

PSYCHOLOGY

AS

FOUNDED ON THE

FACTS

OF

MESMERISM, CLAIRVOYANCE,

AND

SPIRITUALISM.

*A Lecture lately delivered by Dr. A. Müller at Yackandandah
and other places.*

Melbourne:

PUBLISHED BY W. H. TERRY 84 RUSSELL STREET.

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E. Purton & Co., Steam Printers, 106 Elizabeth Street, Melbourne.

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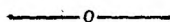
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PSYCHOLOGY in its literal meaning, is the science of the soul, or as all science can be but a knowledge of facts, Psychology may be defined as the knowledge of those facts, which prove the existence of the soul as an entity, distinct from the body. Such knowledge being comparatively new, Psychology proper is as yet a new science.

Formerly the term was applied to a classified enumeration of the phenomena of consciousness, of the origin and relations of the various ideas and emotions as manifestations of a soul, the existence of which, however, though taken for granted, remained to be proven.

Latterly Psychology has been taken as identical with the physiology of the brain and nervous system, the anima has been studied through the animal and the existence of the soul as a separate entity is either denied altogether or at least considered as undemonstrable by science and relegated to the domain of religious belief. The intimate connection between thought and brain has led to the rather premature conclusion,

founded on reasoning from false analogy, that the greater is the product of the smaller, that mind and thought, though beyond all analogy with any other phenomenon of nature, are after all only the result of the mutual interaction of brain-cells.

Before I enter on the task of proving by undeniable facts the existence of the soul as a separate entity, let me examine briefly this materialistic theory of mind as mere brain-function by tracing in a rough sketch the outlines of mental physiology, on which this theory has been founded. The knowledge it imparts is meagre enough and may be summed up in a very few words. The physiology of the brain and of the nervous system, from which it is inseparable, shows, how by means of nerve-cells and nerve-fibres, not only the two great functions of animal life, sensation and movement, are carried on; but how even thought is invariably accompanied by nerve action. When I say "accompanied" with a special emphasis on this word and with a most emphatic reservation as to the identity of the two processes, the physical one in the nerve substance and the mental one constituting the thought, I have said all our present state of knowledge justifies anyone to affirm as to the causal connection between the two processes.

But let me explain by a few examples the acts of "sensation, movement and thought," for the benefit of those, who may be unacquainted with the subject.

First then, as to sensation—let us suppose, that I prick this hand with a pin or a needle. Immediately on the point coming in contact with the tiniest part of a nerve-fibre, a current of what is called nerve-force is set up in that fibre and transmitted by it in one unbroken continuity up the arm and through the spinal cord to certain cell or cells in the grey substance of the brain, where the fibre ends. Here the current is transmitted to consciousness, becomes a sensation. Destroy the fibre, that transmitted the current in any part of its course from skin to brain, or merely cut it through, and I should not feel the prick, destroy the central cell, and the result would be the same. Both fibre and cell are therefore indispensable media of sensation. It is the same with the nerves of special sense, of sight, hearing, smell and taste.

Next, with regard to movement, what is the process that enables me to lift this arm? From the cells of the grey substance of the brain, in which the nerve-fibres supplying certain muscles of the arm originate a current of nerve-force is sent forth and by these fibres conducted into the muscles, causing instant contraction of the latter and thus the intended movement.

Last, but not least, mental physiology shows with regard to thought, that our ideas of things (with exception of certain intuitive ones) can all be traced back to sensations, registered and conceived, and that the process of thought mainly consists in the retention of these registered sensations (or ideas) and their association according to certain definite laws.

To illustrate the subject still further and bring it more clearly within your comprehension, I will compare the whole nervous apparatus to a most elaborate and complex system of telegraphy, the cells in the centres of the nervous system, the brain and spinal cord, being the offices, where messages are received and dispatched, the fibres being the wires, conveying these messages and connecting all the offices with each other and the whole of the body, more especially with the organs of external sense.

Now, in contemplating this so called "mechanism of thought," does not the question arise in your minds, as it must of necessity in that of every thinking person: Is there a telegraph master, who uses these millions upon millions of batteries and wires as instruments for higher purposes of his own, or is this complicated machinery self adjusting, a living automaton, plying in restless activity from cradle to coffin, merely to moulder finally in the grave?

This question of all questions, so tersely put by your great Shakspeare in his immortal, "To be or not to be," involves the most momentous issues to the individual and the race, according to how it is answered, the issues, whether there is within this perishable and ever changing casket of clay a self conscious spiritual entity, that constitutes our real self, and by which alone we live and move and have our being, or whether we owe our existence to "a fortuitous concurrence of atoms," and our thoughts to mere "vibrations of brain molecules," the highest conceptions of genius and the maunderings of the idiot, the ceaseless striving after the True, the Beautiful and the Good of the noblest of our race, and the mean cravings of the sensualist and voluptuary, being all alike but different forms and degrees of these vibrations, whether we shall so live during our short span of earth life, as to develope and fan into flame that divine spark within us, which is to light up all dark places here and shed its bright rays even through the dark shadows of death, or whether we shall give ourselves up to the gratification of purely animal desires and appetites, "eat, drink and be merry, since to-morrow we die."

I have already told you, how I intend to answer this momentous question.

To those of you, who by reason of their religious faith are

firmly convinced of the soul's existence, my task may appear an unnecessary one; yet they can scarcely object to have their faith strengthened by knowledge, and though they may differ from me on many points, our agreement in this most essential one, will surely prevent that most objectionable of animosities, the so called theological odium, from being accorded to me on this occasion.

But there is now a large class of people, on whom religion acts so slightly, as hardly to enter as a factor into their daily life and avocations, there is an equally large, if not a larger one, especially among the educated, who have no religious faith at all, who whilst rejecting what may be objectionable in the faith of their fathers, incompatible with the enlightenment of an advanced civilisation, have unfortunately rejected at the same time those cardinal truths, which are essential to all religions and are the very life blood of humanity. If there are such among you and if I succeed to convince them or only a few of them, that there are more things in heaven and earth, than are dreamt of in their philosophy and that life has higher and worthier aims, than the pursuit of wealth and of pleasure, I shall feel most amply rewarded.

Ours is probably more, than any previous period in human history, a materialistic age. Ever since the first French revolution, that violent earthquake, displaced old landmarks and shook to their very foundations long established authorities, some of which, it must be confessed, required shaking badly, this tide of materialism has set in.

I am the last to deny the benefits, which this development, one sided though it is, has conferred upon us. It is probably this very one-sidedness, that caused the human to concentrate all its powers on the cultivation of the physical sciences and thus to crowd a greater number of scientific discoveries within this present century, than were probably made during the eighteen preceding ones of our Christian Era. But it has also caused and is still causing many of our modern savans to be rather overbearing, to forget, that, as the great Newton said so truly, "we are with all our boasted knowledge after all only children, picking up shells and pebbles on the sea-shore with the great ocean of undiscovered truth all around us," or the words of that grand old Greek sage, at whose feet we could all sit and be taught a little: "The more a wise man learns, the more he becomes convinced of his ignorance."

This unphilosophic spirit is especially noticeable in the ever recurring conflicts of science with theology. Even on subjects involving the most vital interests of religion, a certain rude Vandalism is exhibited frequently, and, worse still, a most

reprehensible tendency to stretch theories beyond the legitimate conclusions warranted by facts into mere vapouring assumptions.

What else for instance, can be said of that fundamental thesis of materialism as expressed in the words of Tyndall: "Matter contains within itself the promise and potency of all things" mind of course included, when it must be conceded, that the elementary constitution of matter is as great a mystery now, as ever it was, and that all attempts to define it lead from physics unavoidably into metaphysics, reminding one of the words of your great satirist, wise old *Punch*: "What is matter? *Never* mind. What is mind? No matter," Then we are told *ad nauseam*, that mind is the function of the brain, that it is produced by the brain-substance, somewhat in the manner, I presume, of the bile being produced by the liver.

"Without Phosphorus no thought," I once heard a famous physiologist dogmatically assert, when explaining the fact, that after arduous brain work more phosphates are thrown out from the system in a certain liquid, than after muscular exertion. A fellow student sitting beside me, who was known for his predilection to certain ancient sages in preference to the modern ones, quaintly and satirically whispered to me in reply: "Without phosphorous no lucifer matches."

One may justly demand, that a theory, which in its logical sequences undermines the very basis of religion itself, and if followed out consistently in practice, would throw society back into barbarism and chaos, must thoroughly account for all the facts it embraces. Our materialistic friends themselves in fact have laid down as the very first postulate in the inductive method of enquiry, which they may truly be proud of having established as the only proper one, that no theory shall be accepted as the true one on any subject, that does not satisfactorily account for all the facts known to us in connection with that subject.

With strange inconsistency, however, whilst parading before us this theory of mind as a product of the brain, whilst founding their very system on it, they have to acknowledge their inability to account by this theory for the two great cardinal facts of mind, consciousness and memory.

It is undeniable, that the mind receives its nourishment, the material for its development through the senses. It remains a comparative blank in the deaf and dumb and would no doubt be an almost total one in an individual deprived of all the senses. But granted, that our ideas are but transformed sensations, how is it, if the brain is the only factor engaged in this process of transformation that we are able to sum up the totality of our

sensations, both past and present, in the one little word "I," and that this consciousness, this sense of identity, continues throughout all the changes, which the brain continually undergoes?

It is impossible to explain this sense of individuality as the result of memory alone, for memory is still more unexplainable as a mere brain-function, as a mechanical process of storing up sensations, a sort of photography, impressing picture upon picture, to be unpacked *ad libitum* as occasion requires.

Another hypothesis of the materialists attempts to explain memory on the supposition, that sensual impressions cause vibrations of the molecules of the nerves and brain and that the act of recalling an impression or of recollection consists in an exact repetition of the brainvibration or brainwave, caused by the original impression, with other words, that the sight for instance of a particular object causes the molecules of the brain to place themselves into a certain position and that this exact position is again assumed, when thinking of that particular object.

Both these theories are equally weak, the principal objection against them being the fact, that these molecules are continually changing the material composing them. Even to-morrow they will not be exactly the same as they are to-day. Effete, used up material is thrown out to be replaced by fresh matter supplied by the organs of digestion and assimilation, and this exchange, in which the whole body participates is carried on at a rate, that in a few years hence we shall all have, literally speaking, new bodies, not a particle of all that now constitutes them, being left. Yet with new brains we still retain the same old ideas and most prominent features of character, we are able to recall scenes and events of the long bye-gone past, which if they were merely pictures impressed on a material surface, would have been effaced long ago. In certain abnormal conditions, moreover, the powers of memory are heightened to a degree, that shows still more strikingly the utter untenability of this materialistic theory. Thus it is a well-known fact, that drowning persons, just before losing consciousness, once more see their whole life from earliest childhood, like a panorama, before them, with circumstances long thought to be forgotten. At one of the discussions of the Psychological Society of Great Britain on this subject, Professor Plumtree cited the very interesting case of a lady, who after passing through a serious fever was suddenly attacked with delirium and then spoke in a language altogether unknown to himself and her relatives, excepting one sister, who on being sent for, recognised it as Tamil, a language of India, which the patient had not heard since childhood.

So much as to the negative side of the question, convincing, I should think, even to an ordinary intellect, not trained to scientific thought, that there must be in all this ceaseless change of body a something within us, that does not change, that, though apparently developing with the body, is yet thoroughly distinct from it.

Beyond these vibrating brain molecules then, let us search for the mysterious entity, that animates them, call it mind, soul, or whatever name you may choose out of the many by which the voice of mankind, from the early dawn of civilization throughout all ages, has attested an intuitive belief in its existence. Let us examine carefully, critically, and without prejudice, the facts that give us in the place of mere belief the knowledge, the glorious certainty of the soul's existence and more yet—of the soul's immortality.

These facts are revealed to us in what is generally known as Mesmerism, Clairvoyance and Spiritualism. All three are closely connected together, the mystery enshrouding their wonderful phenomena becoming intelligible to us only on their being considered and studied together, all three were known to a privileged priesthood long before our Christian Era, but carefully concealed from the uninitiated and thus finally lost to mankind.

It has been reserved for this century, already so highly favoured beyond all previous ones in having fact after fact, revelation after revelation added to its knowledge, to re-discover these facts; and it will be its crowning achievement, to connect and unite them, after that thorough investigation, which they are now beginning to receive—into one grand science, which will be the science of all the sciences and for ever unite them with religion, inasmuch as it contains all the most essential elements of religion, resting on a scientific basis.

The phenomena which I am about to introduce to you, are probably to a great extent new and may appear extraordinary and even incredible to many of you. Let me assure those, that most of the statements I shall make have been verified by my own investigations, and that I speak of them, therefore, not from hearsay or the authority of others, but as an eye witness. Wherever I found my own experience deficient I have based my statements on the most reliable authorities. These are on subjects relating to Mesmerism and Clairvoyance, the works of Professor Gregory and the Rev. C. H. Townshend, on Spiritualism, those of two of the most eminent and leading men of science now living, Messrs. Wallace and Crookes.

To treat these interesting subjects exhaustively would exceed far the time allowable for one discourse. I can therefore but

glance this evening at their leading features, and attempt such explanations, as our present state of knowledge seems to justify, showing their intimate connection, the light which one throws upon the others, and finally state the conclusions as to man's nature and destiny, which in strictest logic can and must be drawn from the facts they present.

Let us begin then with Mesmerism.

About the beginning of this century it was discovered by Mesmer, and subsequently confirmed by Reichenbach and others, that diffused through the human body as well as our whole organic world, there is a subtle force or influence, to which from its close resemblance to the magnetism of iron the name of vital or animal magnetism has been given. This influence, which is continually emitted from our bodies, envelopes them in what is called the magnetic aura, described by clairvoyants as a misty light, differing in colour with different individuals from a dark blue to a red and bright sunny hue. It permeates all matter, and anything that has been in contact with the body becomes more or less saturated with it.

Whatever may be its functions, yet to be discovered, in the human economy, one, and probably the principal one, appears to be, that it forms the connecting link between mind and body, the high-road—so to say—on which the more subtle psychic or spiritual forces have to travel, in order to reach and act upon the coarse material forming our bodies. This is to my mind at least the only clue for an explanation of the marvellous effects, which result, when the magnetism of one individual, propelled by a powerful, concentrated will, is thrown into another one, at the time in a receptive or passive state of mind.

Most of you have, no doubt, witnessed the lower and initial degrees of these effects in certain public exhibitions of travelling mesmerists,—prostitutions, by the way,—of a noble and almost sacred force, which, I am sure, was not given us for money making and the gratification of an idle, thoughtless curiosity.

The person magnetised in the usual manner, which it is unnecessary for me to describe here, falls into what is called the magnetic sleep, from which, however, when roused by the command of the magnetiser, he awakes as an altogether different being. There is consciousness, but it is not the ordinary, normal sense of identity, which he has lost, to the knowledge often of his own name.

The external senses are closed to outward impressions, the eyelids firmly shut, and the pupils insensible to light. Before

the ear a pistol may be discharged without causing the individual even to start, and pins or needles, driven to the depth of inches into the most sensitive parts of the body will not cause him to evince the slightest symptom of pain. If any of these effects are not complete, they can be made so by the will of the operator. His voice is heard, though the ear is deaf to all other sounds. He can make his subject see all kinds of real or imaginary objects, make him repeat automatically every gesture he makes, every word he utters, even when speaking quickly in a language, totally unknown to the individual in his normal state. He can fix his body in the most unnatural positions and defy him to move a muscle without his will.

Even the emotions of his subject are entirely under his control; joy and grief, love and hatred, he can call forth in rapid succession.

In short, though there are two individuals, there is at this stage apparently only one mind, for by means of the magnetic connection established between the two, the mind or psychic force of the operator is enabled to usurp the place of that of his subject and assume complete control over the latter's bodily organs.

This state of what may truly be called "obsession" becomes still more apparent, when from these lower phenomena we pass on to the higher ones. As the control becomes more complete, a perfect community of sensation is established. If the operator is pinched or otherwise hurt, the subject evinces pain in the same part of the body and frequently puts his hand to it. If he takes anything into his mouth, the subject will immediately taste it likewise, smack his lips perhaps, if he likes the taste or show by grimaces and otherwise, if it is nauseous to him. It is the same with all other sensual impressions.

But, strange to say, though in perfect harmony with the explanation given before, just at this stage, when the individuality of the one seems to be completely merged in that of the other one, perceptive faculties are frequently developed in the magnetised, not only independent of the operator, but altogether exceeding his powers or those of his subject in his normal state. The bonds, which united the soul and body of the latter having been loosened by the operator's magnetism, interposed between the two, the eyes of the soul are opened in the subject, and clairvoyance, lucid or soul vision begins.

As I shall demonstrate to you hereafter, that Thought is more than brain-action, but can and does take place independent of the brain, so you will now have proof positive, that Seeing is more than the reflection of images on the retina of our eyes and the grey substance of our brain, but that *there is a*

recipient within us of these images, whose powers of vision can be intensified to an almost incredible degree, when these bodily organs of sight are totally inactive.

In the magnetic sleep the eyes are always firmly closed and the eyeballs turned upwards and inwards, so as to render only the white of the eye visible on the lids being slightly drawn asunder. Yet frequently, whilst the operator is making the usual passes with the object of keeping up and deepening the sleep, the sleeper will suddenly exclaim in astonishment, that he can see the hands of the operator. This is generally the first symptom of clairvoyance having been established. The hands are at first seen but dimly, as if in a fog, and the clairvoyant often assumes the attitude of a person gazing intently, but as the vision gets clearer, he can tell with precision, whether one or two hands are held up or how many fingers, and this not only, when they are held before his face but equally as well, when above his head or behind it. More than this—if the operator retires into a corner of the room or behind a screen, that hides him completely, the clairvoyant can state with unflinching accuracy what he is doing there. Substances, that obstruct our vision, are no obstacle to his. He can tell the contents of any packet or of a letter enclosed in a dozen envelopes, though the operator knows nothing whatever about them.

Even the interior of their own body, the operator's, or any person's brought into rapport with them, becomes visible to some clairvoyants. They describe it as luminous and transparent, state the position and even the condition, whether healthy or morbid of any organ, and trace the ramifications of blood vessels and nerves with the precision of skilled anatomists. Alas! that even this gift should be abused and feigned by impostors and charlatans.

But still more astonishing is the wonderful faculty which many clairvoyants acquire and which often appears quite suddenly and spontaneously, of reading the thoughts of others as precisely, as if they were their own, and of describing the objects, which incited these thoughts with perfect accuracy and minuteness of detail, be it an absent person, an animal, a house or any other inanimate object. Professor Gregory observed frequently, that even the memory of the person in rapport with the clairvoyant was shared by the latter and this to such an extent, that sometimes, when the clairvoyant was thought to be in error, after reflection or investigation on the part of the questioner disclosed the astounding fact, that the error lay with the latter and that the point in dispute had at the time escaped his memory.

That this is pure soul-vision, with which the bodily organs of

thought and perception have nothing whatever to do, appears to my mind unquestionable and it becomes ever more apparent, as with deepening sleep the lucidity of this soul-sight increases.

It is, in fact, impossible to explain the wonderful powers of the clairvoyant, of which I am now about to speak, on any other supposition, than that in the higher stages of clairvoyance there is an actual separation taking place between spirit and body, with only such slender connection remaining between the two, as is necessary to prevent the death of the latter; and this supposition is further borne out by the fact, that in the highest stage, in the magnetic trance, pulse and respiration are almost imperceptible. Of this, however, I shall say a few words hereafter.

What I want to bring under your immediate notice, is the marvellous faculty, with which these seers perceive persons and objects, separated from them by intervening obstacles, such as walls of rooms and houses, and by distances far beyond the physical horizon, almost limitless. To those, who have never witnessed manifestations of this faculty, so immensely exceeding the keenest powers of our ordinary sensual perception, it must appear almost supernatural and miraculous, though it is but a premature unfoldment of powers, we all carry within ourselves.

It is generally developed gradually. Thus it may at first be limited to the house, in which the clairvoyant lies. He will tell, what is going on in any part of it, describe the rooms and the arrangement of the furniture and notice at once any changes made in the latter, with the view of trying him. After a while he will visit other houses and give minute descriptions of their interior and inhabitants, or as I have witnessed once, he will on request accompany (mentally of course) a person leaving the house and trace this person for hours in every step and action. Then he will, sometimes of his own accord, more frequently by request of the operator, extend his visits to distant towns or places and describe them and the surrounding scenery, either from a birds-eye view, or enter into details of streets, houses and people he sees walking about.

When still higher developed, give him a letter you may have received from a person living hundreds of miles away and ask him to visit this individual. He will probably hold the letter in his hand or press it to his forehead for a few seconds and then tell you, he is going, describe his journey as being in the air, or floating in space, and presently announce to you, that he has found the writer, proceeding to describe his appearance, his occupation at that particular time, the place, in which he is and

even give an outline of his general disposition and character, very often not very far off the mark.

You will hardly credit the statement, though I can vouch for the truth of it on unquestionable authority, that the clairvoyant's vision extends even beyond the grave, that even the dead are seen and correctly described, as they were in life, with only one difference, which often is expressed by a most appropriate term, that might well be substituted for the word "dead" in our ordinary language. This is the word "shelled." For the eyes of the soul there is no death and those, who see with these eyes do not like to use even the word, but express the change that takes place in death most graphically by the term "shelled."

Even a ring that has been worn by your friend, who has passed this change, will enable a good clairvoyant to portray to you a faithful image of the deceased, which lifelike and true is frequently introduced with the words "not dead but only shelled."

I feel convinced, that this image is not the result of mere thought-reading, but that it is taken from the living original, that the clairvoyant really sees what he describes to you. For though the body of your friend, or his "shell" moulders in the grave, his spiritual body, the ideal image of the physical one, the imperishable envelope of the soul, is seen by the clairvoyant by means of the mysterious link of connection still existing between your friend in his new sphere of life and the ring he wore in this one.

That the clairvoyant's vision extends into the spiritual world and naturally tends towards it in all the higher stages, is no more, than what the peculiar nature of this condition would lead anyone to expect, who does not absolutely deny the existence of this world.

Enraptured visions of it, to the exclusion of every thought and object of earth, are therefore characteristic of the two highest stages of clairvoyance, that of *Exstasis*, in which, though manifestations of consciousness are not suspended, yet this consciousness is almost exclusively occupied with contemplations and descriptions of the spirit world, and that of *Trance*, in which the magnetic sleep becomes so deep, as to assume the semblance of death, and would probably terminate in real death, if pushed still further by a continuance of the magnetic passes, pulse and respiration becoming all but imperceptible, and the body cold and stiff. Yet even in this condition that peculiar consciousness belonging apparently to a higher phase of existence, still continues; for when the subject is roused from this physical torpor, his first expressions are generally those of surprise and regret, surprise at being still in the body, and

regret at having returned from a world of happiness and bliss to this dull earth again.

Now whatever value we may attach to these visions, there is one fact, which raises them far above mere dreams and hallucinations, and this is their remarkable agreement in certain essential points, on which I shall dwell more at length, when discussing the phenomena of Spiritualism.

Bereft of their ordinary consciousness, and therefore incapable of wilful deceit, not unfrequently quite uneducated, these soul-seers portray the spiritual world as one of bright and beautiful realities, the ideal images of those, which come within our sensual perception in this world, and they hold intercourse and converse with spiritual beings, whom they describe as still presenting the human form, as still partaking of sympathies and faculties akin to ours, sometimes on a level with and even below the ordinary human standard, but more frequently far above it in goodness, wisdom and excellence.

To explain this agreement, it has been suggested, that the clairvoyants by means of their faculty of thought reading are merely expressing the ideas of their magnetisers, but there are cases on record in which the magnetisers were materialists, denying the existence of a spirit world, yet who, on being presented again and again with these pictures of ever renewed similitude and feeling convinced of their subjects truthfulness, actually were at last compelled to change their own views, convinced, that the pictures were not drawn from fancy, but from actual reality.

Clairvoyance, moreover, is frequently spontaneous. Some people are born clairvoyants, and can put themselves into the clairvoyant state by force of their own will, without being magnetised. Such for instance was Swedenborg the great Swedish seer.

In others second sight appears spontaneously in the course of chronic disease, especially of the nervous system or in consequence of mechanical injuries. New York papers have lately been much occupied with the case of Miss Mary Fancher, of Brooklyn, in whom clairvoyance has developed in consequence of injuries she sustained in two successive severe accidents. For thirteen years this young lady has now lain in a condition most closely approaching physical death, scarcely any food being taken, and death-like trances continuing for days and weeks together. Her marvellous clairvoyant powers have been tested by clergymen, physicians, scholars, and men of science, but as she is of good family and has a morbid dread of publicity, it is only of late, that the general public have been apprised

through the press of her wonderful condition, which fairly staggers the materialists.

But far more interesting yet than Miss Fancher's clairvoyance, the sphere of which appears as yet to be purely terrestrial, is that of Friederike Hauffe, (née Wanner) who lived in South Germany in the early part of this century, and whose biography together with an account her extraordinary gifts has been handed down to posterity in a little book entitled "Die Seherin von Prevorst," by her physician, Dr. Justinus Kerner, a man of sincerest piety and deep philosophic insight into the mysteries of existence. Time forbids my laying before you in detail the contents of this most interesting little work, of which an English translation has appeared years ago. Let me only mention, in following up the argument as to the uniform agreement (on all essential points) of clairvoyants in their statements and experiences relating to the spirit world, that Friederike Hauffe, a born clairvoyant, when prostrated by sickness during the last few years of her earth life, was in almost uninterrupted communication with the spirit world, and that her statements and experiences are most striking in their harmony, not only with those of other clairvoyants, both spontaneous and magnetic ones, but also with the revelations of what is known as "Modern Spiritualism." F. Hauffe was a pious Roman Catholic, and had received none but the most ordinary education. Yet we find her many years in advance of subsequent research and discovery, enunciate many most important psychological truths, both with regard to our present condition and the relations between body, spirit, and soul, as also to that future one, when having cast off the coarse earthly garment, we enter into that true life, of which our present one is but the preparation. Her intercourse with spirits, who visited her at all times during the day and night and were frequently identified, was not of her own seeking, but on the contrary quite against her will. It was, however, as real as ours is with each other. Many of these visitors were seen simultaneously by several people, Dr Kerner included, and when the seeress was lying in the last agonies of death, the last one that came to her, seen by the relatives, was a tall spirit in bright, shining garments, immediately on whose appearance the seeress uttered one cry of joy and departed.

These are the leading facts of clairvoyance. Facts, it has been truly said, are the corner stones of philosophy; they are arguments, the irresistible logic of which is sure to convince and prevail in the end. And what is the philosophic value of the facts we have been considering? To my mind they prove most conclusively, *that in our perception of external objects the*

bodily organs of sight, though indispensable in our present normal state, are but the instruments of the percipient spiritual entity, that forms our real self and in the clairvoyant not only dispenses altogether with these instruments, and sees without them, but sees far beyond the narrow, limited horizon of external sense, even into that world of spiritual entities, of which the entranced clairvoyant becomes temporarily a denizen.

Into this world now I will introduce you, by laying before you the facts of Modern Spiritualism, facts as old as the human race and interspersed throughout its history, but never before showered upon it in such profusion, never before as systematically and publicly investigated and brought within the reach and comprehension of all, as they are now in that great and mighty movement, which, inaugurated only some thirty years ago, already counts its enthusiastic adherents by millions, makes its influence felt in literature, theology, and even in physical science, and gradually but surely, by the force and logic of its facts, will cause such a revolution in the bend and thought of a materialistic age, that, ere those who witness its marvellous progress can realise the fact, a new era will have dawned in human history.

The utter indifference of some people towards a movement the importance and deep significance of which can really not be over estimated, the bitter hostility maintained against it by others, would be almost incomprehensible, if history did not teach us the often repeated lesson, that this has been the fate of all great developments in their initial stages. The old cry "Crucify him," is ever repeated, and between the rival camps of theology and science on the one side and a press pandering to the taste of a sceptical age on the other, this strangest of strangers has had a stormy thirty years' history. Over and over again the public have been informed, that Modern Spiritualism was at last fairly put down and exposed as a huge delusion, because, albeit, amongst the heaps of its treasures perhaps a few counterfeit coins had been found. Yet here it is, more vigorous than ever, spreading its priceless truths throughout the whole civilized world and gaining daily more influence and more converts, amongst the latter not unfrequently men, grown grey in the service of science, who commenced investigation with the object of exposing its supposed fallacies. As one of the foremost of these, Professor Wallace, truly says: "Spiritualism now presents the claims of a science of human nature, founded on observed facts." I should have to overtax your patience considerably, were I to attempt tracing these facts in their natural order and sequence this evening, and must content myself therefore, to give you a mere outline of the most

remarkable phenomena, more especially of those, which have come under my own observation.

Spiritualism is the communion between the human and spiritual world, it is a system of facts, teaching us how to lift the veil drawn merely by our own limited sensual perception between us and this world, so closely interlinked with our own, that in reality we are living in it even now. For, to use the words of Carlyle—"Are we not spirits, that are shaped into a body, into an appearance, and that fade away again into air and invisibility?"

We have seen already, how to the clairvoyant, when the veil of sense is completely withdrawn in trance, this apparent invisibility becomes a world of bright and beautiful realities; but Spiritualism confirms these visions and presents them as simple, scientific facts. Spiritualism shows most conclusively, that the realms of space stretching forth from this little speck of an earth to other worlds and into vast infinitude are peopled and teeming with intelligence, and that God's brightest and fairest creations are even there, where our bodily eye, though it may be armed with the most powerful telescope, can see but a blank. And as clairvoyance has given us the first faint glimpses into this ærial world, so again are we enabled through the *instrumentality of persons of that peculiar organisation, which in clairvoyance finds its highest expression, to hold intercourse with the denizens of it.* These persons are called Mediums or Psychics.

To the earnest truth-seeker, more especially if he be a materialist, it is indeed a solemn and eventful hour, when at a seance he is for the first time brought face to face with thought and intelligence, which is not that of any person present and does not emanate from a human brain. All that science and philosophy have ever taught him, seems to dwindle into utter insignificance before this one great fact: "Thought independent of brain." And when, moreover, the unseen intelligence identifies itself to him by unmistakable tokens as that of a beloved friend or relative, long vanished from his sight and thought to be for ever lost in the silent grave, the situation becomes one of the most thrilling emotion.

Such evidences, however, are not always very readily obtained, the most favourable conditions being found, either in the harmonious family circle, or with a highly developed public medium.

At the outset the student of Spiritualism must be prepared to meet with many disappointments; for the phenomena, though subject to law, are apparently capricious in their occurrence, and he may be long in meeting with any, or if he does, they

may not square with his preconceived notions and repel him by their apparent triviality.

This applies more especially to the so called "physical" ones, that are usually the first to occur in new circles. Thus it may appear to him altogether "*infra dig*" for a spirit to move a table, or any other inanimate object; but it will probably seem less so, when he considers that out of the half-hundred who pass away with every tick of his watch, but very few would disdain to use such means of making known their presence in life, if no other ones were available and are not likely to refrain from them after death, which has only separated them from their bodies, but left them all their mental peculiarities and desires. And if, as is but too often the case, all aspiration has been dormant and their minds have been bent on purely terrestrial pursuits and pleasures, is it not natural, that they should still cling to earth after death and eagerly embrace every chance and means of converse with men?

The question therefore is not, whether spirits ought or ought not to move tables, chairs, etc., or rap out on them intelligent answers to questions put; but it is, whether they will and can do these things, and this question he will not be very long in having answered in the affirmative, if he attends a few good seances. I have been present at dark seances, where a table was not only moved most violently, but actually wrenched in two, the top part or leaf whirled about over the heads of the sitters, and whirled by an intelligence outside the circle; for it would in perfect darkness administer gentle knocks to the head of any one who desired it, and on one occasion pounced down on an intruder, who had sneaked into the room uninvited and crouched down in a corner, whence with frantic appeals for help he speedily retreated. But I have also seen at noon on a clear summer day a heavy mahogany table raised a foot high from the floor, remain thus suspended for a few moments and then come down with a crash, that shook the room. This was at a seance with Dr. Slade, at Albury, at which other tokens of spirit presence to be mentioned hereafter, had previously been given.

On the same occasion I have seen a chair standing against the wall of the room become "*quasi*" animated and move up to the table on its own accord, without any human hand touching it. I could recount many more instances witnessed by me of the manifestations of a *force allied with intelligence*, which none but the spiritual theory can cover and explain; but time presses.

One more very striking manifestation of spirit presence by purely physical means, which was given me at a seance with

Mr. Foster some years ago, I cannot, however, refrain from recounting to you. The medium's hand was controlled on this occasion and he wrote on a slip or paper in German characters the name of one of my sisters, who had died in Germany only a few months before. This paper he immediately handed to me with the remark, "that a female spirit much attached to me was present." I was then only investigating these phenomena, but an utter sceptic as to their spiritual origin, and therefore doubly taken by surprise. However, to test the genuineness and identity of this alleged spirit, I requested to be informed, in what connection she had stood to me on earth. In answer the medium handed me a small card with the alphabet on it and a pencil, saying: "Touch letter after letter slowly and the spirit will answer you herself by rapping three times below this card, as soon as you touch the letter she intends to use."

He then went on busying himself with the other two sitters without paying the least attention to me. Pursuing my allotted task, I had scarcely touched the letter S, when three tiny but distinct raps resounded beneath my very hands, and apparently from the under surface of the table; again they came at c. h. w. e. s. t. e. r. thus spelling out in German the English word "sister." Though amazed at the result of this marvellous spelling problem, I had frequently looked at Foster, whilst it was going on, to detect collusion or co-operation on his part; I had also looked underneath the table immediately after the raps were made, but the former had scarcely bestowed a glance on me and appeared totally unconcerned with me, and below the table nothing was to be seen, nothing to connect the spot, whence the raps came, with the person of the medium sitting opposite me. Still I was not satisfied and as a further test asked the question: "How long have you been in spirit life?" "Fünf Monate," (five months) was spelt out. I had expected six and thought, that the unseen intelligence, (for as such I could but acknowledge the mysterious speller,) had made a slight mistake. Judge then of my astonishment, when on referring to the letter, that had brought me the news of my sister's death, I found that the mistake was my own, that she had died five months and a few days ago. I need scarcely say, that my scepticism was shaken greatly by this episode in my spiritualistic experiences.

Midway between these physical phenomena and the purely psychical ones, in which disembodied spirit acts direct, without the aid of physical means, on the embodied human spirit and controls it as completely as the mesmerist does his subject, stand the so called form-manifestations. They present to us

very convincing proofs of the objective reality of spirit existence in the shape of visible and tangible spirit-forms.

That we have two bodies, a physical one, that perishes after death, and a spiritual one, that separates from the former when we die and in after life forms the imperishable envelope of the soul, was apparently well known to St. Paul, the most erudite by far of the New Testament writers. Around this spiritual body now, which in regard to form appears to be the exact counterpart or rather the ideal image of the physical one, the spirits can crystallise visible matter such as clothed it in earth-life, and thus not only act on matter, but also render themselves temporarily visible to us.

Spontaneous apparitions, too well attested throughout all history to be deniable as actual occurrences, may thus find their explanation.

With regard to the spirit-forms that appear at seances, however, whilst the medium lies in a dark cabinet deeply entranced, it has now been proven beyond doubt, that they derive the material, by means of which they become in appearance and for a short time once more human beings, from the body of the medium.

Under the eyes of a select committee of the British National Association consisting of able scientific and literary men, enforcing the strictest test conditions, a Mr. Williams has entered a dark cabinet and lying on an apparatus, that registered his weight outside the cabinet, been secured in a manner rendering him unable to move without instant detection. Three separate spirit-forms have after a short time walked out of this cabinet into the room, in which the committee were sitting, have conversed freely, each of them showing a separate and distinct individuality, and—mark the point—with the appearance of each of these forms successively the weight of the medium has fallen, until it was reduced, when all three were in the room, from 153 lbs. to 35 lb.

Again mark the point—as each of these forms retreated into the cabinet, one after the other—and returned the material they had abstracted from the medium, the weight of the latter has again increased in exact proportion to its previous reduction, save only a pound or two lost in the experiment; and the medium on the cabinet being entered has been found still entranced and in the exact position, in which he was left, whilst the spirits, though probably still present, were nowhere to be seen.

Only the science of the future can explain the laws, by which this marvellous process is accomplished. The Chemistry and Physiology of our time throw no light whatever on it, and

would even seem to contradict it as impossible, unless we take the knowledge they impart as merely relative, and not—with some of our orthodox savans—as absolute and final.

From my own experience I cannot quote with regard to these form-manifestations, as I have not had the good fortune yet to stand face to face with one of these visitors from the other world, though I have often grasped materialised hands in the dark and even saw plainly in bright daylight, placed for a moment on my chest, a beautiful, apparently female hand, that had previously written a long sentence as to the mission of Spiritualism on a slate, held by myself under the table.

I shall refer to this occurrence again when speaking of psychography or direct spirit-writing, but cannot pass on from the interesting subject of these materialisations without giving you in the words of that eminent man of science and Fellow of the Royal Society, Mr. William Crookes, a description of one of these spirits, who for weeks appeared at seances in his own laboratory, and there conversed as familiarly as any human visitor could with himself, his family, and the distinguished visitors who nightly assembled there.

Speaking of the seances in which the spirit, Katie King, was photographed time after time by the aid of the electric light in five cameras simultaneously, Mr. Crookes writes: "My library was used as a dark cabinet. It has folding doors into the laboratory; one of these doors was taken off its hinges and a curtain suspended in its place to enable Katie (the spirit) to pass in and out easily. Those of our friends who were present were seated in the laboratory facing the curtain and the cameras were placed a little behind them, ready to photograph Katie when she came outside and to photograph anything also inside the cabinet, whenever the curtain was withdrawn for the purpose.

Each evening there were three or four exposures of plates in the five cameras, giving at least fifteen separate pictures at each seance; some of these were spoilt in the developing and some in regulating the amount of light. Altogether I have forty-four negatives, some inferior, some indifferent and some excellent. Katie instructed all the sitters but myself to keep their seats and to keep conditions, but for some time past she has given me permission to do what I liked,—to touch her and to enter and leave the cabinet almost whenever I pleased. I have frequently followed her into the cabinet, and have sometimes seen her and her medium together, but most generally I have found nobody but the entranced medium lying on the floor, Katie and her white robes having instantaneously disappeared."

After dilating on the impossibility of trickery and deceit on the part of the medium, Miss Cook, who stayed as a visitor in his house frequently for a week at a time, and being never left alone, had no opportunity for any preparation, even of a less elaborate character, than would be required for enacting Katie King. Mr. Crookes proceeds to describe the pictures and then the person of the latter.

"One of the most interesting of the pictures is one in which I am standing by the side of Katie; she has her bare foot on a particular part of the floor. Afterwards I dressed Miss Cook like Katie, placed her and myself in exactly the same position and we were photographed by the same cameras, placed exactly as in the other experiment and illuminated by the same light. When these two pictures are placed over each other, the two photographs of myself coincide exactly, as regards stature, etc., but Katie is half a head taller than Miss Cook and looks a big woman in comparison with her. In the breadth of her face, in many of the pictures, she differs essentially in size from her medium and the photographs show several other points of difference.

"But photography is inadequate to depict the perfect beauty of Katie's face, as words are powerless to describe her charms of manner. Photography may indeed give a map of her countenance; but how can it reproduce the brilliant purity of her complexion, or the ever varying expression of her most mobile features, now overshadowed with sadness, when relating some of her bitter experiences of her past life, now smiling with all the innocence of happy girlhood, when she had collected my children around her and was amusing them by recounting anecdotes of her adventures in India?"

"Round her she made an atmosphere of light,
The very air seemed lighter from her eyes,
They were so soft and beautiful and rife
With all we can imagine of the skies;
Her overpowering presence made you feel
It would not be idolatry to kneel."

Very touching, also, is Mr. Crookes' description of Katie's last appearance, when, having worked out her own salvation, as she herself defined the object of her ministrations, she was about to ascend to a higher sphere, whence her return to earth was no longer enjoined. Mr. Crookes thus writes to the editor of the *Spiritualist*:

"Your readers may be interested in having Mrs. Ross Church's (Florence Marryatt) and your own accounts of the last appearance of Katie supplemented by my own narrative, as far as I can publish it. When the time came for Katie to

take her farewell, I asked that she should let me see the last of her. Accordingly, when she had called each of the company up to her and had spoken to them a few words in private, she gave some general directions for the future guidance and protection of Miss Cook. From these, which were taken down in shorthand, I quote the following :

"Mr. Crookes has done very well throughout, and I leave Florrie with the greatest confidence in his hands, feeling perfectly sure he will not abuse the trust I place in him. He can act in any emergency better than I can, for he has more strength." Having concluded her directions, Katie invited me into the cabinet with her and allowed me to remain there to the end. After closing the curtain, she conversed with me for some time and then walked across the room to where Miss Cook was lying senseless on the floor. Stooping over her, Katie touched her and said, "Wake up, Florrie, wake up, I must leave you now." Miss Cook then woke and tearfully entreated Katie to stay a little time longer. "My dear, I can't; my work is done, God bless you," Katie replied and then continued speaking to Miss Cook. For several minutes the two were conversing with each other, till at last Miss Cook's tears prevented her speaking. Following Katie's instructions I then came forward to support Miss Cook, who was falling on to the floor, sobbing hysterically. *I looked round, but the white robed Katie had gone.* As soon as Miss Cook was sufficiently calmed, a light was procured and I led her out of the cabinet."

In connection with these full-form manifestations two other very interesting phenomena, which are frequently met with at seances and for which partial materialisations appear to be necessary, yet deserve a passing notice. These are the direct spirit-voice and psychography or the direct spirit writing. I have had ample opportunities of observing both these phenomena and as far as I have been able to ascertain, the materialisation of vocal organs must precede the spirit voice, whilst the writing requires the temporary formation of a hand or at least three fingers. Of the genuineness and reality of both as facts, I am as fully convinced as I am of anything, that lies within the range of my perception and is known to me.

At the dark seances of Mr. Robert Brown, well-known both in this district and in Melbourne circles for his powerful mediumship for physical manifestations, the spirit-voice is never absent, and forms one of the most prominent features. I have conversed familiarly on several occasions with the three spirits that manifested through Mr. Brown, and feel thoroughly convinced of their separate and distinct individuality.

First in order as well as in calibre and distinctness of pro

nunciation used to come the stentorian voice of the leader Barlow, conveying the impression of deep earnestness and a peculiar thrilling pathos, almost inimitable by any human voice. I shall never forget the lecture he gave me once, on the duty of strictly adhering to promises or appointments made, when after promising at a seance at Barnawartha to arrange for a circle at my own house on the following evening, I had subsequently, after consulting the medium, changed the place of meeting to a house outside the town, fearing certain annoyances from the street, almost sure to arise to a circle sitting in a wooden house in the heart of the township, and never thinking, that the change made with the full concurrence of the medium would be disapproved of by our invisible friends, or make the slightest difference to them. Our Yackandandah seance proved a most successful one, but we had to sit for nearly an hour without being gratified with a sign of spirit-presence, and when at last Barlow's well-known "Good evening friends," greeted us, we were informed, that the delay had arisen through my changing the appointed place of meeting, that they had worked hard during the day to prepare my house for the seance, by what he called, "magnetising the rooms, and that this process, (whatever it may be) had had to be gone through, at the very last moment, with the house we had met in." He then gave me an earnest and most fatherly admonition, never to make an appointment without having previously considered it in all its details, but under any circumstances to adhere to it, when once made.

The other two spirits manifesting at Mr. Brown's seances were relatives of his, his brother George, who was accidentally killed in a Chiltern mine many years ago; and a brother-in-law, Mortisson, who died only a year or two ago at Barnawartha from rupture of a blood-vessel in the lungs, and who, having—as a most earnest Spiritualist—frequently met his two spirit friends at seances in his own house, has now joined them.

Of the identity of these two spirits their numerous relatives on earth have no more doubt, than they have of their own. George often speaks of events in his earth life, shows great affection for his brother, the medium, and appears, I am told, but little changed in general disposition of character from the joyous, warm hearted, young fellow he was on earth; whilst Mortisson, who always had much moral earnestness, more especially after becoming a Spiritualist, displays this feature of his character still more decidedly now.

These three spirits used to show what they called their lights at these dark seances and they were unusually large and brilliant at the one alluded to. On my making a remark to that effect, down came one of the lights on to the table before

me with a loud knock, carried by a hand dimly seen by its light and accompanied by the words from Barlow: "This is my light," "and this is mine," "and this mine," from the two others in rapid succession, as the light of each came down before me and as quickly rose again.

Not less demonstrative and conclusive as to the objective reality of spirit existence is psychography or the direct spirit-writing. I have obtained it under conditions, rendering fraud and deception on the part of the medium, or illusion on my own part, totally inadmissible to explain it.

When Dr. Slade was at Albury last summer, I rode over specially to see him, and finding him at leisure, at once requested him to give me a seance. We sat in an upstairs room of the Globe Hotel, with the sun shining through the open windows. Having myself carefully cleaned the slate intended to be written on, I requested, that the subject of the writing might refer to the object and mission of Spiritualism. With both hands I then pressed the slate tightly against the under surface of the table next to me, whilst Slade's hands were both above the table, the right hand merely touching with the tips of three fingers the slightly projecting frame of the slate. Immediately almost on the slate being placed in position, a small piece of pencil, which I had placed on it, could be distinctly heard to move by the usual sounds of writing. These sounds continued for about a minute and when they ceased, the slate was forcibly pushed out towards me. Written on it in perfectly straight lines, commencing at the left hand and upper corner and in bold and distinct characters, with every i dotted and every t carefully crossed, I found the following sentence:

"Spiritualism is to the soul, what gentle dew is to the drooping flower, what refreshing rain to the parched earth. Spiritualism supplies a want to the human heart, which has never been and never can be supplied, except by the communion of spirits with mortals."

On Dr. Slade suggesting, that I should try to obtain the writing without his touching the slate at all, I again placed slate and pencil in the position indicated above, merely reversing the sides of the slate by putting the pencil on the blank one not previously written on. Again I heard the sounds of writing, Dr. Slade's hands being both placed on the table this time, and altogether away from the slate. The writing had only lasted a few seconds, when the slate was pushed out again, and in very large letters, written obliquely across it, there were the words: "Henceforth doubt no more," evidently intended as an admonition to me. I have already mentioned certain other phenomena I witnessed at this seance, more especially

the appearance of a hand, which was placed momentarily on my chest whilst I was trying to get Professor Zöllner's famous experiment repeated, who through Slade's mediumship obtained knots in a cord, the ends of which were carefully sealed together. Time, however, forbids my dwelling on this now.

Public opinion, led by the Press, usually ascribes all these phenomena, more especially when occurring in the presence of professional media, to clever conjuring and legerdemain. To show you, how very unjust this is, both to the media and to the cause they represent, I will now give you a short account of exactly similar facts, which I have observed through the mediumship of a girl, thirteen years of age, well-known to many of you, who showed these gifts when yet a mere child and has developed them under the eyes of her parents in the quiet and harmonious family circle, sitting three times a week, with occasional interruptions, for some years past, and by means of automatic and direct writing enjoying a familiarity of intercourse with its spirit friends, that to outsiders and sceptics is simply incredible. Surely the conjuring explanation will not fit this case, nor is it compatible with the most ordinary common sense; that people, who are the very essence of honesty and truthfulness in every other respect, should in this particular one practise night after night a well-concerted system of fraud and deceit for no other purpose imaginable than that of hoodwinking and imposing upon an occasional visitor, who, moreover, has to show certain credentials of good faith and intention before he will be admitted. I have enjoyed this privilege frequently at the home of the young medium with only her father and mother and occasionally a few visitors present; but she has also favoured me with seances in my own house, when I was allowed to invite a few friends, in the selection of which, however, the principal spirit manifesting through the medium had always to be consulted. I must abstain from detailed descriptions of any of these seances. They are mostly conversations carried on by means of automatic and direct writing between the spirits and sitters. In the automatic writing, as the name implies, the arm of the medium is controlled and she writes with great rapidity, but as an automaton, not knowing a word of what she writes. The direct writing is done somewhat in the manner usual at Dr. Slade's seances, only that the slate is not pressed against the under surface of the table, but merely held below it with the medium's right hand, whilst the left one is on the table, which latter has to be covered by a cloth shutting out some of the light. As the medium's hand whilst holding the slate is always partially visible, and as, moreover, there is no support for

the slate, it must be patent to the most obtuse intellect, that one and the same hand could not hold a heavy slate suspended and at the same time cover it with writing. But to set aside all doubt as to the medium's complete passivity, we have frequently been requested by the spirits to place a sheet of paper with pen and ink on the slate, and had both sides of the paper written on. On one occasion I folded a small piece of paper and put it into a brass match box, rather hard to open. This box was then placed on the slate with pen and ink and the request, that the paper inside the box might be written on. This experiment was made at my house, in the presence of several persons now here. When the slate was held under the table, we listened intently and heard distinctly the opening of the box, the unfolding of the paper, the scratching sound of the pen, and finally the refolding of the paper. We found the box closed, and on the exact spot where I had placed it, but on the paper inside of it were written the words, "You thought we could not do this, but you see we can."

I have frequently inquired, how all these strange things can be done by invisible beings not possessing the bones and muscles, with which we do them; and the answers have invariably been to the effect, that they do them exactly as we do; that, though the hands of the spirit body are of a material too fine to be visible to us, and consequently incapable in their normal state to handle the coarse material substances of our earth, yet spirits, when revisiting this earth, can again draw around them and assimilate, more especially from the body of the medium, the material that renders their spiritual body, either wholly or in part, but only for the time being, a physical or human body.

Now, in order to verify in the most substantial and lasting manner possible the statement, that real material hands were at work at our seances, we placed under the table two vessels, one filled with melted wax and another one with cold water, and requested, that the hand which did the writing be dipped into the wax, and thus becoming coated with wax immersed into the cold water, where of course the wax would at once harden, and on the hand being dematerialised, remain as a permanent memento of its form. In this experiment, by which in Europe not only moulds of hands and feet, but complete busts of celestial beauty have been produced, we were after some difficulty successful, and I have brought one of these moulds with me to show you. We do not always obtain them as complete as this one is; they often extend only to the palm or the last finger joints; but, in size and form of the parts moulded they are always exactly the same, being evidently made

by one and the same hand—a hand much smaller than the medium's.

If, however, the sceptic's ready explanation, that on the hand of the medium this mould was formed, should suggest itself to any of you, they are at liberty to try the experiment I have described at their leisure. Let them dip their hand into hot wax up to the wrist. They will certainly get it coated with wax; but the puzzle will be, how to get it out through the narrow wrist part of this wax glove without breaking the latter.

Automatic writing, which I have mentioned as one of the gifts of this young medium, is one of the purely psychical phenomena of Spiritualism.

They are the most interesting and instructive, but also the most difficult ones to investigate. These psychical phenomena are strictly analagous to those of mesmerism, the only difference being, that the mesmeriser is a disembodied spirit, who controls the medium either to write or speak, whatever he pleases. But the difficulties that present themselves to the investigator are not only, that he has no certain criterion of the genuineness of the manifestations, no absolute guarantee against deceit and imposture; but also, that the communications he receives may be and no doubt are frequently coloured by channel through which they have flowed, that the mind of the medium not being completely under control involuntarily mixes his own ideas with those it receives through the latter. Allowing, however, for much that is mere "twaddle," in these inspirational and trance-utterances of the various media, many of humble station and very little mental culture, some even mere children, allowing also for certain theological differences of opinion among the various intelligences communicating, they all agree in certain fundamental statements as to man's nature and future destiny, and these statements are not only in harmony with the deductions we are justified in drawing from the facts of Spiritualism I have adduced, but also in strange agreement with certain ancient philosophies, of the very existence of which most of these media were probably not aware.

Through the utterances of all and especially the most advanced ones, such as the the spirit teachings of M. A. Oxon; the discourses of Mrs. Cora Tappan and Mr. Morse, the sublime poetry of Lizzie Doten and a host of others, a deeply religious spirit prevails. Yet nothing is advanced authoritatively, on the contrary we are exhorted again and again, to accept no statement as true, unless it recommends itself to our God—given reason.

Man-spirit, they tell us, must of necessity lead us up to God-spirit, of which it is a spark. No new revelations, however, are given as to the nature of the Godhead. The finite mind, we are told, can never fully comprehend the Great Infinite; but as we pass on from stage to stage in the course of our immortal career, our conceptions of the Deity will become ever more exalted, and we are therefore enjoined, not to harbour and adhere to any, no matter on what authority they are presented to us, that belong to past developments of the human mind and are not in harmony with the highest ideals of goodness, wisdom, and excellence, we can conceive.

The morality they inculcate is the most exalted altruism, self abnegation for the good of others. The love principle, so beautifully illustrated in the teachings of Christ, reigns supreme throughout the spiritual world. No true happiness, no progress to a higher sphere, is attainable, except by work, hard work for others of less advanced development. We, in the chrysalis-state of spirit existence, are alleged to be under the special care of our more advanced brethren, every individual having his or her special spirit guardian, and the development of the whole human race being guided and directed by spirit influence, which at certain critical periods in human history is brought to bear upon us with such visible influx, such ocular demonstration of its existence, as we are now favoured with, and which, we are assured, is the herald and harbinger of a new dispensation.

When you read your Bible in the light, which these utterances throw upon it; when you reflect, how certain doctrines—such as those of inspiration, of special providence, of the efficacy of prayer, etc., which you have accepted on faith, but cannot understand—become through them intelligible, and receive an “esoteric” meaning, how even the so-called “supernatural and miraculous,” instead of being a suspension of law, and as such a stumbling-block to the truth-seeker, is the outcome of laws we have yet to learn; then surely you must grant, that these new revelations, backed up as they are by demonstrable facts, deserve far more than a scoff and a sneer, deserve our most serious attention.

But I am wandering away from my subject, and have, I fear, already trespassed beyond the limits of time usually allowable for one discourse. On some future occasion I trust to have the pleasure of presenting to you the religious and philosophic aspects of Spiritualism, vast enough and important enough to occupy a dozen lectures.

I have now fulfilled my task to demonstrate to you, that the essentially spiritual nature of man, instead of being the

subject of lukewarm and wavering belief, can be made one of certain and glorious knowledge. Such knowledge is exactly what we require to arrest the encroachments of Materialism on the domain of religion, and to place the latter on a firmer basis, than that of authoritative faith, which is fast losing its hold on men's minds. I have shown, that the materialistic theory of mind as mere brain-function is untenable, inasmuch as it cannot account satisfactorily for the two great cardinal facts of mind—consciousness and memory—whilst the facts of Mesmerism, Clairvoyance, and Spiritualism are diametrically opposed to it. Of these the two first ones have now gained a tardy recognition, after being poo-pooed and ridiculed for years by the *savans* of physical science. They were, however, but little understood, until Spiritualism furnished the key to their mysteries.

Rigorous examination conducted by able minds throughout the civilised world, in accordance with those inductive principles of inquiry, which have brought the physical sciences to such perfection, will, ere this century closes, place the facts we have been considering this evening on a scientific basis and establish a science of psychology, that in its turn will again react most beneficially on every department of human knowledge and human thought.

Societies for the investigation of these phenomena are fast increasing in numbers. Even in Roman Catholic countries, where the devil theory is used as a bug-bear to keep down investigation, in Spain, France, and Italy, psychological associations and periodicals are now defying the powers of darkness.

Hard-thinking, materialistic Germany is also beginning to get an inkling, that man is something more than the conglomeration of atoms, which the Moleschots, Vogts, Büchners, etc., have proclaimed him to be.

But to the United States and to England belongs the merit of having been in the van of this great movement. Sober, matter-of-fact England especially has with true Anglo-Saxon steadiness and soundness done the most useful, systematically scientific work in this inquiry, and thus added one more to her many laurels. There is scarcely a large town in England now, that has not an association for psychological investigations and I rejoice to learn, that even at the Cambridge University one has been formed by graduates and students. I have before me the inaugural address of Mr. J. A. Cambell, B.A., the president of the Cambridge University Society for Psychological investigation. It is written in a spirit, rather reverential, than antagonistic, to existing creeds; and though I do not quite endorse Mr. Campbell's conservatism, I cannot refrain from

quoting in conclusion a few of his most excellent remarks: "If we are" he says, "investigators by weighing and measuring and testing the conditions of atomic structure, and the power of the life force, are we not also bound most solemnly to be aids in spreading the glorious knowledge, which witnesses to us, that to exist is *not* to live, if to decay is *not* to die? Are we not bound to consider in every experiment, what an earnest matter this really is, to make quite sure, that our psychical knowledge makes us furtherers and not hinderers of spiritual progress here and there? To keep before our thoughts, that we have indeed a divine spark in us to develope and make rules over soul and body, that the happy kingdom of perfection may come to this whole universe, all glorious in its outer body, all harmonious in its inner thought; verily the materialised idea of God.

"Let us be careful observers, faithful, seeking only truth, holding firmly both our science and our faith, and bringing both to bear on these facts, let us test every phenomenon by rigorous examination, and every teaching by the conscience of the world and by the laws of our Divine Lord; let us be neither credulous nor, worse than all, spook-worshippers. So may we Cambridge men have the honour of loving facts and hating prejudice, though every booby howl and every fanatic rave at us."

This is the spirit in which the inquiry into these phenomena should be approached, that spirit of manly independence and deep, earnest love of truth, which has ever animated the pioneers of progress. The facts are there and court inquiry. I will not insult your intelligence by discussing the doctrine, that, whilst acknowledging them as such, ascribes them to a certain hypothetical personage, who is said to share the government of this world with God. Let those, who cherish this delightful doctrine, keep it and enjoy it to their heart's content. Facts, well ascertained as such, and grasped by the human mind, are truths, revealed to us by the Infinite Source of all truth, and sure to prevail in the end.