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PHENOMENA OF THE UNSEEN;

OR,

HOW I BECAME A BELIEVER

IN THE REALITY OF

Modern Spirit Manifestations.

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By MIRZA.

"Facts are chiefls that winna ding, and downa be disputed."

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Association of Spiritualists.

EXTRACT FROM RULES.

“The Membership of the Association is limited to parties acknowledging the reality of the Phenomena of Modern Spiritualism.

“The objects of the Society are, 1st, To aid and encourage members and inquirers in their investigations of the facts and teachings of Spiritualism; 2nd, To spread a knowledge of its truths with a view of opposing the materialism of the age, and of confirming the mind in the belief of a future state.

“These objects to be carried out by means of lectures, reports of circles, readings, conversations, the circulation of the literature of the movement, &c.”

MEETINGS of the Association are held every alternate FRIDAY evening, at Eight o'clock, in DRUMMOND'S TEMPERANCE HOTEL, Union Street.

All Communications to the Society to be addressed: Secretary of the Glasgow Association of Spiritualists, Drummond's Hotel, Union Street.

PHENOMENA OF THE UNSEEN.

THE TENDENCIES OF OUR AGE.

THAT the law of action and reaction prevails in the mental, no less than in the material, world, is evident to all who know anything of human history. To Sadduceeism and Pharisaic formalism among the Jews, succeeded Christianity; while it also took the place of idol-worship in the pagan world. Christianity declines, and is succeeded by the Popery and witchcraft of the dark ages. To these succeed the Reformation, breathing the spirit of new life upon the dry bones of man's higher nature.

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At its living light Science kindles her long-extinguished torch, and thus men are led to a knowledge, not only of the kingdom of heaven, but of the kingdom of nature; and in investigating her phenomena, those faculties of the human mind whose province it is to acquire and arrange facts, become developed to their highest bent. Religion, meanwhile, having no new facts to offer, fails to minister to man's newly-awakened faculties, but is content to take her stand on history, pointing backward along the centuries to her trophies of the past, and trusting more to internal evidence for her success in the future. Science, on the other hand, points with triumph to her trophies of the present, to her splendid array of facts, appealing—not to our faith, but to our senses—to our intellectual, rather than to our spiritual conceptions.

Such being the case, it is not difficult, I think, to understand the strong materialistic tendencies of our age—an age, when our spiritual teachers forbid the slightest hope of our receiving any new facts calculated to confirm our belief in the reality of a future life; petrifying our souls by the statement that all communication with the world of spirits, of a supernatural kind, ceased with the age of the Apostles, and that from that mysterious bourne no traveller shall return till the Lord himself makes his appearance to wind up human affairs by a

general judgment. Being, as we are, so far removed from those supra-mundane facts upon which our religion is founded, it naturally follows that the farther we recede from the age in which they occurred, the more they become clouded with the mists of uncertainty; and, in consequence, our faith in them becomes the weaker. Meanwhile, our faith in the gospel of materialism must increase with every new discovery of science. And if, even in the apostolic age, with its miracles, its visions of angels, its gifts of tongues, of prophecy, of healing, and other astounding phenomena, the great Apostle of the Gentiles, as well as the Christians of that day, confessed that they saw but through a glass darkly, how much more dark and uncertain must be the spiritual vision of our own day! Surely the heavens above must be of brass, when it is reckoned profane to expect the slightest sign or whisper from that mysterious world to which we are hastening. The author of *The Grave* but expressed a desire common to us all, when he said,

“ Oh, would some courteous ghost but blab it out,
What 'tis you are, and we shall shortly be.”

But the all-merciful God never yet left our world without a witness of his continued presence; for even now a strong tide of reaction is setting in—a tide that shall sweep from its foundations the seemingly solid fabric of materialism.

In this, and other lands, phenomena are occurring which cannot be accounted for by any of those laws with which we are familiar. Thousands and tens of thousands are investigating these phenomena; while few who do so for any length of time fail to be convinced of their reality, whatever may be the source from which they spring. But it is a great mistake to suppose that phenomena of a supernatural or supra-mundane character ceased with the age of the apostles; both history and tradition are full of them; while the experience of our forefathers is no less in their favour. They believed as really in communication with the unseen world as they did with each other. Scarcely a family in Scotland but had its own private record of spirit-warnings through dreams, presentiments, knockings, tappings, and such like; not to speak of ghosts, wraiths, and hauntings, all of which were implicitly believed in. But when our philosophic *savans*—now grown as familiar with the laws of nature as the workman is with his tools—began to investigate these things, they

attributed all phenomena that would not square with known laws to superstition, imagination, or coincidence. And in this way our men of science went on building the great stone pyramid of Materialism which was to receive and bury for ever out of sight that old bugbear and nightmare of our fathers—the Supernatural. But though in this way they managed to shake the faith of those who deemed themselves the more enlightened portion of the community, the more serious and simple-minded among us still clung to their old opinions, supported as they were by experience, no less than by instinct. Besides which there was the unimpeachable evidence of Scripture strongly in their favour. But in order to get the supernatural quietly and decently interred, it became necessary that something should be done to reconcile the declarations of Scripture with those of philosophy. To this end it began to be alleged that the miracles of the Old and New Testaments were something of the nature of myths, or poetical allegories, that in course of time had come to be looked upon as historical facts. Nor were even our churches exempt from this materialistic teaching, it being not unusual to hear it announced from the pulpit that the devils or demons cast out by our Lord were not devils, but diseases, something akin to epilepsy or insanity. This, too, in the face of the fact that our Lord addressed them as spirits, who also replied to him intelligently.

I think, therefore, that in view of the strongly materialistic tendencies of our age, it is not difficult to understand this great modern outburst of supernaturalism (or spiritualism, as it is called) in America, and almost every other country. Nor is it merely among the poor and uneducated that such reaction is making itself felt. Among the millions of spiritualists in America, we find men occupying the most eminent positions in science, law, literature, divinity, and politics,—such as Judge Edmonds, the recently deceased Governor Talmadge, Robert Dale Owen, Professor Hare, and even the late President of the United States, Abraham Lincoln. Then, in our own country, we have such men as Professor De Morgan, and the late Professor Gregory, Drs. Elliotson, Ashburner, Wilkinson, and Gully; while in literature, we have Sir Edward Bulwer Lytton, William and Mary Howitt, Mr. and Mrs. S. C. Hall, Mrs. Crowe, Robert Chambers, and even the late Archbishop Whately.

In Scotland, in particular, a belief in the supernatural is far more deeply rooted than almost anywhere else; and that not merely in remote country districts, but even in our towns and cities it is astonishing the amount of evidence, bearing on this subject, that may be found—instances the more valuable in that they are not the worn-out fossils of tradition, but living records of experience. I myself have had cases related to me, and that by men and women who are anything but credulous or superstitious—hard-headed, intelligent, and sagacious people, some of whom scout the idea of the modern spirit manifestations. What, for example, is more common than those remarkable warnings, or presentiments, of approaching death, or other family calamity, foreshadowed in dreams, or by peculiar noises, to one or more members of the family who may be susceptible of such impressions?

PROPHETIC DREAMS.

Two remarkable instances of this kind I shall relate, as they were told me by the parties concerned. I am intimate with the members of both families, both residing in Tradeston at this hour, and I can vouch for their integrity. The first occurred some years ago, while the family were residing at Port-Glasgow for a few weeks. At the time I speak of, they had a little boy, the son of an acquaintance in Glasgow, staying with them for a few days. One morning at breakfast, the eldest daughter said: "Do you know, mother, I had the strangest dream last night; I dreamed that I was married to little Johnnie, and that the marriage took place out there in front of the shore, where all the people in the town were assembled to witness the ceremony." "Hout, gae wa', daft lassie!" said her mother, "ye are aye dreamin' some nonsense or anither." Meanwhile the daughter began to teaze Johnnie about being her little husband, &c. After breakfast, the little fellow went down as usual to bathe in the salt water; meanwhile the other children, including the eldest daughter, found amusement on the shore picking up whatever objects of curiosity might fall in their way, when all at once they were startled by a cry from Johnnie, who had apparently got beyond his depth. The eldest daughter, without a moment's hesitation, flew to the spot, and, like a brave girl, dashed into the sea to his assistance; but the tide running strong at the time, both

were carried out into the current, and, being unable to swim, they sank and were drowned.

The alarm was soon given, the inhabitants turned out, and, after no little exertion, the bodies were recovered, and carried into the house in the presence of the assembled townspeople, just as she had seen in her dream. Little did she think, that noble girl, that the vision foreshadowed was to be one of death and of mourning!

The other case happened about two years ago. The gentleman, in whose family it occurred, one morning related to his wife a dream he had had during the night. He thought they were living down at Dunoon—a favourite watering-place of theirs; and that as they were standing at the door looking out upon the frith, they were surprised to find its waters risen beyond their usual level, and rolling in waves to the very door-step. While they were thus looking and wondering, their little daughter Eliza darted through betwixt them into the waters, and the last they saw of her was her little feet going down out of sight. Just at the moment, a boy in light moleskin clothes held up his hands and cried, "She is gone!" Very little was said about the dream by either of the parents. The father went to his shop, and, in the hurry of business, had forgotten all about it, when, about two hours after, a boy dressed in light moleskins rushed into the shop crying out, "Your daughter is gone!" In an instant he ran out and followed the boy into the next street, where he found his little daughter lying crushed to death beneath the wheel of a loaded waggon.

Now in both of these cases there was a remarkable foreshadowing of the actual events. But there are cases on record where the most minute circumstances were traced, and occurred exactly as they were foreshown.

MESMERISM.

It would be difficult to understand how such impressions are made during sleep; but fortunately we possess a key which helps us not a little to understand this and kindred phenomena, and that key is magnetism, or what is more commonly termed mesmerism. To the question, What is mesmerism? it is not easy to give a very concise or definite answer, from the fact that it also belongs to the sphere of mind. I shall try,

however, to make it plain to you by saying, that every person gives forth, or is surrounded by, an atmosphere of influence, just as a rose is surrounded by its atmosphere of scent. Moreover, there are persons so constituted as to be able to perceive this influence, which has the appearance of a halo of light around the body, but particularly the head. Others, again, feel it as an agreeable—or, it may be, disagreeable—sensation when in the presence of certain individuals. It is also found that this influence, when emanating from a healthy person, has a beneficial effect on those who are in a delicate state of health. For example, it often happens that when a healthy person sleeps with a person who is in ill health, next morning the latter feels quite revived, while the other feels all out of sorts, having lost a portion of his own magnetism, and in its stead absorbed a portion of the other's unhealthy magnetism. It is also found that this influence can be greatly increased in power, by an effort of will in the operator; also, that by throwing this influence into the bodies of susceptible persons, a state of trance or somnambulism is induced, in which state the mind becomes, in a manner, independent of the body—at least of its external senses—as in the case of clairvoyants, who, without the aid of the external organs of sight and hearing, are able to see through solid walls and tell what is going on elsewhere, no matter how great the distance.

Many years ago, having seen in books, as well as in the newspapers, accounts of the wonderful phenomena of mesmerism, my curiosity induced me to make some experiments on my own account, my subjects being boys belonging to the institution where I was employed.

Only a few of these, I found, were susceptible to the influence; but one boy in particular possessed it in a very high degree, so much so, that I could put him asleep by merely pointing my fingers at his eyes for a few minutes. Having induced the sleep, I began my experiments by touching his phrenological organs as far as I knew them, so that by a touch from my finger I could make him sing, recite, pass jokes, discuss scientific or religious questions. I could make him proud or humble, liberal or avaricious, at pleasure. By-and-by, I could do all this by merely pointing my fingers at the several organs. I found, also, that he, while in this state, shared all my sensations; for if I put anything into my mouth he smacked

his lips, evincing his satisfaction by the pleased look he wore on his countenance; while a small bit of salt or tobacco put into my mouth, filled him with loathing, causing him to spit and make all sorts of wry faces. Latterly I found, that by a strong effort of will, I could impress my thought upon his mind, even in the waking state, and *that* when he was at a distance from me.

The first occasion on which I achieved this remarkable feat, I was no less astonished than he was. The bell had rung for breakfast, and he, along with the other boys, had gone down to the dining hall; when sitting alone at my work, I, by way of experiment, put a piece of ginger into my mouth, and chewed it, meanwhile willing strongly that he should feel the taste of it. After a little, up he came running, all breathless with eagerness, and, looking at me knowingly, with his half of an eye (that being about the amount of sight he possessed), he said, "I want to ax ye a question, an' min' ye are to tell me true." "Very well, Peter," I said, "I shall be glad to do so; let us hear it!" "Weel," he said, "I'm jist wantin' tae ken if ye were eatin' ginger sin' I gaed oot?" "Eating ginger!" I said, repeating his words, "what puts that into your head?" "Oh," said Peter, "jist because I fand it bitin' my mouth when I was suppin' my parritch."

To satisfy myself that I was right in my conclusions, I resolved to repeat the experiment, but in a different way. So, one day when I knew he would be playing somewhere with the other boys, I willed strongly that he should come to me directly. In a very short space of time he entered, carrying his top in one hand and the whip in the other. "Weel," said he, "what dae ye want wi' me?" "Want wi' you!" I said, "who told you I wanted you?" "Oh, naebody," said Peter; "but I jist fand ye were wantin' me, an' I couldna help comin' up tae see." On questioning some of his companions, I learned that he had picked up his top and run off in a great hurry, and that to their no little astonishment. Now, I think these curious facts afford us some clue to the nature of those impressions made upon the mind in dreams and presentiments; for, if a person in the flesh is thus able to impress the mind of another, without appealing to the senses, why may not a spirit out of the body—which may be supposed to have greater facilities, as well as freer access to the mind—do the

same?* And this naturally leads us to the question of spirit presence.

SPIRIT GUARDIANS.

I need not remind the reader that the doctrine of guardian angels has its source in Scripture,† which also teaches that evil spirits have access to the minds of men, and that they are permitted to tempt men to sin, in some cases taking possession of them, as in the days of the Saviour. Even in the Old Testament we find examples of this demoniac influence; as in the case of king Saul, who, when under the influence of his attendant evil spirit, sought to destroy the youthful bard whose skilful fingers were evoking glad music to drive away the demon. That Saul was naturally susceptible to spirit impression, is further evident from the fact that on two several occasions, when in the company of the prophets, he too was seized or filled with the spiritual afflatus, and made to prophesy with the rest. So that the doctrine of attendant spirits, good and evil, is not a new thing, but as old as history itself, while it has also been held by all sections of the Christian church.

All good clairvoyants have the power, not only of seeing, but also of conversing with, spiritual beings. The boy to whom I have alluded possessed this power, but it was in an inferior degree. In the trance he could see them sometimes, but he felt so much awed by them, and so reluctant to stay in their presence, that I did not persevere in cultivating the faculty. But there was another young man of my acquaintance who possessed it in a higher degree. This we discovered one evening when he was in the magnetic trance; and it was the more remarkable from the fact that he himself did not even believe in the existence of the Supreme Being, far less in spirits or the immortality of the soul.

After being put into the trance, he began to look steadfastly in one direction, his face wearing an expression of pleasure mingled with surprise. It was evident that he

* At that time, when I mooted these facts to persons of my acquaintance, they treated them with ridicule, believing me to be either the dupe of my subject, or the fool of my imagination. And now, when I bear witness to the more astounding facts of spiritualism, they say, "Oh, it is just a new phase of mesmerism or clairvoyance, the truth of which but few now-a-days are inclined to doubt." By-and-by, however, when some new *ism* presents its claims to our belief, such persons will advance another step and admit the claims of spiritualism, while they put off those of the new comer to a more convenient season.

† Matt. xviii, 10; Acts xii. ; Heb. i. 14.

saw some one approaching him, for he held out his hand as if grasping that of some invisible friend, which he also shook with great fervour, exclaiming, "Oh, Johnnie! can it really be you?" Then, after a little, we could see the joyous expression of his face change to that of regret, then deepen into intense sorrow and disappointment, as he cried, "Oh, Johnnie! you are not going away! You are not going to leave me here! O take me with you, take me away out of this miserable world!" And as he continued to plead thus earnestly, we could see the tears streaming down his cheeks. But at this stage of the proceedings, his wife, who was present, became alarmed, so that we had to take him out of the trance with all possible speed. When fairly awake, he was very much astonished to find that he had been crying; but after an effort to recollect himself, he remembered having seen his brother John, who had died years before, that he had felt so glad at meeting him, and how his joy was turned to sorrow when he saw him departing. He told us further, that when he went into the trance the whole firmament seemed full of spirits, but he only saw them dimly as through a mist, and that out of this multitude his brother had come to him.

SPIRIT-SEEING—WRAITHS, GHOSTS, ETC.

This leads to another very important phase of spiritual phenomena, viz., the re-appearance of departed spirits to the living, while in their ordinary waking state. And not the least curious of these phenomena is the appearance of the spirit-forms of persons still living to persons at a distance. Such appearances, as you are aware, are with us called wraiths, or doubles; while in Germany they are termed "*dopplegangers*." My own father witnessed at least two instances of this, and that in circumstances where he could not be deceived. In the first case, the person seen was just breathing her last, several miles from the place where he then was; while in the second, the person was not able to leave her bed. And here, too, magnetism affords us a clue. For example, I know a clairvoyant girl in the city who is often sent away in spirit by her magnetiser to a considerable distance to examine patients, as well as prescribe for them. On one occasion a gentleman came to consult her about his boy, who was ill,

and whom he had left at home in bed. The magnetiser put her into the sleep, and sent her away in spirit in quest of the boy; in a very short time she found him, examined him, and minutely described his condition, and as usual gave directions as to treatment. When the gentleman went home, the little patient rather astonished him by informing him of a visit he had in his absence from a girl he had never seen before; he said she never spoke, but just stood by his bedside and looked at him, and then went away. Very much puzzled at this extraordinary statement, the father called upon the clairvoyant girl next day, and brought her away with him, in order to satisfy himself by bringing the parties together. He at once took her into the presence of the little invalid, who no sooner fixed his eyes upon her than he said, "Father, that's the very girl that came to see me yesterday."

From this, then, it would appear, that in certain physical conditions, the soul or spirit can make itself visible to parties at a distance, and *that* by projecting a duplicate of itself. And if this fact is possible to the soul while still an inmate of its fleshly tabernacle, may it not do the same thing with still greater facility when freed from its material shell?

TWO REMARKABLE CASES OF GHOST-SEEING IN GLASGOW.

Of the re-appearance of persons known to be dead, two cases in particular I shall relate, and I select them from the fact that I know the parties who witnessed them—parties in whom I have the fullest confidence, both as to their soundness of judgment and integrity of character.

The first case occurred to a lady in our city, who happens to be a grand-daughter of the poet Robert Burns, resembling her illustrious ancestor not only in the cast of her features, but also in vigour of intellect and brilliant conversational powers. She told me that one day when attending to her ordinary household affairs in the kitchen, along with her grown-up daughter, she saw the form of her deceased husband pass the window in the very dress he wore when alive, the which garments were then lying carefully folded in her drawers. To make sure that she was not mistaken, she asked her daughter if she had seen any one pass the window. She replied that she had, and that she believed it was her father. I may mention that the window was a low one on the ground

flat. As they stood looking at each other in astonishment, the same figure passed the window from the opposite direction; but instead of turning his face towards them, as at first, he presented the back part of his head, thus enabling them to recognize a certain defect in his black silk stock, which was in the form of a gap behind, it being always too tight for him. Quite convinced of his identity, both mother and daughter ran out to the street, but found nobody but a boy standing at the corner. They questioned him if he had seen a man pass by; he replied that no one had passed for the last ten minutes. So you can easily imagine how puzzled they must have been. I do not know whether this lady or her daughter are good magnetic subjects, but I should think the mother must be, from other experiences of a remarkable character which she related to me.

The other case occurred at Whitevale, in the suburbs, several years ago. The seer was a maiden lady, now residing at Hamilton, who repeated the circumstances to me herself. She is a strictly living Methodist, of unimpeachable character, and possessed of no ordinary share of good practical common sense. Indeed, so much so, that in her younger days she rather plumed herself in being above the belief of vulgar ghost stories; and now she sometimes wonders whether the circumstances which I am about to relate were not sent as a punishment for her scepticism. At the time of the occurrence, she filled the situation of housekeeper to a minister of her own persuasion, who was unmarried. One day he received a letter from England informing him that his mother had fallen dangerously ill, and that he must come off immediately, if he wished to see her in life. He accordingly started at once, leaving Bell in charge of the house till his return. Next night, she, as usual, went to the front door with a candle in her hand, to see that it was properly fastened. Having satisfied herself that it was quite secure, she was in the act of turning on her way back to the kitchen, when she saw a woman standing by the lobby table. Dumbfounded, as the saying is, she rubbed her eyes to see whether they were not deceiving her; but no! there stood the figure, motionless as a statue. A strange thrill passed all through her body, and she felt as if her senses were forsaking her, when, to her unspeakable relief, the figure vanished. Yet even then, it was all that she

could do to reach the kitchen, her legs so trembled beneath her. Next day she received a letter from her master informing her that his mother had died the preceding night.

On the return of the minister, she forbore to mention what she had seen, lest it should disturb his mind, and thus add to his grief, for he had loved his mother very tenderly. And here the affair would have ended and soon have been forgotten; but one day as Bell was returning from some marketing, she saw a lady enter the house before her. Following her, she saw her ascend the stair and pass into her master's study. Wondering who the stranger might be, and still more at her want of ceremony, she went in to the minister, who was sitting in a room on the ground flat, and asked if he knew the lady who had just entered the house. Looking up with a smile of incredulity, he said she must have been mistaken, as no one could have entered without his notice. However, to make sure, he accompanied Bell upstairs, passed into the study, and examined every corner minutely, but without finding any traces of the lady. The other rooms were also examined, but with no better success. So that poor Bell was only laughed at for her pains. Nevertheless she stoutly maintained she had seen a lady ascend the stair. Not very long after, she was at the back of the house cutting vegetables for dinner, when, happening to look up at the house, there was the face of the mysterious lady looking out upon her from the staircase window. Again she ran into the house and told the minister what she had seen, describing to him the details of the lady's dress, even to the pattern of her gown, which was of a peculiar character, and rather old-fashioned. "Well, Bell," he said, "that *is* very singular, even supposing it to be imagination, for you have exactly described the dress my mother used to wear." Again they went upstairs, but saw no one. Several times after this she saw her, but she had not the same life-like appearance; she seemed more shadowy and spirit-like; so much so, that when passing between Bell and the light, the latter seemed to shine through the apparition. Bell told me that scarcely a night or day passed for a whole year, in which the old lady did not make her presence known in some way or other—sometimes by noises in the room above, as if putting things to rights—at other times by running up and down stairs, which she did with all the playfulness of girl-

hood. She told me further, that when the minister happened to be away preaching at a distance, she knew exactly at what hour to look for his return, from the noisy preparations going on in his room above, as if trying to put things in their proper places and making his room tidy. On one occasion, having been away for several days, and not knowing himself the precise day when he might return, he was not a little astonished to find everything prepared for dinner. "Why, Bell," he said, "how did you know I was to be home to-day?" Bell's only reply was, to point her finger significantly to the room above. He admitted that he often heard those singular noises, but he never said whether he had seen the spirit-form of his mother. Since then, however, he has told the story to more than one of his clerical brethren, adding, that she is now his constant visitor, that he can see and converse with her, that she sits by him on the sofa, and walks by his side, just as she used to do when alive.

Now here is, I think, a genuine case of spirit manifestation, which I, at least, can only account for on the hypothesis that spirits *can* and *do* manifest themselves to persons in the flesh, subject, of course, to those magnetic conditions which I have already alluded to. I know, at least, that Bell possessed the magnetic temperament to a certain degree, from the readiness with which her rheumatic pains yielded to mesmeric treatment, as well as from her description of her sensations under the passes; while the removal of her pains by a process so simple, seemed to her almost as wonderful as seeing a ghost.

As I have already said, there are many such cases on record, and here I cannot help alluding slightly to one of these, from the fact that it somewhat resembles the one I have just related. It will be found in the *Life of Oberlin*, the good pastor of the Ban de la Roche. We are told that, when he came first to preach in that wild mountain region, he found the inhabitants in a sad state of demoralization through ignorance and want of religious teaching. Among other things from which he strove to wean them, was a deeply-rooted belief in communication with the spirits of the departed, which, notwithstanding all that he said against it, both in public and in private, they still persisted in. But the time came when he, too, had to yield to the common belief. His beloved wife being warned in some mysterious manner that

she was soon to be taken away, sat down and with her own hands prepared her shroud. At this time she was in perfect health, but shortly after, she fell ill, and died at the time she had mentioned. After her death she appeared to Oberlin, and did her best to cheer and encourage him. This she did again and again, till on one occasion she told him that it would be out of her power to come any more, as she was about to rise to a higher sphere, from which there was no return to earth. Thus giving evidence in favour of at least one doctrine of Spiritualists, viz., that spirits progress from lower to higher spheres.

But besides the phenomenon of spirit-seeing, there is also that of spirit-hearing—such as the hearing of voices, or, it may be, strains of unearthly music. One lady of my acquaintance assures me that her sister, who is now dead, experienced this on several occasions. Once at the death-bed of a little child, she, along with the sick-nurse, heard a strain of exquisite music; and in order to account for it in a natural way, they proceeded to the adjoining room, thinking it might be the Æolian harp which some one had left in the window. But no, the instrument was standing in its usual corner; meanwhile they heard the sounds distinctly, as if proceeding from the room they had quitted. On another occasion, the same persons, when watching by the death-bed of a young man who had lived a wild and dissipated life, were startled by hearing a loud and confused noise, as of people brawling in a public-house. They went to the outside of the house, thinking the sounds might be coming from some other house in the immediate neighbourhood. They could hear nothing, however; but on returning, they again heard the same sounds, gradually growing more distinct as they approached the room of the dying young man.

MODERN SPIRITUALISM—MANIFESTATIONS IN GLASGOW.

But it is not merely by clairvoyants and sensitives that such wonders are seen and heard. It is now proven by experiment that these phenomena may be witnessed by any one, and that all that is needed in order to produce them, is the presence of at least one person possessing the necessary magnetic conditions, the which person is termed a *medium*. And this brings us to that very perplexing and much controverted

subject, the Modern Spirit Manifestations. And here, I think, the best thing I can do, in order to convey to the reader my own impressions of the reality of these phenomena, is to narrate, as concisely as possible, my own slight experience in these matters. From the beginning of the manifestations in America, till their occurrence in our own country, I took a particular interest in them, and read everything that came in my way bearing on the subject; but up till about two years ago, I had no opportunity of witnessing any of the alleged marvels. However, about that time, in consequence of the publicity given to the subject in the Glasgow newspapers, a friend of mine became so far interested that he went to a seance, and witnessed sufficient to stimulate still further his curiosity. He returned home and formed a circle of the members of his family. They succeeded in getting table movements of a very extraordinary kind, and that by the mere laying on of their hands. I attended some of these seances, at which, besides the movements, we also got long communications, in the usual alphabetical way, from what purported to be the spirits of deceased persons, some of them being relatives of the persons present. These communications were at first of a very confused and contradictory character; sometimes they were edifying, at others the very reverse. But of one thing we were convinced, that from whatever source they emanated, they were not from the minds of those present—things being stated that were wholly unknown to us at the time, but which were afterwards found to be correct; while in other cases, the statements made were found to be altogether void of foundation.

THE GREENOCK CIRCLE.

About the same time a number of gentlemen in Greenock formed a circle and began to have regular sittings for their own private information. At their seances they had first the usual table movements, or, I should rather say *unusual*, for they were not unfrequently so violent as to result in the total destruction of the table, and injury to those present. There it was found that one gentleman of the party was a powerful medium, and that he had also the ability to see the spirits, and could minutely describe their appearance. The most noted of their spirit-visitors were Benjamin Franklin, Wash-

ington, James Watt, Mesmer, Swedenborg, and others. By the help of these, the medium was soon able to write long messages from the spirit world, and also to draw and paint scenes and allegories of the spirit land, as well as to sketch the portraits of the spirits themselves, they guiding his hand during the performance. All this, too, was done in a state of trance.

About this time, also, we began to hear of a young lady in our own city, who, while under mesmeric treatment for a disease of the spine, began to develop extraordinary powers of clairvoyance, and latterly those of a powerful spirit-medium. The particulars of this lady's development I learned from time to time, as they occurred, from a friend of the family. By-and-by he informed me that it had been arranged that the two mediums should have a meeting, in order to test the effect of their powers when united. The result was all that could be wished, the manifestations being of a still more astounding character. It was found that the invisibles were able to talk, and that so as to be heard by all present, sometimes as many as seven different spirit voices joining them in singing a hymn, and that so loud as to attract the people on the street, who have often stood to listen to the wondrous music. But the most prominent of all their spirit visitors was Dr Franklin, who sometimes gave them an address of half-an-hour's duration, and that audible to all persons present. A very curious incident in connection with these manifestations of Dr Franklin was that of his presenting the lady-medium with a ring to protect her from danger, by forewarning her of the approach of evil influences. This it did by contracting tightly upon her finger, while at other times it moved freely. To test this, one of the circle—an intelligent and enterprising shipbuilder on the Clyde, a gentleman who puts these wonderful phenomena to the severest tests—made a gauge for the ring, which proved the assertions of the medium to be correct, for, on applying the gauge, the ring was found to be at one time larger, and at another time smaller, than when at first measured; but no one has ever been able to remove it from her finger, even by such contrivances as soap, a hair, a thread, &c. I myself have seen and examined it. I tried also to remove it, but gave it up as impossible. Yet, strange to say, sometimes while sitting in

church the lady has felt it moving up and down on her finger under her glove.

A MATERIALIST CONVINCED BY HIS OWN MEDIUMSHIP.

I had at least three several sittings, at which one or both of these powerful mediums were present, the particulars of which I shall give by-and-by. Meanwhile, I shall relate what occurred at an experimentary seance I had one evening, last winter, with the gentleman I have already alluded to as holding materialistic opinions. Being in his house that evening, along with a friend somewhat interested in Spiritualism, though not a believer in it, it was proposed that we should put the matter to the test by experiment. Accordingly, we sat down at a small kitchen table, laid our hands passively upon it, and patiently awaited the result. In about seven minutes we noticed the right hand of our sceptical friend beginning to contract in a remarkable manner. At first I thought it might arise from cramp, or from keeping it in a fixed position; but no, the fingers still continued to contract till they assumed the position of holding a pen. After watching his hand for a little, with growing surprise, he looked up at us saying—"What does this mean? I feel as if I had no power over my hand." "Well," I said, "I think I know what it means, you are about to become a writing, or perhaps a drawing medium." By this time his hand was moving backward and forward across the table, as if attempting to trace lines or characters. To make sure, I put a pencil into his hand, and laid a sheet of white paper on the table. His hand continued the movements; but the impressions on the paper were so faint that we could make nothing of them. To obviate this, I substituted a porcelain slate for the paper, and lowered the gas, in order to increase the magnetic force. And now, putting my hand on the table, I addressed the invisible power, saying—"Are you a spirit?" "Yes," was written quite distinctly. "Will you give us your name?" Then the hand wrote, "John B—ll." "Have you anything to communicate?" "Tell mother I am happy." This last was written with great rapidity, as if the spirit was impatient to get it down, and that in a style of writing quite different from the medium's ordinary hand. By this time I could see that he was somewhat excited, so I proposed that

we should withdraw from the table. This was no sooner done than he lay back in his chair, uttering broken exclamations of wonder. He was then silent for the space of twenty minutes, during which the other gentleman and I talked the matter over, comparing it with other matters of the kind of which we had read. Then, all at once, our medium friend woke up, and said—"Well, do you know I have had the strangest mental impressions within the last quarter of an hour: you will hardly believe me when I tell you that my brother John has been with me, and that he has been conversing with me internally. He says I am not to expect much communication in the way of writing, as to him this mode is rather difficult, while by internal impression it is much easier. He tells me," he continued, "that the other week, when we buried our little boy, he was present with us in the grave-yard; that the lowering of the little coffin into the earth was witnessed by him, as well as by the spirit of our son, and also his spirit-sister, who died about two years ago, one of whom he held in either hand as they stood around the grave. But they did not wait to see the end, knowing how much my poor wife needed their presence at home to soothe her sorrow. He tells me, further," he continued, "that we who are still in the flesh, have very imperfect ideas of the future state; that heaven is not a place of psalm-singing, but rather a state in which the soul takes supreme delight in acquiring knowledge; having obtained which it is enabled to progress to ever-increasing states of blessedness." Here the eyes of the medium closed, the tones of his voice changed as he went on to describe, in the most eloquent language, the nature of the spirit's progress after death, till he seemed almost like one inspired, when suddenly he ceased speaking, opened his eyes, and gazed with an astonished look, first at us, then all round the apartment, like a person just woke up from a dream. He was evidently deeply impressed with what had occurred, for during the rest of the evening he continued to talk of it in a very serious manner. We met again on several occasions for further experiment, but got no manifestations—thus showing that the power, whatever it might be, was quite beyond our own control. Privately, however, he had occasional communications by impression. As he left Glasgow at that time for a situation in Ireland, and circumstances being unfavour-

able, he did not pursue the inquiry. By-and-by, however, I expect to hear of his further development as a medium, and I hope as a Christian.

EXTRAORDINARY OCCURRENCES AT THE HOUSE OF THE
GLASGOW MEDIUM—FIRST SEANCE.

And now for my experience with the Glasgow and Greenock mediums, for my introduction to whom I am indebted to Mr S——, and who is also able to corroborate the facts I am about to give. After being received in a very cordial manner by the lady and gentleman, as well as by the lady's mother, we took our places at a small table in the parlour. The table, I may add, had four legs. In a very short time it began distinctly to vibrate under our hands, and then to lift rapidly up and down on one side. The first question put was, whether the conditions were right; the reply was a very decided "No!" By further questioning, we were told that there was too much light. It being still day-light, though nearly eight o'clock, Mr S—— rose, and closed the shutters. After a little, we were ordered to change places with the mediums. This done, the invisibles manifested their entire satisfaction with the conditions, by rocking the table in a very animated manner. We next learned, through the alphabet, that the spirit now communicating with us was a female, and that her name had been Lizzie Lindsay; that she had a brother in a farm named Eastfield; that we were to write to him, and tell him that she was happy. On making inquiry sometime after, we found that there were more than one farm in the neighbourhood bearing the name of Eastfield, but none of them had a tenant of the name of Lindsay. By-and-by, however, we learned that there was a farm of that name in the neighbourhood of Carstairs, and that the farmer's name was Lindsay. My informant, who is related to the farmer's wife, on his last visit to the farm, put the question to her, whether her husband had a sister named Lizzie? but she could not tell; and, as Mr Lindsay was from home, he did not get the desired information. After Lizzie's departure, a variety of sounds began to be made upon the table. There were loud raps, also sounds like the tapping of a finger; but the most remarkable was a sharp double knock, like the springing of a piece of wood against the

under side of the table. This the mediums recognised as the peculiar knock of the atheistical historian, David Hume. I put a number of questions to him, to which he replied by his peculiar knock. Among other things, he informed us that he now believes in the Saviour, and also how much he regrets, not only that he once held such opinions, but that they still continue to mislead men through his writings. The mediums now began to perceive a number of shadowy forms enter the room—among others, “Sam,” the boisterous spirit of the Greenock circle. Being in some doubt how to manage this spirit, of whom we had heard so much, particularly in the way of rude mischief, the mediums advised us just to keep ourselves easy, and if he became noisy, to join in singing the well known children’s hymn, “Joyful,” as he was fond of it, and had often expressed a desire to join in it, but could not owing to his undeveloped state. We were also informed, that when he first came to the Greenock circle, he used language anything but polite; now, however, he had progressed so far as to have got rid of this habit. The first intimation we had of this spirit’s presence, was a tremendous blow on the table, which for loudness I can only compare to the report of a gun. At the same time the table began to move up and down in the most violent manner. I requested that it might be lifted clear of the floor. No sooner said than up it went with a bound, to a level with our breasts, where it continued to sway backward and forward in the air, and ultimately to throw a complete somersault, causing us to change our hold; nevertheless, it did not fall to the floor, but continued to make all sorts of eccentric movements, and that with such force that it took all our strength to prevent our being injured by it; till at length, tired out, we requested that it should resume its natural position on the floor, which was done, accompanied, at the same time, by another of those tremendous blows that made us start in our chairs. I then, in order to test the phenomena for myself, requested, *mentally*, that I might be touched on some part of my person; and in a moment my right knee was grasped, but only for a moment. At the same time Mr S— felt as if some article of dress had been thrown upon his shoulder; but, though he put up his hand, he felt nothing. But the most extraordinary part of the manifesta-

tions was the effort made by "Sam" to join us in singing "Joyful," to which the table kept time by its movements. His voice, which was at some distance from us, seemed far more like the barking of a gruff dog than anything else, while at intervals he cried out, "All right!" "All right!" finishing up with another of those thundering blows upon the table. We next started "Greenland's Icy Mountains;" but, somehow or other, the lady-medium went off the tune, and I was forced to stop, when, as if to admonish me to proceed, I was grasped first by the knee, and then by both ankles. Another very curious thing I noted during the singing was a sound apparently floating above us in the air, and not unlike the snapping of a bird's bill, as it kept time to the music. Sometimes I could hear it over my head, sometimes over that of Mr S——; then it would seem to be sailing about over the mediums, then down close to the floor, but always on the move. I remember that, among other sounds, the fire-irons seemed to be thrown down on the hearth, while in one corner I could hear as it were the crumpling of paper. But here the seance was interrupted by the old lady of the house knocking at the door, and asking if she might come in. Permission being granted, she opened the door, came in, and proceeded to light the gas. She then, with a very solemn face, asked what were those awful unearthly sounds she had heard, even in the kitchen, where she had sat till she could endure it no longer. At this time, I may tell you, she was greatly afraid of the invisibles, and was on the outlook for another house; but her daughter told her it was of no use, as the invisible power, whatever it might be, would be sure to accompany them. Now, however, she has got quite reconciled to it, and converses herself with the spirits quite familiarly.

SECOND SEANCE.

On our next visit we took a mutual friend along with us, so that he too might be a witness to these wonders; but, when we arrived, we learned that the gentleman-medium, being unwell, had not been able to come up to Glasgow. However, we sat down along with the young lady. Her mother and a little niece were also present, but took no part in the seance. After some of the usual table-tiltings and messages, the gas being lowered, Dr Franklin made himself

visible to the medium, accompanied by a female spirit, known at the Greenock circle, as well as to history, as the "Priestess of the Delphic Oracle." Our friend who accompanied us felt a strange sensation creeping gradually over him upon the entrance of Dr Franklin; then it seemed as if he were unable to move, or even to exercise his thoughts. On complaining to the medium, she said it was only the doctor mesmerising him for the purpose of bringing him into harmony with the other sitters. Whether or not, in a very little while the disagreeable sensation passed away. Now occurred the most surprising incident of this seance. We were waiting for a reply to some question, when something struck a blow upon the table, and the medium cried out, "Oh my ring! it is gone." Sure enough, when she held over her finger, not a vestige of it was to be seen. Thus, in a moment, was accomplished a feat which had baffled the most patient manipulation and ingenuity. On asking the reason of this sudden withdrawal of the talismanic gift, we were told that it was a sign that she herself would be suddenly taken away; but whether temporarily by trance, or permanently by death, we were not made quite sure. After this we had a visit from the spirit of Robert Burns. The medium described his appearance minutely. He was standing at my left hand, and busily engaged examining my head. I asked him if he was happy. He replied, through the alphabet, that he was not. I also requested him to spell out some word by which we might identify him. In reply the table spelled out the word "Mossgiel." I next asked what was the name of the nearest town to Mossgiel. The reply was "Mauchline," which was correct. The next test question I put was,— "Have you any descendants in Glasgow?" Answer—"Yes." "Would you give us the name of one of them?" The table then spelt out "Eliza B——." Those who were along with me knew that the poet had a male descendant in Glasgow of that name, but were not aware that this person had a sister; so they at once concluded it must be a mistake. But, being myself personally acquainted with the lady, I continued—"Yes, you are quite right, that is her maiden name; but could you not give us her married name? it being the one by which she is best known." This too was spelled out quite correctly, the name being W——. But I learned sometime after, that he was

wrong respecting her Christian name, which is not Eliza; but perhaps this may be accounted for by the fact that her mother's name was Eliza, she being the poet's illegitimate child alluded to in his poems as his

"Bonnie, smirkin', dear-bought Bess,
That looks her daddy in the face."

What more natural, then, than for him to suppose that the mother's name had descended to her daughter? We had several other manifestations, more or less interesting, which our space will not permit us to relate; but, curious enough, while these things were going on we could hear noises in the kitchen, which were quite unaccountable, seeing that nobody was in it. After the seance was over, we went there for our hats, but were rather astonished to find them lying on the floor; while a cap, which the daughter had been making up for her mother when we came in, was lying under the grate. But the removal of articles from one part of the house to another was no new occurrence. On one occasion a slipper was taken off the foot of the medium before their eyes, and hung upon the kitchen door handle; while on another the large table in the parlour was lifted and laid upon its back in broad daylight while the mediums were sitting at the window, which is at some distance from it. A similar occurrence took place at our third visit, when both mediums were present. We had just taken our places at the table, before the gas was turned down, when, much to our surprise, an arm-chair which was standing on the hearth suddenly moved forward to the table, no one being near it at the time.

THIRD SEANCE.

But I must hasten now to give you a few of the details of this last seance; for, even literally speaking, the manifestations were of a very *striking* character. As I have already remarked, the manifestations are most powerful when both mediums are present; and so it proved on this occasion. Besides the mediums, there were present the old lady and her little granddaughter, Mr S——, and myself. The old lady and the girl did not sit at the table, but away back in a corner, preferring to remain with us in the room rather than alone in the kitchen. We began, as usual, by putting questions to the invisibles, as soon as they made known to us

their presence; but the answers we got were very unsatisfactory. Indeed, from the hurried and impatient tone of the knockings, it was evident that the spirits were more intent on giving a display of physical manifestations. First the table rose up as high as our heads, and moved with such tremendous force that we had to bend our heads below its level, and resist it with all our might, to prevent our being injured or upset. As it was, my friend S—, who was sitting close to me, was thrown over, chair and all; but, strange to say, he did not fall with violence, as was to be expected, but felt as if his chair had been arrested just before it reached the floor, thus preventing the anticipated shock. After he had got over his surprise, we again took our places. I then requested, as a test, that the invisibles would touch some part of my person; and while waiting the result the lady suddenly cried out that her foot had been pulled out from below her. I was just wondering in my own mind how this could be an answer to my request, when I received a slash on the face with what appeared, from the feeling, to be the tail of some animal, or at least a bunch of hair of some kind or other. Just then the little girl set up a piteous wail, saying that something had struck her on the face and pulled her ear. The old lady and all the others also averred that they had been struck on the cheek with something or other, one describing it as like the mop with which bakers clean their ovens, another as a wisp of hair. Mr S— said it seemed to him more like some old heddle yarn. But, whatever it might be, it was clearly evident that all present had got a touch of it.

We also heard a voice on this occasion more than once; but it was more of that curious barking sound we had heard at the previous sitting, than an attempt to articulate words and sentences. We also distinctly heard noises in the kitchen; upon which the old lady, apprehensive of mischief, left the room to see what was going on. As on the former occasion, she found Mr S—'s hat lying on the floor, but mine she could nowhere find, though she searched every corner. She was in the act of returning to the parlour to inform me of the disappearance of my hat, when something struck her from behind, which, upon turning round, she found to be the missing head-piece, which she brought

with her into the parlour. During the remainder of the sitting we had other tangible proofs of this mysterious power or presence. Once I was seized by both ankles, but was so startled that I drew away my feet in alarm. At one time I felt a hand laid gently on my head, and shortly after a slight, yet distinct, slap on the head, which drew from me the exclamation, "Don't do that!" I asked the invisibles if these manifestations were being made for the purpose of convincing us of the reality of spirit power. The answer was, "Yes." "Well," I said, "so far as these go, I think we are satisfied." To this conclusion, however, it seems Mr S—— demurred, as he told me afterwards, though he did not give expression to it. And this, I think, accounts for what immediately followed; for no sooner had the thought been formed in his mind than he was struck, by an invisible hand, a violent blow on the side of the head. He cried out at once that he had been struck, and that he thought he was cut. We were all surprised at this, as none of us had heard the blow. However, we broke up the circle at once. I arose and lighted the gas, when, fortunately, it was found that our friend had sustained no injury beyond a slight smarting, which did not long continue. Contrary to what might have been expected from such a blow, the part was neither swollen nor discoloured. And so, having had quite enough of *striking* manifestations for one night, we adjourned to the kitchen. And here another wonder was in store for us. Mr S——'s hat, which the old lady had laid on the bed, was found perched on the top of the eight-day clock.

Since that time, Mr S—— has attended several seances at the same place, at some of which the spirit voices joined them in singing, and once, when the lady-medium's voice failed in rising to the higher notes of the tune, the voice of the spirit-singer—which was that of a female—carried the tune through the difficult notes of the scale, thus enabling them to take it up when it came within the compass of their own voices. And not only this, he tells me further, that he has conversed with the spirit of Dr Franklin, *viva voce*, and that from him he received advices and admonitions of a very serious and exalted character.

CONCLUDING REMARKS.

And now, readers, what are we to make of these things? Very many of you, I have no doubt, will be ready to attribute them to the dexterity of one or both of the mediums; and to the likelihood, that the gentleman medium, at least, possesses the faculty of ventriloquism in no ordinary degree. We, too, I may tell you, tried hard to account for the phenomena in this way, but could not, and that for the following reasons:—1st. They had no motive for deceiving us, there being nothing to be gained by it. 2nd. Had the gentleman in question possessed such extraordinary powers of legerdemain, or ventriloquism, it would have been known to those who have been intimate with him for years. 3rd. No ventriloquist that I have heard, or read of, possesses the power of simulating more than one voice at a time; while this has occurred in their presence again and again. 4th. The high moral character borne by the lady and gentleman precludes the notion of trick or imposture. But supposing these things to be true, and not mere tricks got up to deceive, the question may well be asked, What are we to make of them? What is to be the end of it? This is without doubt the main question. Yet I do not see that the facts already elicited enable us to give a satisfactory reply to it. And this is the reason why I refrain from dogmatising on these facts, thinking it best to bring them before the reader, and leave him to form his own conclusions. But, considering the rapid spread of Spiritualism in this and other lands, and the deep impression its phenomena are making on thinking minds, I hold that the time has come when we can no longer put it aside with indifference; but that it is the duty of every earnest soul, of every lover of truth and his species, to come forward with an unbiased mind to the investigation of this subject. And if we find it to be altogether evil, why then let us oppose it as we would any other system of error. But, on the other hand, if we find it to contain elements of good, why, then, let us lay hold on those elements, and utilise them for the good of mankind. The opinion of those who have already investigated the matter for themselves, and that of the spirits no less, seems to be, that the grand object of the manifestations is, to confirm beyond a doubt our belief in a future state of existence, and,

at the same time, give us more rational views of the nature of that state. Their teachings on this head are both interesting and instructive; but I have taken up so much space with the phenomena, that I cannot enter into these at present, though perhaps I may on some future occasion. I think, therefore, in view of the gross materialism of our age, and the lukewarm state of the church as a whole, it is not difficult to see the necessity for some display of the supernatural. As to the good that has been achieved by means of Spiritualism, thousands have been compelled to renounce atheism, and to accept the opposite theory, while not a few of the most stubborn have been drawn to the cross, and become the followers of the Saviour. Much good has also been done in the way of healing diseases, by mediums in whom this gift has been developed. Nor is evidence altogether wanting of this power aiding in scientific discovery. Not long ago, a gentleman in America, under spirit-direction, constructed a sewing machine, capable, not only of sewing ornamental braid on garments, but of manufacturing the braid, and that of at least six different patterns. I myself have seen a specimen of the work, brought over to this country by the agent for the sale of the machines, and really it is a great curiosity.* But the most valuable dis-

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* Another contribution to science, through *spirit* communication, is that of Averey's Multiplier; the latter is—as I learn from a letter I have just received from a gentleman in Liverpool on this subject—an arrangement of cog-wheels or pinions driven by a master-wheel, within which the former revolve. 1st, there is the master-wheel giving motion to three smaller pinions placed equidistant from each other so as to form a triangle. These, again, give motion to a fourth pinion of the same diameter as the others, and occupying the centre position of all. The result is, that while No. 1, the master-wheel, revolves once on its axis, Nos. 2, the intermediate wheels, revolve 9 times; meanwhile the centre pinion, receiving its motion from the former, revolves 15 times, the whole moving within the circumference of the master-wheel. By this arrangement it is found that seven horses are capable of doing the work of ten, owing to the increased speed as well as diminution of friction that is obtained. The principle can be applied *ad infinitum*, by adding tier upon tier of wheels so as to bring out an incredible speed. This is not the only invention which Mr Averey has had spiritually impressed upon him. He has also a Rotary Engine already patented; and an Aerial Machine in course of elaboration by which he obtains complete control of the air, and can steer his way through it precisely as the mariner ploughs the ocean.

covery that has been made in this way, is that modern wonder, the Artesian well at Chicago, said to be one of the finest wells in the world. In this case, the spirits not only gave instructions where to bore, but, through the hand of the medium, drew a chart of the various rocks through which they would have to pass, in order to reach the water, and also the exact depth at which they would find it. The result proved the prediction to be correct, at the depth of 711 feet from the surface they reached the water, which rose into the bore with such a force that it is now employed to drive the machinery used in sinking the well, so that they soon expect to have an ample supply for the whole city. The effect of this, we are told, has been to confound the geologists, who threw ridicule on the undertaking from the first. From this it is evident that the movement, even so far as it has gone, has accomplished some good. Yet even this does not warrant us in predicting what may be the ultimate result to mankind. Meanwhile we must wait the further development of the phenomena.

That the phenomena of modern Spiritualism are *real*, no one who has seriously gone into the investigation is inclined to doubt. That there is an intelligence behind them is equally evident; but the question remains to be answered, What is the real nature of that intelligence? A satisfactory reply to this all-important question can only be arrived at by patient investigation; and in this, so far as we have gone, I think there are indications that we shall one day be able to place the whole matter on a scientific basis. I am the more confident of this, from the fact that we are now better acquainted with the imponderable elements of the human organism—such as magnetism, odic force, and electricity—all of which have, more or less, to do with the manifestations; so that I do not despair of our yet discovering the laws of spirit intercourse: moreover that such intercourse has existed in all ages, and but for which we would long ago have degenerated to a condition but a few removes from that of the gorilla and chimpanzee.

HOW TO FORM AND CONDUCT A CIRCLE.

As an aid to those who desire to investigate the phenomena of Spiritualism for themselves, the following directions will be of essential service:—

1st. *As to Conditions.*—The room should be moderately warm, while the parties who are to sit should—in order to secure harmony—be passive and serious, endeavouring as far as possible to lay aside preconceived notions and allow the facts to speak for themselves. The table should be of hard wood. It may be either square or round, on one leg or four; but a small one will be best to commence with. Two, three, or four persons will be sufficient, more than six is too many, unless the various elements of organisation, character, and disposition are in harmony, which is hardly possible in a mixed company.

2nd. *As to Procedure.*—The party—which we shall suppose to consist of both sexes—having taken their places around the table, lay their hands lightly upon its surface. After sitting quiet for the space of from fifteen to thirty minutes, some will feel their hands begin to grow cold, while those of the others will remain warm, or perhaps grow warmer. It will then be necessary to place those whose hands are cold opposite those whose hands are warm. At this stage the gas may be lowered, in order to intensify the magnetic conditions that have thus been established.

By-and-by, some will feel as if the table were pulsating beneath their hands, accompanied by a slight oscillation gradually increasing in force till distinct movements are made. These may be up and down, or perhaps in a lateral direction. Here the parties will accuse each other of moving the table, but a very short experience will be sufficient to correct this mistake. Instead of movements, the party may get slight explosive cracks from the table, which gradually increase to distinct raps. But whether raps or movements, it will now be time to put questions to the intelligence moving the table. The first question should be, whether *it* will reply to questions put to it by giving *one* rap or movement for "yes," *three* for "no," and *two* for "doubtful." By this mode you will obtain answers to all questions requiring a negative or affirmative reply. For longer communications you will require to use the alphabet. Having ascertained the spirit's willingness to do so, you begin at *a*, repeating the letters distinctly, till you arrive at the required letter, which will be indicated by a rap or movement of the table; you then repeat the process, and in this way form words and sentences.

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This process is both tedious and uncertain, to obviate which some use what is called an indicator ; but even this is open to the same objections. Generally, however, it is found that the necessity for such expedients is but of short duration ; new phases of mediumship begin to manifest themselves, such as writing, drawing, or speaking through the mediums, while in some instances such manifestations are received direct from the unseen intelligence. Now, also, the communications are of a more exalted type, the lower and conflicting having ceased with the physical manifestations. Occasionally, however, the lower will attempt to force themselves in, but this seldom happens where a devotional frame of mind is cultivated. In the other world, as in this, the law of affinity seems to prevail ; so that it depends greatly on the characters and dispositions of those present whether the communications shall be of a low or exalted character.

