it,

the sun and stars appearing through holes in a firmament, something beaten out like sheet iron to let light through—it was, I repeat, wondrous, with such views, and with the news of the wrath of God frowning on a stricken world, that men should even have imagined and guessed at a God who was above and devoid of the passions. But now we have been vouchsafed the knowledge of the grandest, infinitely and incomparably the grandest and most blessed truth that ever was revealed to expectant, trembling, suffering humanity—that this world is but as a grain of sand in the immensity, the boundlessness of the Universe, the specific truth revealed to the God-gifted ecclesiastic Copernicus, revealed by him and accepted as true by the wise Pope Leo X., A.D. 1533, but quenched and overlooked, through the fightings between Catholics and Protestants; and yet again brought forward by Galileo, A.D. 1623, but repudiated by the “infallible” Pope Urban VIII.;—happily, I say, since this wonderful revelation, we may look forward to the time when we may rise above the hatreds, wraths, jealousies, injustice, and dishonesty which we now know infest and infect fluidic life as well as earth life within the precincts of this our poor little agitated globe. And when we have each borne the full burden of our sins and fully paid our whole debt (since it is plain we must have a debt, the whole extent of which we cannot know), we may look forward to the time of the assuagement of passions, and to being lifted beyond and above them, just in proportion as we leave this earth and its precincts as men and spirits; and calmly hope that in other spheres, though not in earth spheres, there may be abodes afar off in infinite space where infinite progress may be assured to us; and that, as we cast off our imperfections, there will be not only space but work perhaps for us all, as there is surely room for us all in the infinity of space—work in such high and noble service as the All-seeing may appoint, even for the perfect as He is perfect.

M. A. (Cantab.)

#### A STRANGE PHENOMENON.

MR. A. LIBERMAN, of New Orleans, La., writes: As the champion of true mediumship, I address you this communication. Sister S. Crane, a lady of talent and energy, residing here, has power for healing the sick that cannot be surpassed. One evening I went to consult her about my wife's sickness—inflammatory rheumatism. All at once, and for the first time, she felt a strange influence, rose from her chair, and stretching out her hands above her head, she brought them down covered with an oily substance glistening like polished silver, and from which emanated an aroma. She came that same evening to cure my wife. After having used her mesmeric power on her, she raised her hands into the empty space and brought them down full of the mysterious oil. We all examined it, and three of our senses were convinced of the existence of an oily substance produced in the atmospheric elements. In exhibiting it to my wife, one drop of the oil fell on her hand; in rubbing it on her limbs, she felt a cooling sensation. I invited two of my intimate friends to be present at the medium's next visit, and the same phe-

nomenon was produced. She wiped her hands with a towel, then raised them in the atmosphere and brought them down full of the oil. Every one in the room examined it, six in number, and were convinced of its reality. One man present remarked that the room was full of its aroma. The truth of this wonderful phenomenon can be testified and sworn to before any magistrate by four honest, trustworthy witnesses, besides the medium, her husband and son. I should like to hear an explanation, if such a substance can be thus produced without the aid of spirit power.

On the 25th of November I went to the medium with the intention to ask her consent to publish a statement of the case. She shrinks from publicity. Before I was half through with my request she (being entirely ignorant of the cause of my visit) said, "Give me your hand," and raising the other hand in the air, in less than one minute she brought it down full of that same oil. She repeated the experiment with the same result.—*Religio-Philosophical Journal*.

#### SPIRIT IDENTITY.

LAST Monday night, at a meeting at 38, Great Russell-street, London, Mrs. J. W. Fletcher delivered a lecture bearing chiefly upon the subject of "Spirit Identity." She said that the late Abraham Lincoln, President of the United States, was a devoted Spiritualist, and that some time after his death his widow disguised herself and travelled to Boston to see if some of the mediums there could give evidence relating to the spirit world. Mrs. Lincoln called upon Mr. Fletcher, who did not know her, but told her that he saw President Lincoln by vision, and gave her the name of her son Willie. Before leaving she told Mrs. Fletcher who she was, and said that she was satisfied with the evidence. She was so disguised that even without her thick veil she was not likely to be recognised. Next, Mrs. Lincoln, similarly disguised, went to Mr. Mumler, the spirit photographer. He did not know her, but a likeness of Abraham Lincoln came out with her own, both upon the same negative plate.

Signor Rondi, after stating that Mrs. Fletcher's lecture displayed considerable ability, said:—In the year 1874, while in Rome, Signor Sonzonio, the editor of *La Capitale*, was stabbed in the head in his office, and died in consequence. He was buried wrapped in a white sheet, and with a crown of laurels on his head. A few days afterwards, while holding a *séance* in the house of Signor T——, six persons, including myself, were sitting round the table, with the moon shining and throwing sufficient light into the room to enable us to see each other quite well. A figure, wrapped in a white sheet, crowned with laurels, and with its face stained with blood, entered the room by one of the two doors; step by step it slowly walked towards the circle and stood for a few seconds under the moonlight coming in through the window; then it gradually retired towards another room, which it entered. Immediately some of the sitters followed the figure into the room, but only a dark cloud was perceived, which hovered for a few moments. The apparition

was recognised by every one of us present to be Signor Sonzonio. While Mrs. Hardy was in London I had an opportunity of attending several of her *séances*. One evening, in the house of Mr. S. C. Hall, with eighteen persons present, we sat round a table with a hole in the centre. After a quarter of an hour or so, a white well-formed hand came out from the hole. Mr. Hall asked if the hand belonged to one or other of his relatives; the hand gently gave a tap, indicating "No." Nine persons, one after the other, received the same answer. On my asking if it belonged to one of my relatives, the hand answered "Yes" by three taps. "Is it the hand of my mother?" I asked. Three taps followed. "Can I touch you?" Three more taps were given. I got up and took the beautiful hand in mine. I examined it well, and I fully recognised it to be the hand of my ever dear departed mother.

#### SPIRITUALISM IN THE PROVINCES.

GLASGOW.—During several years many efforts have been made to bring Spiritualism prominently before the public of Glasgow, and from time to time lectures have been delivered in that city by Mrs. Emma Hardinge-Britten, Mrs. C. L. V. Tappan, Dr. Sexton, Dr. Monck, Messrs. Burns, Morse, Wallis, Walker, and others; but in spite of these efforts and the merit of most of the lectures delivered, hard-headed, kirk-going Glasgow remains sceptical up to the present. The world-renowned medium, David Duguid, has held weekly *séances* for years; Mrs. Mellon (Miss Fairlamb) has also visited the city several times; but yet Spiritualism has not succeeded in very materially affecting the dense mental atmosphere of the second city in the kingdom. The last twelve months, however, have seen a revival of the flagging energies of the local believers—first mainly through the efforts of Mr. J. Robertson, supported by Mr. J. Bowman, who generously supplied the sinews of war, and more recently by the added assistance of that energetic worker, Mr. J. Coates. Since the latter became secretary the number of members on the books has been doubled, and, a special effort having been made, the Trades Hall, capable of holding eight hundred people, was engaged for four months for Sunday services. Special engagements were entered into with Messrs. Walker and Wallis. Mr. Morse, also, in fulfilment of his contract with the society, has spoken to large audiences in this commodious building. Mr. Coates occupies the platform efficiently and acceptably without fee when none of the travelling mediums can be obtained. These services have now run for three months with gratifying results in the shape of increasing and appreciative audiences, and although the expense is too great to admit of an extension of time, yet it is determined to recoup the exchequer during the summer months, and, if possible, repeat the effort for six months as next winter comes on. In addition to the above special efforts, the society has a room at 164, Trongate, which, though small, answers the purpose for ordinary meetings. Private circles are held in many families, mediums are developing in most of them, and some of them will be, doubtless, heard in public ere long.

Sunday morning meetings are held for the purpose of giving rising mediums an opportunity for the exercise of their speaking and other gifts, and many interesting and instructive lessons are learnt in the developing circles. A large amount of literature is circulated gratuitously, and the society has in formation a first-class library of at present several hundred volumes.

Mr. Coates has worked hard to organise the society upon a firm basis, and he assists very much in the general work. During the New Year holidays he has been busy giving public entertainments, consisting of mesmeric phenomena and phrenological delineations to crowded audiences. In three weeks he has given more than forty of these exhibitions, and all who see him admit that he is a thorough master of the science. These entertainments have been held at the Trades Hall, and many of them were of a high-class nature, presenting some of the finer experiments in phreno-mesmerism. As a proof of their popularity, it is enough to say that the hall was not large enough to hold the crowds who came to see. Mesmerism is especially interesting and instructive to the student of Spiritualism, and Mr. Coates is eminently successful in producing most startling results. I am sure the Spiritualists and general public would be able to learn much from him both as a practical phrenologist and experimental mesmerist.

MORECAMBE.—I was recently surprised to find there were Spiritualists in this sea-side resort, and upon paying them a visit found that, though not numerous, they were a most enthusiastic circle. I witnessed there too, for the first time, the use of the divining rod, and by means of it received communications from personal friends, their names and other matters connected with them being correctly spelled out. Considerable interest in Spiritualism is manifested in the place, and several sitters are presenting incipient medial gifts, but great care and caution will have to be employed to protect them from injurious influences. EXCELSIOR.

#### M. JULES FAVRE.

M. JULES FAVRE, brother of the eminent Spiritualist, Leon Favre, has passed to the higher life. In the stormier days of French politics, when the Legitimists had withdrawn from the struggle, and the Orleanists shunned contention, Jules Favre was one of the very few who had the courage to take up a most dangerous position for the sake of that which he believed to be true, and he strenuously opposed the then all-powerful Imperial Government. In 1858 he was returned to the Corps Legislatif, and proved himself to be one of the best men in the anti-Imperialist band, *Les Cinq*, afterwards reinforced by M. Thiers and M. Gambetta, and during the latter years of the Empire his abilities raised him to a position in the great French nation of high distinction. His forensic oratory was of the most brilliant character. M. Leon Favre, a valued contributor to these pages, has always kept silence as to the position of his brother in relation to Spiritualism, but if he now breaks that silence the information will be read with interest.

#### HOW BEST TO BECOME A THEOSOPHIST.

BY GEORGE WYLD, M.D.

(Concluded.)

We could not conceive a grander tableau of that soul which, aspiring to be a Son, and thus one with God, infallibly encounters the demons of the middle passage, but triumphing over these, the world, the flesh, and the devil, from henceforth lives with the angelic ministrations.

Thus we find—From that time Jesus (having left the wilderness and entered on His ministry) began to preach and to say “Repent, for the Kingdom of Heaven is at hand,” and “taking His disciples up into a mountain apart,” He propounded unto them the entire rule of His adeptship as follows.\*

Whosoever would be My disciple must crucify those affections and lusts which war against the soul, and must take up his cross daily and follow Me (The Logos); and no one who loveth father or mother or brother or sisters or houses or lands more than Me (Divine wisdom) can be My disciple.

And he who would (selfishly) save his life shall lose it, but he who would lose his life (for righteousness) shall find it; for to be dead in the flesh is to be alive in the spirit, and what would it profit a man to gain the whole world and lose his own soul, or what shall a man give in exchange for his soul?

And if thy right hand offend thee, cut it off and cast it from thee, for it is better to enter into life maimed, rather than with two hands to be cast into hell fire. And if thy right eye offend thee, pluck it out and cast it from thee, for it is better to enter into life with one eye, rather than with two eyes to be cast into hell fire. And lay not up for yourselves (redundant) treasures upon earth, where moth and rust do corrupt, and where thieves break through and steal, but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, nor thieves break through and steal; for where your treasure is, there will your heart be also. And take no (inordinate) thought as to what ye shall eat, or what ye shall drink, or wherewithal ye shall be clothed, for your Father knoweth that ye have need of these things. But consider the lilies how they grow; they toil not, neither do they spin, and yet I say unto you that Solomon in all his glory was not arrayed like one of these. And behold the fowls of the air, for they sow not, neither do they reap nor gather into barns; yet your Heavenly Father feedeth them.

Whether therefore ye eat or drink, or whatsoever ye do, do all (with sacrifice) to the glory of God; and whosoever would be great among you, let him be your minister, and who would be chief among you, let him be your servant. And choose not the uppermost rooms at feasts, nor the chief seats at the synagogue, nor greetings in the market-place, nor to be called Master, for One is your Master, even Christ.

But seek ye first the kingdom of God and His righteousness, and all things else shall be added unto you.

And, behold, the kingdom of heaven is within you, the true light that lighteth every soul that cometh

\* The rule is taken almost entirely from the Sermon on the Mount, but the sentences are sometimes transposed, and sometimes cumulated directly or indirectly from the teachings of Jesus.

into the world. But except ye be born again ye cannot enter into the kingdom of God. And no man can serve two masters, therefore resist the devil, and he will flee from you, and draw near unto God, and He will draw near unto you; for if your eye be single your whole *body* shall be full of light.

But except ye become as little children, whose angels do always behold the face of the Father, ye cannot enter into the kingdom of heaven.

And whosoever liveth the life shall know of the doctrine.

Then to him who overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth save he that receiveth it; a name unlawful and impossible (for the human larynx) to utter; but thou shalt behold the King in His beauty, and the Lord shall be thy light.

Then shall rough places become plain, and crooked places shall become straight, and ye shall tread on serpents, and heal the diseased, and open the eyes of the blind, and cleanse the lepers, and stop the mouths of lions, and quench the violence of fire, and cast out devils, and raise the dead, and be yourselves raised from the dead.

Nevertheless, rejoice not that the spirits are subject unto you, but rather rejoice that your names are written in heaven.

But let him who standeth take heed lest he fall; and watch and pray lest ye enter into temptation, for the Son of Man cometh at an hour when ye think not. Ask, and ye shall receive; seek, and ye shall find; knock, and it shall be opened unto you: yet strive ye to enter into the strait gate, for strait is the gate, and narrow is the way that leadeth unto life, and few there be that find it.

But see that your light shine before men, that they, seeing your good works, may glorify your Father which is in heaven.

Therefore, let love be without dissimulation; abhor that which is evil, and cleave to that which is good. Let brotherly love continue, in honour preferring one another.

Resent not injuries, and give no place unto wrath; but love your enemies, and bless them which curse you, and pray for them which despitefully use you and persecute you; for freely ye have received, therefore freely give.

Be not overcome of evil, but overcome evil with good.

Finally, thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength, and thy neighbour as thyself; for this is the whole of the law and the prophets, and none other commandment is greater than these.

Then blessed are the humble, for theirs is the kingdom of heaven.

And blessed are the meek, for they shall inherit the earth.

And blessed are they that do hunger and thirst after righteousness, for they shall be filled.

And blessed are the merciful, for they shall obtain mercy.

And blessed are the peacemakers, for they shall be called the children of God.

And blessed are the pure in heart, for they shall see God.

Thus, with a power beyond all merely human words, for "never man spake as this Man," are revealed to us the rules of Christian adeptship; that is, in one word. *So to empty our souls of self that the Father, becoming manifest in His Sons, illuminates and regenerates the world.*

In the East, adeptship is secret and mysterious, and hidden from all except a select few, who have passed through an ordeal so severe and dangerous that many, it is said, perish in body or in soul on making the attempt, and into which select few, so far as we know, no woman has ever been admitted.

But the Christian adept not only invites but implores all to enter into the order.

The Oriental adept obtains magical or soul power over matter, which he uses for his own ends—and over inferior spirits. But the Christian adept has no dealings with low or weak spirits, except to convert them or to cast them out; but his life is spent in openly transmuting his spiritual powers into good works for the good of mankind.

But you will ask—Have any men or women, by following these rules, and by living the life, ever reached to that spiritual power over ordinary law which we believe is obtained by Oriental magic?

To this question I reply emphatically—Yes.

The founder of the system not only possessed powers far beyond any ever manifested by any magician, but he conferred those powers on His disciples by breathing on them and saying "Receive ye the Holy Spirit."

These disciples went out and healed all manner of diseases, and cast out devils, and spake with tongues, and foretold events, as He had done. And like powers have from time to time been manifested in the lives of Christian saints *who, forsaking self, have found God.*

St. Ignatius Loyola, St. Theresa, Savonarola, and others in the middle ages wrought miracles, and, becoming born of the spirit, ascended in the air, becoming transfigured and effulgent, while others were caught up into paradise and "Beheld that glory which eye hath not seen, nor ear heard, nor hath it entered into the heart of man to conceive."

In modern times like instances have occurred; and in the life of the Curé D'Ars, who left this earth only a few years ago, we have an example of a man wholly self-sacrificing, and wholly given to God and good works. He became a divine and miraculous man, and with the power of prayer and the laying on of hands he cured all manner of disease; he saw the secrets of those who hid from him in confession their inner sins. He transformed wicked men and women into repentant, remorseful, and good beings by a mere word or touch of the hand, or glance of the eye; and while he himself lived on crusts and water, he fed an orphanage of children, sometimes by a miraculous increase of bread.

I must not, however, be misunderstood as exhibiting the lives of the Romish saints as perfect patterns for us to follow.

For the most part they lived under the tyrannical influence of an ignorant and superstitious and self-seeking priesthood, and they committed the fatal

error of thinking that it was holy to macerate and disfigure their bodies, under the delusion that the body was all sin, and the soul only holy.

But the Theosophist knows, on the contrary, that the body is a necessary part of our triune nature; and, as the temple of the spirit, must be rendered clean, pure, strong, and beautiful.

But can we Theosophists in London, surrounded by the noise and care and routine of daily life, with its money anxieties, attain to that life of holy self-sacrifice, the result of which with the saints was the gift of miracles?

This question is not so easily answered, because we have no examples to refer to. But with the Spirit all things are possible. At the same time, "strait is the gate and narrow is the way that leadeth unto life, and few there be that find it."

But, as our rule says, the object of this society is by investigation and *experiment* to discover the nature and power of the soul and spirit; and if so, may I now ask, are there any in this society willing to enter upon these experiments in person?

Let us all begin as neophytes, and see how far we can practise a life of self-denial and unselfishness, free from scandals, strifes, envy, and jealousy, but full of brotherly love.

The essence of all sin and therefore of all weakness is selfishness, and the foundation of all true spiritual power is love, self-denial, and unselfishness. And as like attracts like, let us set our affections on things above, for if we do so, angelic spirits will minister unto us, for thus should "we surround ourselves with the forms of our affections."

"Draw near unto God," for thus only does the Spirit draw near unto you; and thus it is that we can see how the highest science of psychology, namely, a knowledge of how to save the soul, consists merely in believing and in asking truthfully, sincerely, and unselfishly.

If you do this, then not only will gradually come to you health and strength of body, but clearness and purity of mind, and that "Spirit which will lead you into all truth."

Those who have watched the transformations which sometimes take place in ecstatic entrancement, where perhaps some almost ugly and ignorant person suddenly becomes radiant, and moves with consummate grace, as she utters words of heavenly wisdom, will easily understand how the enlightened, trained, and purified Christian neophyte may rise to beatific visions.

If any such is prepared to say, "I no longer desire to feed on the husks which the swine do eat; I desire to 'forsake the sins which so easily beset me;'" and who says, "I will arise and go to my Father;" "I will set my face stedfastly to go to Jerusalem," as He did who knew that insults, crucifixion, and death awaited Him; or who, like the child Samuel, as he watched in the temple, says, "*Speak, Lord, for Thy servant heareth;*"—if there be any such a one, then while *listening*, he or she will become conscious that there is One "who stands at the door and knocks," and very suddenly, it may be, you will be led rapidly through the vestibule and into the presence chamber, and "your eyes shall behold the King in His beauty," while by an ineffable effulgence, "*the secret of the*

*Logos*"—"the kingdom of heaven within you"—"the Lord of the Temple"—will be revealed. Then no longer will you ask how best to become a theosophist; for you will know, because you have already, while on earth, attained to the spiritual resurrection of your body, and to eternal life in the presence of your God.

#### AN APPARITION.

THE following narrative appeared January 1st, 1879, in *The King's College Record*, Windsor, Nova Scotia. The journal is published by the authorities of the college, and although the author of the narrative unfortunately does not put his name and address to it, both have been communicated to us by our Nova Scotian correspondent. The account comes from a trustworthy and judicial source:—

Before concluding this, my first letter from America, I revert to the voyage with which it began to tell you a well-authenticated ghost story that has some connection with it. Our course was kept at a convenient distance from the Isle of Sable—a much-dreaded sand-bank, where the body of many a wrecked pilgrim of the ocean lies literally *media inhumatus arena*. Excepting a small human establishment, its sole occupants are herds of ponies, and rabbits and rats innumerable.

The story, as regards every incident save the reality of the vision, which, of course, will not command universal faith, is entirely credited by persons of the first position and highest intelligence at the capital. Torrens (or Torrence), a subaltern officer of the 29th Regiment, stationed at Halifax, was wrecked on the island. There, too, shortly before his disaster, a transport ship, when bound for Halifax, and freighted with horses and wines for Prince Edward, afterwards Duke of Kent, had been cast away.

Torrens, possessed of muscles and nerves of iron, rescued, while there, many lives of the wrecked. While performing, as a volunteer, that service in the cause of humanity, he carried on his shoulders for a long distance, through snow and sand, a son of the superintendent in a state of exhaustion. The father, naturally estimating highly this manifestation of physical power, remarked in his official report to the Lieutenant-Governor of Nova Scotia, "If there be a man on earth, please your Excellency, *fit to contend with Buonaparte*, this is the man!" This somewhat extravagant eulogium was not unproductive of fruits, for the Provincial Legislature voted one hundred pounds to reward the young soldier, who was not reluctant to receive it, having lost all he had in the world as a consequence of his own shipwreck.

Thus the story goes:—

Torrens sat alone by his watch-fire at night, the storm raging and the surf roaring without his cabin. A female figure appeared, that with mute lips and an uplifted bleeding hand, from which a finger had been severed, beckoned him out. He had, so say those who knew him well, as much of the old Roman in him as he of classic story celebrated for his cool *au*

*revoir* to a similar visitant. The spectral lady, after conducting the soldier, who followed her, to a spot marked by the transport's wreck, and pointing to it with the mutilated hand, vanished. Shortly after this a ring was exhibited for sale in a jeweller's shop in Halifax, which was identified with one which had been worn by a lady who had been the wife of a Doctor Copeland. She, seeking her husband, then with the army in America, had been a passenger in the transport, and a victim of the wreck.

Torrens, neither imaginative nor superstitious, but a man not likely to be disturbed by "thoughts beyond the reaches of our souls," was convinced of the reality of what he saw. He held himself ever ready to "make a ghost" of any man who should presume to question the evidence that satisfied his own mind. Kind-hearted and generous, but prone to duelling, and, like Benvolio, "apt to quarrel with his best friend for having a hair more or less in his beard than he had in his own," he was found to be an unsafe man at the mess table, and was required therefore to quit the regiment.

*Note by the Publisher.*

The tale of the supernatural with which the preceding letter concludes was told to the person who has above related it by an intimate personal friend of Torrens. Mention of it at the table of the late Sir John Cope Sherbrooke, when he was Lieutenant-Governor of the Province, drew from him a remark that had unmistakable reference to a well-known tale of a spiritual visitant with which Sir John's name is associated. When one of the guests derided the Torrens story, the Governor said, in the hearing of a gentleman who occupied a high position in the colony, "I was once sceptical on such subjects, but, for reasons unnecessary for me to mention, I have ceased to be so." Torrens, after his return to England, was, in the year 1806, at Chelmsford, in Essex, killed in a duel by Surgeon Fisher.

VISIONEN IN WASSERGLASE.\*

BY THE BARONESS ADELMA VON VAY (COUNTESS WURMBRAND).

MY spirit guides informed me that I had the gift of spirit sight without falling into a somnambulist state—this was clairvoyance. They said visions would appear in the following manner:—

I must take a glass filled with clear water, and gaze steadily into it, and they would show me fluidic pictures, or phantom exhibitions therein.

At the first trial I soon beheld some objects in the water: these resembled tiny bubbles and floating clouds. By-and-by a railroad, a dog, figures of men and women were developed. This was the beginning; then the water was disturbed, and the pictures glided off by the edge of the glass. I can only see in the evening when the light is dim, never by day, and must feel a strong inclination for the visions. I am invariably in my normal state, *i. e.*, am fully conscious of what I see and hear. The wish or will of others that I should see some particular picture has no influence upon me.

\* Translated from *Studien über die Geisterwelt* by Caroline Corner.

I always experience with these representations their joys or pains, their despondency or cheerfulness, their gladness or displeasure, their conditions of purity, undevelopment, or disgrace. Now some high and noble spirit transports me with ecstatic joy; now some degraded spirit possesses me and fills me with misery. I look again and behold some sick person whose sufferings for the time are made my own. Should my eyes fill with tears, I am compelled to look again, when some picture is shown me which makes me laugh. Often the pictures unfold one after another, many remaining some short time, each being separate and distinct; others again vanish immediately. These visions often appear much larger than the size of the glass would allow. These exhibitions most resemble photographs, sometimes variedly and beautifully coloured, at others made up of lights and clouds.

When I look into the *Wasserglase* I dictate all that I see to my husband, Baron Eugen Von Vay, who takes notes; and afterwards I receive the explanation in automatic writing from my spirit guides.

November 9, 1869.—I see Professor W. L.: he has a black patch on his forehead. (*Explanation in writing.*) Professor W. L. will shortly suffer in his head and will come and consult you. (*Fulfilment.*) Professor W. L. who, at the time of my vision, was in excellent health, shortly after commenced to suffer violently in his head. He consulted the doctors, and failing to get relief had recourse to my healing mediumship.

November 23, 1869.—I see Fanny B. dressed entirely in black; and now I see my brother E. writing. (*Fulfilment.*) In 1870 Fanny B. died: my brother E. wrote to me on the same day.

November 21, 1869.—Lawyer C. is here. He looks quite black: a wicked little gnome is choking him. (*Explanation.*) Lawyer C. is suffering from the effects of an evil obsession which may cause giddiness, deafness, and even blindness: morally also this spirit may do him grievous harm. (*Fulfilment.*) Some weeks after this the news arrived that Lawyer C. was suffering intensely, and that his case was a remarkably peculiar one, the chief symptoms being cramp in the neck and deafness.

November 21, 1869.—I see a triangle, in each corner of which there stands a pretty young girl. (*Explanation.*) This means that your sister R. will shortly be blessed with a third daughter. (*Fulfilment.*) At that time my sister had two little girls and was most anxious for a son; however, according to the prophecy, another daughter shortly presented herself.

January 3, 1870.—I see X. She is enveloped in a fur mantle; she smiles in resignation. Frau R. is here weeping. (This was a lady whom I had only seen once, and with whom I had but a casual acquaintance.) I see myself in a travelling dress going to meet my mother. (*Explanation.*) X. is resigned: her daughter L. will die this year. The husband of Frau R. is ill. You will go on a visit to your mother. (*Fulfilment.*) That year the daughter of Countess X. did die: also the husband of Frau R. In the following December circumstances necessitated my paying a visit to my mother.

## THE GHOST OF SPEDLINS TOWER.

SPEDLINS TOWER, the scene of one of the best accredited and most curious ghost stories perhaps ever printed, stands on the south-west bank of the Annan, in Dumfriesshire. The ghost story, according to Mr. Sharp, in his introduction to Law's *Memorialis*, is simply this:—Sir Alexander Jardine, of Applegarth, in the time of Charles II., had confined in the dungeon of his tower of Spedlins a miller named Porteous, suspected of having wilfully set fire to his own premises. Sir Alexander being soon after suddenly called away to Edinburgh, carried the key of the vault with him, and did not recollect or consider his prisoner's case till he was passing through the West Port, where, perhaps the sight of the warder's keys brought the matter to his mind. He immediately sent back a courier to liberate the man; but Porteous had, in the meantime, died of hunger.

No sooner was he dead than his ghost began to torment the household; and no rest was to be had within Spedlins Tower by day or by night. In this dilemma, Sir Alexander, according to old use and wont, summoned a whole legion of ministers to his aid; and by their strenuous efforts, Porteous was at length confined to the scene of his mortal agonies, where, however, he continued to scream occasionally at night, "Let me out—let me out, for I'm deen' o' hunger!" He also used to flutter like a bird against the door of the vault, and was always sure to remove the bark from any twig that was sportively thrust through the keyhole. The spell which thus compelled the spirit to remain in bondage, was attached to a large black-letter Bible, used by the exorcists, and afterwards deposited in a stone niche, which still remains in the wall of the staircase; and it is certain that, after the lapse of many years, when the family repaired to a newer mansion (Jardine Hall), built on the other side of the river, the Bible was left behind to keep the restless spirit in order. On one occasion, indeed, the volume, requiring to be rebound, was sent to Edinburgh; but the ghost getting out of the dungeon and crossing the river, made such a disturbance in the new house, hauling the baronet and his lady out of bed, &c., that the Bible was recalled before it reached Edinburgh, and placed in its former situation. The good woman who told Grose this story, in 1788, declared that should the Bible again be taken off the premises, no consideration whatever should induce her to remain there a single night. But the charm seems to be now broken, or the ghost must have become either quiet or disregarded, for the Bible is at present kept at Jardine Hall.

LAST Wednesday night, at a *séance* at Mrs. Makdougall Gregory's, 21, Green-street, Grosvenor-square, London, Mrs. Hollis-Billing was the medium. The other guests present were Mr. Amesley Mayne (of the Junior Carlton Club), Mrs. Wiseman, Archdeacon Gordon-Cumming Dunbar, Miss Mattie Houghton, Mr. F. W. Percival, M.A. (Oxon), Mrs. Duncan, the Rev. C. Maurice Davies, D.D., and Mr. Harrison.

## A BABY MEDIUM.

MRS. MARKEE, once famous as a medium, is now living at Richland Station, near Buffalo. She has a baby about two years of age, which is represented by the Buffalo *Commercial Advertiser* as possessing medial powers. Mrs. Markee states that the baby could be taken into any house and there be held in the lap of a sceptic, when the manifestations would be as complete and satisfactory as those produced by any medium in the world. The *Advertiser* says:—

"We were all sitting around the table amid death-like silence. Baby's hands were placed on the table, as were the hands of all present. After a minute of silence Mrs. Markee asked if there were any spirits present, when three distinct raps were heard under baby's hands. The lady of the house explained that three raps meant yes, two raps did not know, and one rap meant no. She also told us that, now that there were spirits present, any of the party could call for any spirit he desired and those present would go and get them. One of the party called for the spirit of his uncle, who had been dead ten years. The uncle came and answered all questions asked. The conversation was very pleasant, but it was hard on the baby, who by this time had become restless and completely worn out.

## 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.]

DR. MONCK.

SIR,—The committee formed for promoting the testimonial to Dr. Monck would feel greatly obliged to you if you will permit me to call attention to their advertisement, with the view of enlisting as early a response as possible from several friends and local societies who are, they hear, interesting themselves in the matter.

The fund has not yet reached the amount necessary to complete what they hope to accomplish, viz., so to assist Dr. Monck as to place him in a position to render his invaluable services to Spiritualism as an *unpaid* medium.

It is our wish to close the English list of subscriptions this month, although for the sake of those who cannot get their subscription lists completed by that time, as well as for friends abroad, we shall have a supplemental list subsequently published.

They also wish me to thank many friends who have offered their names as members of the committee of reference, and to say it has been their aim to make the committee *representative* rather than numerous, and they have reluctantly left out many names which may however be utilised in another way; the only exception after the list was closed has been in favour of Prof. Zöllner, who has done so much for our cause in Germany.

In conclusion, I am requested to ask all local societies to do what they can, and especially in the collection of *small sums*. They return thanks to several friends who have corresponded with the press recently with this object.

If any require circulars, they suggest application to Mr. Burns, 15, Southampton-row, who has some in type; or, better still, circulate copies of this number of *The Spiritualist*.

MORELL THEOBALD, Hon. Sec. to the Committee.

## TO CORRESPONDENTS.

X.—A few men with small public reputations to lose, having committed themselves by publicly denying the existence of the established phenomena of nature on which Spiritualism is founded, are apparently anxious to induce everybody they can, in any position of authority, to act upon their lines, so that when they are pilloried in history they may be found in good company.

R.—In certain characteristics all physical mediums are upon the same spiritual plane, or their powers would not be genuine.

H.—In certifying to the public the genuineness of manifestations, it is necessary you should add your full address as well as your name.

We have received several letters from Holland, and inform the writers that no data exist upon which to found an absolute conclusion.

## MESMERISM AND ITS PHENOMENA,

OR

## ANIMAL MAGNETISM.

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

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## INFORMATION FOR INQUIRERS.

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

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

Mr. William Crookes, F.R.S., editor of the *Quarterly Journal of Science*; 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 messages than they are forced to do by undeniable proof.

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

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

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Suggestions and Conclusions thereon

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

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