

# HUMAN NATURE :

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## THE RISEN SAVIOUR.

THE highest service which anthropological science can render to mankind is, to point out in what a perfect human being consists, and give practical directions for the acquirement of that perfect state. The one great and absorbing idea of the human mind is this condition of supreme development. The traditions of the past record the life-works and sayings of men and women, who, because of their faultless lives, have been accounted divine; and the anticipations of the future, like the needle towards the magnetic pole, indicate the deathless attraction which exists in every individual for such a consummation of existence. It may be said, such a view of man cannot be accounted scientific, because it involves theological relations and hypotheses. To minds on certain planes many things are hypothetical, which are self-evident to other inquirers; and though the most universal aspect of man's existence may be termed theological, that is no argument whatever against its scientific certainty. We have seen it stated that theology\* is the science of sciences, namely, the relation of men and things to each other, and to universal principles, purposes, and uses, so that the theological is the only point from which man can be satisfactorily studied.

Whatever view be taken of this matter, man's theological and religious relations cannot be ignored, they have existed and will exist in spite of all opposition; but we believe they are capable of scientific elucidation, and though when surrounded by misconception and superstition they form the heaviest drag upon human progress, yet unfold them in their true harmony and beauty, and they may be made the most powerful lever for the elevation and liberation of mankind.

In writing upon such a topic as the "Risen Saviour," we are not to be supposed to endorse any peculiar form of popular or

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\* See "Man's Natural Position in respect to Theology, Religion, and Immortality."



unpopular belief in respect thereto. We believe not in one Saviour only, but in many—some past, some present, but the most glorious champions of human redemption, yet in the aural future. The annals of the race exhibit in the strata of thought the mental remains of such Saviours, even as the geological strata testify to the former existence of various organic forms of being. We propose to answer the question, “What organic conditions constitute a man the Saviour of his race—a beacon-light in the gloom and darkness of ignorance, credulity, and superstition; in other words, “Whence has this man all these things?”

That portion of mankind called “Christian” recognise one Saviour, *par excellence*, who is claimed to have existed 1800 years ago. We do not question the historical fact, nor the acts and life attributed to him; we accept them in the light of general principles, independent of historical data.

Real genius is ever the child and true exponent of nature; so we direct attention to a work of art indicative of the organisation of such a person as we may suppose Jesus of Nazareth to have been. Many artists have essayed to embody this character in objective form, but we do not remember to have seen one of the numerous productions devoted to this subject so eminently truthful to our conception as the one to which we refer. Through the kindness of a benevolent lady, who made an admirable copy of the original, we are enabled to place a photograph of her very truthful draught in the hands of our readers for their study and contemplation.

To read the life of a worthy individual, and get saturated with his peculiar spirit and life-motives, is food to certain parts of our mental composition; but when we can trace the relations between his perfect life and the organic conditions which enabled him to live it, then both our intellect and moral feelings are similarly admonished; we can then compare ourselves with the pattern adopted, noting either the discrepancies or harmonies which may exist between ourselves and it, and have before us a clear chart of the dangers which an elevated life would teach us to avoid, in order to carry out the beloved ideal.

Before commenting on the picture before us, we will call attention to the idea which the artist meant to portray. It is supposed to be the likeness of a man who was a spiritual light and exemplar, and who, having parted with his physical body through the process called death, appeared again on the scene of action, in a more perfect and highly organised form. The indications presented are in accordance with the highest type of physiology. The form is long and slender, yet, without betraying weakness or extreme sharpness, indicating an elevated, ethereal, pure type of mind, such a body as would be the servant and not the tyrannical master of the spirit. From the portions repre-



sented, the entire physiology may be inferred. The brain is peculiarly shaped; it culminates in a ridge extending centrally from between the eyes to the occiput. The side organs are well developed, but the central organs are positive to them; hence such a mind would be remarkably intuitional, receiving wisdom and knowledge, not by process of reasoning, but in a perfect form, as if by momentary inspiration. The moral region is exceedingly elevated, particularly in the centre, hence the conceptions of such a mind respecting man's spiritual state would refer more to the universal than to individual spirits or external evidence. The filial principle is strongly evinced in that part of the brain culminating in veneration, which with the strong feelings indicated by the projection of the head behind, suggest a strong love-nature, recognising all men as brethren, and the universal source of life and causation as father. The philanthropic, forgiving, desire-to-do-good disposition, is more prominently represented than that of harsh justice; to forgive his enemies would be to him the most gratifying mode of treating them. One striking peculiarity which is not sufficiently represented in the copy now before us is, the projection of the upper portion of the brow at the parting of the hair. At this point, what may be called the intellectual intuitions are located, giving a keen foresight into the future, and appreciation of practical wisdom adapted to present circumstances. These intuitions would be more under the government of the moral and spiritual sentiments than the propelling powers; so that his judgment would be more accurate as regards spiritual than worldly affairs.

The intellect is finely developed, and in beautiful harmony with the other parts of the brain.\* Yet it is under the control of the love principle, and would serve more as a light to direct the moral and affectional impulses of the individual than as a power to which these sentiments would be subjected. It is an intellect capable of gathering deep and sound knowledge from the experiences of life and the impressions from within, rather than from book-lore or philosophical study. This mind would perfect itself very readily by travelling, observing men and things, and would profit by these more than by scholastic studies or academical processes. Such a person could not be a blind, impulsive enthusiast, but would be enabled to understand himself well, and weigh in the mental balance his own position and the assumptions of others.

It is the head of a practical moralist, one who depends more upon the natural powers of mind than upon external resources; hence his favourite maxim has been recorded, "The kingdom of

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\* The space between the eyebrows is not so large in the original as in the copy photographed. Artist—Mr Pearse, 5 Woodall Place, Brixton Road.



heaven is within you." Ambition, independence, and sense of character are indicated, but self-love, desire to control, and egotistical feeling are rather deficient. Such a mind would possess more power at one time than at another on account of the intuitive faculties being so susceptible to inspirational influences. At all times he would possess more power of mind than he would be fully conscious of, as the development is such that his grander perceptions would exhibit themselves more in the acts of his life, than in philosophical discussions upon theology and religious duties. The side brain, indicating ingenuity, love of the pure and beautiful, taste, and refinement, is well shown, and great power of expression is also apparent.

This is a very stable, inflexible, positive nature, to be ruled only by such principles as could reveal themselves to the moral and spiritual faculties. While he would not desire to step a foot beyond the line of moral duty, he would dare the world to restrain him within that line, and not on selfish or personal grounds would he claim this right, but because of a belief in universal privileges which make all free to follow out their highest attractions.

We are thus led to understand upon what qualifications certain men have been voted the saviours and teachers of their race. They are those in whom the spiritual and intuitional temperaments predominate. They bring fresh supplies of oil to the lamp of human consciousness. They leaven the lump of ignorance and superstition, and drive back the dark clouds of credulity and cruelty. They are more completely human than their basilar fellow-men; hence they are not understood nor fraternised with, except by the few who approximate to them in organic and psychologic quality.

The world's saviour, then, is wisdom reflected through an exalted organisation, which desirable consummation may be cultivated even as certain qualities are cultivated in plants and animals. Every one must possess it for himself, and it is comparatively within the reach of every individual. Physical, intellectual, moral, and spiritual conditions are necessary to bring it about, amongst which we would enumerate spiritual aspiration and communion with the spirit world.

The question now arises, Is this spirit-world a community of individualised beings, or a sphere of floating ideas and moral influences, which the human mind takes in as the body does food; or do the organs of the brain manufacture thoughts out of nothing? The last proposition is clearly untenable, for the organism does not even manufacture gastric juice and perspiration out of nothing; and if thoughts are made out of food, then the greatest eater would be the most copious thinker. The exercises of the brain do exhaust the vital powers; but in certain forms of mental action the greatest feats are done fasting, to an extent that



would prostrate the sensuous gourmand. Therefore, we incline to the hypothesis, that there are unseen elements finer even than the stuff that thoughts are made of, and that there are organic conditions in certain individuals on the same plane of substantial development; also that there are disembodied beings, according to popular ideas who can, in accordance with natural law, be brought *in rapport* with this ethereal organism of man, which occasions much of the exceptional phenomena in human life which philosophers vainly endeavour to explain, by referring to the usually understood laws of matter.

### ON MR MILL ON CAPITAL PUNISHMENT.

THE question of private executions has lately been before the *House of Commons*. Mr C. Gilpin, the staunch advocate for the discontinuance of capital punishment, nobly supported his principles as far as his light on the subject would admit. If he had logically assumed the greater question, and argued for the suppression of punishment of all kinds, then he could have spoken with more power, though with perhaps little practical result. During the discussion, John Stuart Mill presented a pitiful spectacle in grimly and frigidly pleading for the judicial slaughter of his badly conditioned fellow-men, who might be instigated to take the life of others. Mr Mill's speech has created astonishment in our mind in more respects than one. His profound ignorance of human nature is lamentably visible in his supposing that punishment can ever benefit a human being. In every age and country the power which society has gained over its unfortunate members has always been in proportion to punishment being supplanted by other means. Mr Mill sneers at the philanthropists, and seems to infer that the love of man is a mere "notion" which some people get into their minds—a mere private matter with them, and not to be regarded in the light of an universal principle. But we would inform Mr Mill that, notwithstanding his many big books and metaphysical idealism, the phenomena of thought is as much amenable to law as the commonest objects in existence, and that the practice of philanthropy can be carried out on scientific principles equally with architecture, engineering, or mathematics. Is it a mere notion that two and two are four, or that a wall must rise at an angle of 90 degrees from the level in order to be perpendicular? Our humble opinion is, that these various subjective and objective conditions are stern facts, whether the "notion" or knowledge of them may exist in Mr Mill's head or not, and this murder or reclamation of our



fellow-men is a matter for grave and thoughtful inquiry upon natural principles, rather than of selfish retaliation, worthy only of grammatical savages. Mr Mill's arguments for the extermination of murderers as the most charitable mode of treating them is much after the pattern of the tender mercies of the wicked, which are declared to be cruel; but his real argument is selfishness, namely, that they have forfeited their right to life by injuring the safety of others. Here he makes two groundless assumptions. In the first place, he implies that by killing a man he deprives him of consciousness, individuality, and the experiences arising from existence. If such an enlightening opinion be the result of learning and logic, then we recommend to mankind unlettered bliss. But this position Mr Mill has no right to assume, nor to take the laws of nature into his own hands and deprive any one of the privileges which their action confers. Seeing that he has not shown that he can annihilate an individual by depriving him of physical life, he has no right to suppose that killing a man frees him from the consequences of that man's existence. May not that twice injured individual yet exist in a more potential yet intangible form, and thus doubly perpetuate the train of evils which were promoted by his execution? Besides, a criminal takes life from the very same motives that Mr Mill would execute him, namely, that of selfishness. The murderer, either in passion or cupidity, sees that the life of some one is an impediment to his desires or supposed happiness, hence he removes the obnoxious person out of the way. Mr Mill in like manner has contracted the "notion" that it is scarcely safe for him to live in the same neighbourhood with a murderer, and so he would remove him by the murderer's means. The same motive and plane of mind incites to the act of murder in both cases, and there is not a redeeming feature or spark of human feeling about either; and to produce arguments in extenuation of them, except that they proceed from the dark and undeveloped state of present society, would be an insult to human nature. Respecting Mr Mill's logic, he argues that the taking of life occasionally makes life more secure, and raises it in the estimation of the individuals who constitute society. Such nonsense is simply ridiculous, and is negatived by the practical arrangements of every Insurance Company. Value of life and property is reckoned in proportion to the casualties attending them. Hence, during the time of pestilence and war, when the chances against life are numerous, it is held in little estimation and is recklessly sacrificed. It is a fallacy to suppose that those who most willingly take the life of another would be the first to risk their own for the good of others. It is the one glorious trait of the martyr that he gives up his life for the general good, quite an opposite principle from that of taking life to preserve him-



self. A word of extenuation for murderers, hangmen, members of Parliament, and other life-takers may not be out of place here. They are the creatures of their organic and educational circumstances. The murderer does not slay his victim because of his innate desire to do so. He is himself the victim of circumstances over which he has no absolute control. And in coming through the agonizing hells of bitter experiences which lead him to his painful position, his road is a path of agony watered with his very soul's blood, and not a path of flowers, filling him to overflowing with satisfaction, and deserving that he should be deprived of life as the price of it. The gallows officer and his employers are also the victims of unfavourable circumstances; when they become regulated by an enlightened knowledge of the nature of man, they will naturally act in accordance therewith; and laws and social usages will be for the advantage and development of all. It will then be seen that every act brings its own consequences, and that the crime of taking life is augmented according to the number of times it is repeated. If men would cease to judge and punish each other, there would soon be no crime. It is the process of judging that constitutes an act a crime; otherwise it is legitimately the result of previous conditions. Then remove the cause and not hang the effect. Here is a proposition more worthy of legislative philosophers than the slaughter of murderers.

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## THE SCIENTIFIC AND MORAL ASPECTS OF SPIRITUALISM DISCUSSED.

It now becomes our duty to open our pages to replies to Mr Jackson's paper on the "Scientific and Moral Aspects of Spiritualism," and also for further statements from that side of the question sustained by Mr Jackson. It is fortunate that the subject is looked at from two opposite points of view, because a variety of thoughts and ideas will be the result; whereas, if the discussionists were all Spiritualists or all Physicists, very little advance would be made. We are happy to observe that an apparent desire for truth rather than party triumph animates all who are taking part in this inquiry. We cannot see how there can be any party spirit imported into a matter of scientific investigation where facts, not opinions, truth, not authority, rules. We rejoice, also, that various members of the Anthropological Society should so earnestly and intelligently take up the matter. It is purely an anthropological question, and it shows that the society is not a nominal one, but composed of real anthropologists who thus come boldly



forward and grapple with the least understood phenomena attending man.

We prefer not to give any editorial opinions or arguments upon the question at present; our opinion or views might be that of one or ten individuals, but be they few or many, it could never alter the truth as affecting this or any other subject. We do not wish to prejudice the inquiry in any way, and hence leave the matter entirely in the hands of the numerous correspondents who, during the last few weeks, have flooded our table with communications. One, in particular, has been making himself commendably busy in the matter, and we shall leave it to him to deal with the question in the first place.

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#### MODERN SPIRITUALISM.

I AM very glad to see Mr Jackson's learned and sensible article on the so-called spiritual manifestations, ignoring the hasty conclusion in attributing the source of the power to disembodied spirits; and I do hope that Mr Jackson, who reads so well, and writes so well, and thinks so well, will still further press his learning into the service of science, by showing how the entire history of scientific progress is a record of the assumption of supernatural or spiritual agency, as new phenomena are presented to the inquirer to be accounted for. And hence Mons. Comte's celebrated three stages of progress as the theological, metaphysical, and positive. The spiritualists, in regard to human nature, are still in the theological stage. Mr J. S. Mill's Idealism represents the metaphysical position, and I suppose Mr Jackson, as well as myself, may sufficiently illustrate the positive or scientific stage. But I am aware that many spiritualists—my friend Mr Wallace, for instance—deny that the spirit-disembodied is less a part of nature than before, and argue that at any rate the spiritual hypothesis explains the facts better than any other supposition. Of course it does—a miraculous interposition or will-power may explain anything, and hence in our ignorance we resort to such a theory as when the thunder was thought to be the voice and instrument of divine wrath, the rainbow to be a mystic sign in the heavens, the insane to be possessed of evil demons, and a sudden death unaccounted for, a jury will even to this day bring in as "died by the visitation of God." Now, if the appearances are to be taken as proof of spiritual existence, what are we to make of the equally palpable appearance of clothing and armour, and horses saddled and bridled? and what are we to make of the echoes of conventual habit and local beliefs? Besides, are we not all spirits during life if spirits there be? and why are we not to be supposed equal to all that is attributed to the



disembodied spirit with the very awkward and clumsy instrumentality of the medium?

However, my object in writing is not to discuss the question in all its details, but to refer my reader to Mr Jackson's article, p. 138, where he says—"We know that these things obey certain laws of sequence. That beneath all appearance of accident, there is a certain order in the development of the sciences," &c. Now, my letters to Miss Martineau were published the year before the manifestations with the Fox family commenced, and in those letters it may be seen how the coming events were casting their shadows before them. And if we would understand these phenomena, we must retrace the steps that led up to them, and compare the result in all their interrelations and collateral bearings; nay, even the present novel facts of the sounding and sensitive flame may be drawn into the account, as witnessing to strange and unexpected sensibilities, occurring under rare and special conditions to be carefully fulfilled. Well, then, before the later manifestations, assumed to be by spirits, occurred, we were endeavouring to move objects by mesmeric action, and we were investigating all those recorded cases of persons exercising involuntarily an influence on objects about them, and had been experimenting on the unconscious sphere of cerebral action, and I had discovered that the entire mind was fundamentally unconscious action, and that the consciousness was simply the sense of this—a mere concomitant fact, that might or might not accompany the real power and instinct. That subject tempts one on; but I must now close with a quotation from the letters above referred to, which, I think, will illustrate Mr Jackson's law of sequence. "When considering the senses, we must not forget the sensitive plant, and how the state induced is communicated from leaf to leaf; and how much occurs in the animal economy from mere irritability, sympathetic relation, and the association of parts, by which combined actions are induced to an end, without consciousness or conscious will. Phrenologists consider consciousness to be evolved in the action of every organ, and to be a necessary condition of such action. But this is a mistake, not only as regards actions in the body (muscular actions), but as regards the brain and mind. The calculating boy Bidder was wholly unconscious of the process or steps by which he arrived at his results: nor as yet have we had a somnambule who can tell how he foresees events. All that such seers can say is, that it is so, or that they are told so, or 'it' tells them so, or the 'voice' tells them so. And this opens a very important question in regard to this apparent second self, embodying the intuitive and unconscious higher condition. This voice or



oracle of the mind is personified, and called a spirit or demon. It is called a possession; and out of it are evolved visions, revelations, and religions. Socrates had his attendant spirit; and most original and great thinkers have, in one form or other, this intuitive faculty developed. Swedenborg is a great example. He was a great clairvoyant; but, in consequence of overwork, as I suppose, from the sublime he slid into the ridiculous; from the normal into the abnormal state; from the genius into the madman. At any rate, he accepted his visions for realities; and sense and divination mingled strange matter together. He thought he saw the spirits of the dead, and he embodied the properties of things. He saw his sins fall out from him in the form of reptiles crawling on the ground; and the principles of nature, the universal cause, the God, appeared to him, and spoke to him, in the form of an aged man. Consciousness and reason seem to hold a middle range—between mere energy of the senses and the higher sense—of divination; for every faculty of the mind is but a sense and instinct. In the trance, when the outer conditions of sense are dormant, this inner condition often becomes more highly developed, and appears to take the place of the outer senses; and we attain knowledge at first hand, as it were, and stand closer to the law and principle of things with a more clear and free discerning power. But you seldom find this state pure and without the alloy of common impressions and dreaming. The intuitive state throws genius into our ordinary faculties; but our ordinary conditions often damage and confuse the intuitive sense; but some clairvoyants can analyse or perceive the limits and distinctions between the false impressions and the true sight. But we are ascending too high." (*Letters on Man*, p. 109.) May I conclude with a pregnant passage from Humboldt, who says—"The increasing insight into the silent operations of natural forces, whether in electro-magnetism or in polarisation of light, in the influence of diathermal substances or in the physiological phenomena of vital organisms, gradually unveils a world of wonders, of which we have scarcely reached the threshold."

HENRY G. ATKINSON.

P.S.—Since writing the above, I have read the conclusion of Mr Jackson's lecture, and never have been more painfully impressed by the exhibition of a powerful mind wandering from the true course of scientific inquiry. It is the old, old error of spinning out cobwebs—physical fancies to account for nature, instead of patiently waiting upon facts, that we may in due season arrive at a knowledge of their laws and reasons—or, in other words, the conditions of their existence or causes. But what can Mr Jackson know of the material universe being a faint reflection



of a spiritual cause which repeats itself in the moral sphere, and that hence humanity has always been ruled by solar minds? What are we to make of such spiritual meanderings as the like of that? I was in error in supposing Mr Jackson's position to be in the positive stage in regard to the science of man. Then again Mr Jackson calls himself a mesmerist; but in the observation he has made in laying down the law to inquirers into the new phenomena, he has shown himself altogether unacquainted with the matter in question, and I think I shall be allowed to have had some little experience in mesmeric action. Space is not allowed me to go into explanations now, but I shall be ready to do so whenever required; and I am quite willing, with Dynamis, to admit Mr Jackson's power as a writer, and as a thinker, too, according to his light, and in the little world of his own mind, which I fear is but the "faint reflection" of the greater and the actual world. And what can we gain by cloudy utterances about the omniscience and omnipresence of the infinite—"the divine fount," "the central sun of being," "gross material aids," "the soul of the magician," and all the rest of it?

If we would study these novel phenomena as men of science, we must be content to begin at the beginning and trace out the footprints of nature throughout the whole range of the inquiry, and we shall not only arrive at the nature of the phenomena, but through their instrumentality the law of mind in its ordinary action; and I think it can now be shown that there is not any very essential distinction between these extraordinary facts and the ordinary ones of every-day life—that the same law covers the whole, and those who talk of gross matter don't really know what they are talking about. If there be any grossness at all, it is in their own incompetent thinking. If there be any foulness, it is in the human mind itself—a fact of the mind and "spirit," not of the body and physical condition. Anyhow, let no one talk of gross matter, and fancy himself a Baconian philosopher.

H. G. A.

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### MR J. W. JACKSON ON SPIRITUALISM:

A LECTURE DELIVERED TO THE GLASGOW ASSOCIATION OF SPIRITUALISTS,  
ON 11TH MAY, 1868,

BY ANDREW LEIGHTON.

A MASTER in Israel recently addressed you on "The Scientific and Moral Aspects of Spiritualism." As a stylist and rhetorician few writers of the day equal—I know none who excel—Mr J. W. Jackson. For breadth and catholicity of thought, moreover; for vividness of imagination, aptness and brilliancy of expression; for historical lore, especially



in the more recondite relations of human experience; for ability to epitomise an argument, or, when the occasion demands it, expand one; for readiness and felicity in the application of vast intellectual resources—the power of condensing the story of a people into a paragraph, and illustrating a theme by wise saws and ancient as well as modern instances; for mastery, in short, of every element essential to the forcible presentation and seductive embellishment of the view he desires should be taken of any subject, and rendering repulsive the one he wishes to be forsaken, it must be allowed that Mr Jackson stands almost unrivalled. For me to follow a mind of such strong original powers, and such varied culture on any topic, is to invite an inevitably disparaging comparison. “I am no orator as Brutus is . . . but only speak right on,” with a plentiful lack of almost every gift which lends power and persuasive eloquence to the exposition and enforcement of my theme. Herein, however, may be found one of those beautiful compensations in which beneficent nature is so rich. If I lack the art of the orator and rhetorician, I am saved from the fatal facility of making the worse appear the better reason; whatever force is in my argument must be in its truth; and ere now the pebble of truth from the sling of a stripling herdsman in the domain of mind has brought the giant and panoplied warrior in dialectic strife to the ground. Only some such hope as lies at the bottom of this figure of speech could support me in venturing an encounter with such a skilful and powerful antagonist as Mr Jackson—such a veritable Goliath, indeed, standing forth upon the field of Spiritualism and challenging its defenders to mortal combat.

Dropping this metaphor, which has perhaps suggested thoughts too bellicose to be appropriate to so friendly a censor, let us prosaically proceed to consider the statements and arguments by which he attacks the position of the spiritualist, as well as those by which he supports and defends the position he himself takes up.

Before entering upon this, however, I wish to dispose of a few terms which Mr Jackson freely uses,—not, perhaps, with any *design* to disparage or deride the intellectual processes and conclusions of those to whom he finds himself opposed, but certainly with the effect of doing so in popular apprehension.

The first which challenges attention is the word “necromancy,” with its derivatives. Early in his lecture he speaks of the “necromantic hypotheses” of Spiritualism, and very frequently afterwards repeats in one form or another the same implication. Now, in all modern definitions of necromancy, it is described as “a *pretended* raising of the dead.” It is, moreover, in its *best* import, defective as an indication of modern Spiritualism. It implies the idea of the dead resting in their graves, and being thence “raised”—a notion not yet quite extinct in other quarters perhaps, certainly not banished from the verbiage of some effete theological systems, but a notion as far as possible removed from the theory of modern Spiritualism. For this and other reasons which need not be mentioned, the employment of this term is gratuitously depreciative, improper, if not offensive. So far as it operates, it throws a stumbling block in the way of a just estimate of Spiritualism, assuredly unworthy of any critic who desires only the truth to prevail.



The next is "supernatural," in the special use which is made of that term. Our friend seems himself to have some uneasy consciousness of having rung the changes upon this and its correlative "miraculous" rather too freely; for towards his conclusion he defends himself for having employed them, and sharply criticises what he considers a "growing weakness" on the subject of their use, declaring that he has purposely employed them as he has that he might not "pander" to this weakness. One of the most palpable logical inconsistencies in his whole discourse, and it is only one of several, occurs in the paragraph in which he thus defends himself. He holds these terms to be "applicable to the phenomena of Spiritualism when contemplated through *your* hypothesis." Yet, after a few sentences, betraying more of the special pleader than one likes to see in a philosopher, he admits by implication that were the hypothesis of Spiritualism established as a fact, adding—rather needlessly one fancies after *that*—and "all its accompaniments" demonstrated to be "in perfect accordance with the laws of nature"—as if anything could be *fact* without being in perfect accordance with the laws of nature!—then such terms would not be applicable to the phenomena of Spiritualism. Now, to most if not all spiritualists, what he places as a future possibility is already a realised certainty. What to him, in his severest mood, is not even a justifiable hypothesis, is to them a hypothesis demonstrated—that is, a *fact*. He is bound, therefore, by every consideration of literary courtesy, to concede to them the modification of meaning involved in the terms *nature*, *supernatural*, and *miraculous*, which this extension of their knowledge demands; and it would be no more than respectful in him to cease an application of terms which is necessarily to them absurd, since the words no longer fit the ideas; but if he *will* persist in this, then he is at least bound to acknowledge that the words, as he uses them, are applicable to *his own* view of the spiritual hypothesis, and not to theirs.

The paragraph I am now commenting on is perhaps the most illiberal and unlike himself he has ever put forth. He calls the spiritualist's reply a "quibble," but that offensive epithet is far more applicable to his own argument, which is indeed so much of a quibble as to be opposed to the natural development of all language, and in direct contradiction to his own practice; and, for the matter of that, the practice of the human mind universally. What would he think of the ordinary scientific man who, because the facts of Mesmerism, clairvoyance, clairaudience, the gifts of healing, &c., had not been demonstrated to *him*, should persist in calling them "miraculous" and "supernatural." One can imagine the avalanche of derision, iridescent with all the hues, the cross-lights and shadows of his brilliant intellect, under which he would crush the unfortunate wight! No one knows better than Mr Jackson that words necessarily undergo changes by the development of experience. How many expansions has the word "nature" undergone since men conceived the earth to be a flat surface, the principal creation of God, while the cerulean expanse above was bounded by a firmament, in which the sun and moon and all the stellar lights were placed as tributary to our world, and set to rule the day and night? His attempt to bind us down to the alleged "significance attached to such terms by



mankind in all previous ages" is so unlike his course in general, and so inconsistent with his own practice in particular, that we can only stand in amazement to see how far from justice even a judicially minded man may occasionally under special temptations be led.

He ridicules the spiritualists for an imputed "endeavour to avoid the obloquy supposed to be implied by a belief in the supernatural;" but the imputation being groundless, the ridicule rebounds upon himself. It is not belief in the supernatural which the spiritualist denies or wishes to evade. It is simply the allegation that certain phenomena *are* supernatural when explained according to the spiritual interpretation. The supernatural, in his conception, is reserved for quite another order of phenomena. And he by no means stands alone in his refusal to admit the application of the term endeavoured to be forced upon him *willy nilly*. Mr Jackson seems to be unaware that substantially the same position as that taken by the spiritualist in this matter has been taken by a very different class of investigators, and their thoughts are spreading in quarters where they were scarcely to be expected. The Rev. Horace Bushnell of America, whose writings have, for their philosophical and Christian spirit, met with much acceptance, and been republished in cheap editions here, develops the same ideas respecting the supernatural. And in a work just published by the Rev. Dr Pirie, professor of divinity and church history in the University of Aberdeen, exactly similar notions are expressed. "Nature," says he, "is merely a short name for that which actually occurs in the universe, whether through the operation of animate or inanimate existences. There can, therefore, be no supernatural existence. All is natural which exists. It is no interruption to the course of *nature*, nor therefore *supernatural*, when a human being by his intervention modifies the action of causes, so that different effects are produced from those which inanimate existences would have produced had they been left alone. Neither is it *supernatural*, therefore, if a *superhuman* being in the same way modifies either effects or causes; his being *superhuman* by no means makes him *supernatural*." No spiritualist defending himself from our critic's supercilious raillery could have more cogently stated his case. The Doctor might have written thus in view of the very charge made against us.

But there is a sense in which the spiritual *is* supernatural, as when we speak of God as a spirit; and assuredly the spiritualist, in this contention, has no wish to avoid any obloquy which may be supposed to attach to *that* belief. In strict phraseology, God is alone supernatural, or above nature. Nature may be regarded as the apparition of God, or of so much of God as he chooses to make apparent, beyond which there is literally an infinite of unexhausted and exhaustless energy; and the sole miracle is this outflux of the divine energy in time and space, which we term nature. In this view, all forces, whether those of individualised beings and things, or those generalised under the terms physics and metaphysics, whether visible or invisible, are within, not above, nature. The invisibility and intangibility of a cause is no reason for calling it supernatural; and yet there is a sense in which the supernatural or miraculous may be said to manifest itself, not only in all phenomena, but likewise in all noumena—in all things outward and inward. Label



any of the observed facts in nature, or any generalization of facts in nature, by any names you please—the ultimate conception at bottom of each and all is the supernatural. The universe itself is but the vesture of the Divine Spirit; and every part thereof, whether an atom, an organisation, a world or system of worlds, is but a partial manifestation of the same Spirit. But the mundane, whether man or thing, is as directly an outflux of that Universal Life as the supramundane. Nay, it may be that in point of nearness to the Life of Life, the Being of all beings, the Source of nature, whose manifestation is a miracle which it may safely be said no science can ever reduce to a lower category, there is a sense in which many a human being (a visibly embodied spirit) may be said to be *nearer* to the Supreme Mind than many a disembodied (or invisibly embodied) spirit. Nearness in this sense is not that of ontological relationship, or unconscious being, but that of sympathetic consciousness and co-agency. There are, in a word, children of God in this nether world more fully worthy of this designation than many who have left it and gone, so to say, into higher regions. And this relationship implies the supernatural to every one capable of analysing his own consciousness. It need be from no repugnance to the terms supernatural and miraculous, therefore, and no desire to escape from any obloquy which others suppose to be attached to belief in what they strictly represent, that any spiritualist should repudiate their application to his hypothesis. In his view, let it be repeated, no one can escape from the supernatural whether in or out of the flesh. But by shuffling off this mortal coil, no finite being thereby becomes supernatural (except in a limited or conventional sense, hereafter to be noted); nor does his continued existence and inter-action with this nether sphere imply the supernatural one whit more after than before that event.

It is necessary to be thus explicit with Mr Jackson and all like dialecticians. *His* use of the terms under notice implies the obloquy which we refuse to suffer, and which not all his art can fix upon us.

There is another view, of course, in which the natural and spiritual are contrasted, as when St Paul says, "There is a natural body, and there is a spiritual body;" but here it is very obvious that the term natural is used in the restricted sense of earthly or fleshly. Man, according to Paul, has both a natural body and a spiritual body—in other words, *is* both body and spirit, or a spirit first clothed in a natural body, and "afterward" in "that which is spiritual." This is very different from the meaning Mr Jackson seeks to impose upon us. We have no objection to the one; we have to the other. In fact, once for all, let us add, we have no objection to any terms, so that the sense in which they are used is defined, and it is not sought to coerce us to accept their application to facts as to which the sense implied is radically inadmissible.

One word more in this relation, and we will pass to the consideration of the matter of his lecture. Mr Jackson speaks of the spiritual as *opposed* to the scientific. This only illustrates the idea under which *he* thinks—at least, *pro tem*. He claims to have "purposely" used the words "supernatural" and "miraculous" in order not to pander to our weakness. I should be sorry to impute to him the same premedi-



tation in contrasting *spiritual* with *scientific*, or to assume that he means seriously to maintain that there is a real antithesis between them. Assuredly recent scientific research does not, if it ever did, sustain *that* hypothesis. One can imagine the horse-laugh with which our genial friend would meet the spiritualist who should talk of the material or physical as opposed to the scientific hypothesis. Yet it would only be the analogue of his own contrast. Spiritual and material (or, in a limited sense, "natural,") may be contrasted; but certainly not the genera of science with science itself. It is one of the aggravating things in his very able lecture this misuse of terms; as also his continual begging of the question in all his allusions to the ancient oracles and Pythia. In the latter he assumes that Mesmerism *minus* spirits explains all, and charges the ancients with superstition, who, with a knowledge of facts in this relation far surpassing the bulk of moderns, possibly surpassing even his own, held the contrary. The very point which he ought to prove, if he were as scientific as he would have us suppose, he leaves untouched. We believe in Mesmerism as well as he, and know somewhat of its reach; but we think we have conclusive reason for accepting Mesmerism *plus* spirits, and, when we produce evidence in proof thereof, we desire some better explanation than he has yet given before we can submit to the claim which he asserts. We believe his science at fault, and make the counter-claim that *true* science compels our hypothesis and disallows his.

It may be thought, however, that I dwell *too* long on this mere pre-fatory matter. But the misapplication of the terms "miraculous" and "supernatural" lies at the root of so much that Mr Jackson has to say against the spiritual theory, that it is far from being a waste of time to thoroughly expose the fallacy upon which his ingeniously wrought-out thesis proceeds.

Throughout his whole discourse he treats modern Spiritualism as simply a new illustration of the same tendency of mind which induced the human race in earlier ages to attribute great natural phenomena, such as thunder, eclipses, volcanoes, &c., to the intervention of spiritual beings, angry deities. "The spiritual hypothesis," he says, "is the product of a law of the human mind, in virtue of which it is impelled to supplement knowledge by superstition, and so when there is no assignable cause for a phenomenon it is at once relegated to the realm of miracle." "Originating in a mental necessity for assigning some cause, real or imaginary, for every clearly recognised effect, the spiritual hypothesis is an inevitability with minds at the theologic stage, whenever a phenomenon transcends the range of recognised scientific knowledge." (Page 65.) "In earlier ages, the spiritual hypothesis, or, in other words, a theory of the miraculous, amply sufficed as an explanation of all otherwise inexplicable phenomena." Having thus assumed the identity of the ancient and modern spiritual hypothesis, he proceeds with much gravity and self-satisfaction to "glance at the history of spiritual hypotheses generally," thence "to learn from their fate . . . what will be the fate of that with which we are cotemporary." (Page 65.)

But what if there be no parallel between the ancient and the modern practice? What if the implied parallel, if not a mere juggle of words,



a sophism unworthy of his intellect, be simply a mistake on the part of its author, a not inapt illustration of a doctrine he is very fond of enforcing—viz., that a certain order of mind, feeling itself under the necessity of accounting for clearly observed phenomena, avoiding the Baconian method of induction, which would imply inquiry and suspense, adopts the easier method of launching an *a priori* hypothesis which seems to it to fit the case? Strange that so consummate a critic should himself have fallen into the very error he is at so much needless pains to preserve us from! But the fact does not admit of dispute, assuming the entire sincerity of his address to us. The whole of his utterance is an implication, even a direct averment, that Spiritualism is not an induction from carefully observed facts, but a perfectly gratuitous assumption, “quite permissible as a soothing succedaneum to undisciplined minds,” (how kind to allow us this delicious lollipop!) “but altogether inadmissible as a scientific hypothesis.”

Now I do not say that Mr Jackson has *no* ground for his notion on this subject. There are no doubt many spiritualists who have adopted the hypothesis of Spiritualism *unscientifically*. Thousands of this class have not *needed* scientific demonstration. With them Spiritualism was possibly an intuition before they saw any of the phenomena relied on by others to prove their intuitions true. It may turn out that, even according to Mr Jackson’s own principles, they were none the less rational in their belief, notwithstanding its different basis. I would not be thought to disparage them, or to admit anything to their disparagement, by acknowledging the nonscientific character of their belief. A large mass of others, the comparatively uneducated, may have hastily jumped to their conclusions in a way not greatly different from that so luminously set forth by Mr Jackson as the habit of “earlier ages,” and still the rule “among rude and barbarous nations,” in which “the human mind is impelled to supplement knowledge by superstition.” But, making all allowances which candour can claim, I venture to affirm that no representation could give a more untrue impression of the method by which the leading upholders of the spiritual theory attained their belief in its validity; and I could not repress a feeling of unqualified surprise when, on reading his otherwise able and valuable lecture, I found Mr Jackson labouring under the notion that such, instead of being a groundless assumption of his own, was a pure representation of fact! A very great part of his lecture being addressed to persons assumed to be in the condition of mind implied, cannot but be felt by most spiritualists intelligent enough to comprehend his strictures, entirely beside the question. Assuredly, it is impossible they can help feeling that it has little or no application to them. In this respect it is simply an obstacle and a hindrance to their real position being understood by the scientific minds of the day before whom his exposition may come. It will be accepted by them as an authoritative statement by a friend—one well versed in the history and facts of Spiritualism—and it can, therefore, only have the effect upon them of confirming the popular fallacy that Spiritualism, instead of being, as it really is, a branch of inductive philosophy—the grandest and farthest reaching that the life tree yigdrasil bears—is simply a



superstition, "a soothing succedaneum to undisciplined minds." For this reason it deserves, and I hope will receive, the most thorough and uncompromising repudiation; but, at the same time, I hope that the really admirable cautions which are subsequently given, and which Mr Jackson's experience as a mesmerist enables him authoritatively to supply, will be duly appreciated by all spiritualists, and that they will be guided in their investigations by the rules laid down. This done, I doubt not every competent and patient investigator will find that, after the most careful discrimination of facts, after discounting all that is clearly mundane, and all that is *not* clearly but only possibly mundane, there will remain a residuum, which, if we are to attempt the resolution of the facts at all, will *necessitate* the supramundane hypothesis, and thus render it, so far from being "inadmissible," really the only rationally admissible one, since it will be found to be the only hypothesis adequate to cover all the facts. The call which is made by the ultra-scientific, or those who plume themselves upon their science, for suspension of judgment, even after the clearest observation of these otherwise inexplicable facts, betrays really, not the impartial qualities of the true philosopher, the simple *seeker of truth*, but the artificially-induced incapacity to be guided by evidence, the prostration of the scientific intellect under the pressure of dominant ideas anything but characteristic of the judicial mind. The rival hypothesis which may be urged as a reason for suspension of judgment, when reason and not prejudice still makes an effort to appear at all, and to support itself by any speciosity, what is it? This: that the brain has in it active potentialities unknown to consciousness—not only unknown, but, I must add, opposed to consciousness—to which, as a last resource, must be referred the otherwise inexplicable and indomitable facts. If this is not a "scientific" superstition, "originating in a mental necessity for assigning some cause, real or imaginary, for every clearly recognised effect," I know not by what more apt phrase to characterise it. The condition of mind which, in presence of facts *demonstrating* the intervention of an invisible, intelligent, affectional, voluntary agent, distinct from the mental and mesmeric force of the human circle, suspends its conclusion because of *that* superstition, must be described as a state of scientific syncope, or intellectual paralysis.

Notwithstanding, however, what has been said as to the rationality and indeed necessity of the spiritual hypothesis, it is not meant that this is to be held *except* as a hypothesis, ready to be yielded up immediately that another capable of more perfectly explaining the facts, in accordance with all other truths of science, can be produced. Until the scientific mind *par excellence* shall produce that, it had better suppress its scorn and its supercilious condescensions: these are qualities at which the spiritualist can very serenely smile; they neither destroy his position nor disturb his equanimity, unless he remembers that such mental ebullitions are somewhat of the nature of "curses," which, according to the Spanish proverb, "are like chickens, and go home to roost," in which case he can afford for their authors a gentle commiseration, which may be taken as a pleasant set-off to their contempt.

But what now, more particularly, is the hypothesis by means of which



Mr Jackson attempts to explain the facts? So far as I have been able distinctly to gather it from his lecture, it is simply a re-statement of the theory of Professor Rogers,\* more recently sustained by Mr Bray.† Not by any means formally so: Mr Jackson is no copyist. He states his views independently, and with an ingenuity and speciality all his own. But the most of what he urges has been substantially urged before; and though he makes larger admissions with respect to the facts than perhaps any previous upholder of the merely mundane hypothesis—makes, indeed, as large admissions as any spiritualist could desire,—yet, at bottom, his explanation is the same. In this he only displays the greater powers; for preceding essayists in this field could not afford to admit what he does, and yet hold to the same hypothesis. This hypothesis may be stated in one word—Mesmerism; comprehending the whole range of manifestation of the life-power in man, from the lowest nervo-vital emanations to the loftiest exhibitions of ecstatic lucidity and dynamic volition. In the following paragraph (page 67), we have a summary illustration of both the vices and the virtues of Mr Jackson's exposition, and a glimpse of the key with which he endeavours to unlock all the mysteries:—

“As already remarked, spiritual manifestations are divided into mental and physical, and your hypothesis presupposes that under each there are phenomena to whose production nature is inadequate. Let us now test this in reference to the first class, where it may be freely admitted that you not only have intelligence, but supersensuous intelligence, that is, you obtain information beyond the ordinary cognition of the medium, and sometimes beyond the knowledge or experience of any one present at the circle, and this too in reference to things past, distant, or future. It is in this way, indeed, that you have obtained a very large moiety of your converts, and those too often of a rather superior order of intellect. And yet there is nothing here but a manifestation of that clairvoyant power, with which the mesmerist has been long familiar. After more than twenty years' experience, in which I have employed lucides of various ages and of both sexes, I could not fix the limits of this extraordinary faculty, and say, here the natural power of the medium terminates, and there spiritual aid must have supervened. This probably reveals to you the key by which I propose to unlock the mysteries of the circle. The latter, when rightly constituted, is a most powerful mesmeric battery, of whose nervo-vital current the medium is the duly susceptible recipient. Now, in the present very imperfect state of our knowledge, it is quite impossible to predicate the maximum of result obtainable under such conditions, and unless we can do so, the assumption of spiritual aid, in any particular case, is perfectly gratuitous—quite permissible as a soothing succedaneum to undisciplined minds, but altogether inadmissible as a scientific hypothesis. The same remark applies to spontaneous exaltation, whether of a literary, artistic, or even prophetic character, on the part of a medium. Such unusual displays of mental power are simply manifestations of ecstatic lucidity, taking that particular form; and, in the present state of our knowledge, it is quite impossible to say what are the unaided limits of a gifted human mind in this direction.”

I have said this quotation illustrates the vices and virtues of Mr Jackson's exposition. The virtues are to be seen in his candid acknowledgment of the verity and extraordinary nature of the facts. The vices

\* “Philosophy of Mysterious Agents,” &c.

† On Force and its Mental Correlates.



are in the implications involved in the use of terms already sufficiently referred to, and in the assumptions involved in the words "clairvoyant power" and "ecstatic lucidity," to which I must now ask your particular attention for a short time.

Mr Jackson is fond of referring many things to clairvoyance, and appears to imagine that when he has done so he has given a satisfactory explanation of the case. "No Highlander of the sixteenth century, and probably few of the eighteenth, ever doubted that second-sight was miraculous; while to the modern mesmerist it is simply an interesting manifestation of spontaneous clairvoyance."—Q. E. D.!

Let us inform him that there are some modern mesmerists who scarcely think the explanation by any means complete, but who decidedly consider that there are specialities about many cases of second-sight which are not accounted for by labelling that phenomenon "spontaneous clairvoyance." Others have experience of clairvoyance as well as he; and even I also can say with him that, after twenty years' experience, I could not fix the limits of this extraordinary faculty; but I entirely demur to his conclusion, that until this can be done, "the assumption of spiritual aid in any particular case is perfectly gratuitous." He might as well say that because we cannot define the precise point at which the mineral kingdom runs into the vegetable, or that at which the vegetable runs into the animal, we are not justified in maintaining the obvious distinctions of these genera: as well deny the difference between blue and green, because in the prismatic spectrum you cannot tell where the one begins and the other ends: still more may we fairly claim that until he can define exactly the limits of the cerebral powers, and point out the precise influence that human beings exercise upon one another, he is not justified in calling his mind his own, or in talking of the "unaided limits" of any human mind, "gifted" or otherwise. He, more than the general run of even scientific men, knows that we are all each other's to a far greater extent than is commonly supposed; yet, who will maintain the individuality of each more strenuously than he? In this matter, however, his zeal for "science" and his anxiety to make out a case against Spiritualism have landed him in a remarkably unscientific predicament.

But let us now consider what is the bearing of some of the facts of clairvoyance upon the spiritual hypothesis.

Mr Jackson cannot surely have had that wide experience among "lucides of various ages and both sexes" without having met with thoroughly reliable individuals who have claimed to see and converse with spirits, and obtain information from them which their own unaided powers, with all their undefined capability, were otherwise unable to reach. What, then, does he make of such cases? One need only refer to the Seeress of Prevorst as a very notable and widely known case of this kind, of which he cannot be ignorant, and I have no doubt he has had cases of an approximate character under his own hands. Now, his present essay gives us no explanation of the evidence such cases afford in favour of the theory he opposes. This has struck me as a very glaring defect, one scarcely accountable except upon the almost incredible supposition that, notwithstanding his vast experience, Mr Jackson has really not



met with a lucide who has spoken to him with precision and (as far as human testimony can) conclusiveness upon this subject. Although I can make no pretension to experience of the variety and extent of his, I have perhaps had some as reliable and profound; and I can truly say that it was the arrestment of my thought by a lucide long years ago, which first awaked me to the possibility that my consolidated scientific materialism was a purblind dream. The fact could not by me be doubted that she appreciated my silent thought, for she had corrected me when I was thinking erroneously. With *proof* before me that she could ascertain, see, or appreciate unspoken thoughts; with other proofs that she could tell me the special thoughts and acts of distant persons, foretell occurrences, &c.; in short, demonstrate that she possessed powers of mental perception far beyond what I possessed—on what ground was I to combat her statement that she saw and conversed with the so-called dead? And yet I had the scientific stolidity to do so. I imagined that these were simply the creations of her own brain, “such stuff as dreams are made of,” and treated her representations accordingly. Very summarily, however, on an occasion of earnest inquiry she threw me *hors de combat*. In answer to one of my queries having reference to her means of knowing that the individual asserted to be present was a real person and really there, she said, “How do I know that you are a real person and really here? You are not more real to me than he is?” And certainly she gave every indication of being in communion with a very distinct and determined individuality. If he was a figment of her imagination he was a very potent one, and one that took her to task often enough, giving her assurance of a person, an intellect, and a will, not only distinct from her own, but bearing the well marked features of the individual whom he purported to be, and whom I was constrained subsequently, in spite of scientific prejudgment to the contrary, to admit he *might* be, and finally to believe he was. He was, moreover, only one of many who came, each with distinctive features both physical and mental, some who had been known in lifetime to the medium, more who had not, but all clearly defined persons. On one occasion one of the latter placed the lucide *en rapport* with a distant friend whom she had just before vainly tried to find, and of whom I desired to get certain information. And what rendered this case more notable was, that on previous occasions she had entered into communion with my distant friend, and brought me intelligence of him (afterwards corroborated), while on the present opportunity her efforts to do so were fruitless until aided by the intervention of the (spirit) mother of my friend. Having in this way accomplished what her unaided powers were previously baffled in, she returned with the news that my friend, who was in America and had been silent for many months, was quite well (a fact that I had gravely doubted), had lately written me, that in fact his letter was now on the way and would reach me by next mail—all of which was completely verified on the arrival of the steamer then in mid-ocean. Before the difficulty of finding him had been overcome, and when she had returned from the search unsuccessful, I had begun to think (such was my then condition of mind in relation to the spiritual theory) that he must be dead, (as if he would



not then more readily have been found—in fact, been most likely with us in answer to my earnest desire for tidings of him!) she arrested me in the middle of the *unspoken* supposition with the statement, “You are wrong; he is not dead: only I cannot find him.”

What does Mr Jackson make of a case like this? Neither he nor I could define the limits of this clairvoyant’s powers, but she was conscious of a limit herself and of the need of extraneous aid. May not many of the wonders attributed exclusively to clairvoyance, whether spontaneous or induced, be of a similar nature, really spiritualistic in their true explanation? The claim, that before you can legitimately assume the spiritual hypothesis, you must be able exactly to define the limits of clairvoyance, is simply preposterous. You cannot fix the limit of *any* mental power, whether natural or preternatural; and with equal reason we might deny the legitimacy of the mesmeric hypothesis in its application to facts which it really does explain, if this claim is to be allowed. Nay, for the matter of that, if this is to be our rule, no hypothesis whatever in relation to any fact or experience of human consciousness will be “admissible.” I am curious to see how such facts as have now been indicated are explained by Mr Jackson; for his present essay certainly does not do so, but simply begs the whole question at issue. I shall welcome as generously as the veriest supporter of the scepticism of the day any rational theory, other than the spiritual, which will, without illegitimate straining and gratuitous imputations upon the witnesses, account fully for such facts. Assuredly Mr Jackson has not yet produced one. Many mesmerists do not get facts of this kind, because they dominate over their patients, and never think of allowing the free development of their patients’ personality and independence in any condition. Such mesmerisers invariably get their own notions reflected from minds held unconsciously by themselves in thrall. Any approach to the assertion of a free individuality by their patients is summarily suppressed, and under such conditions no development of the higher class of facts is possible.

There is another range of phenomena in which the consciousness of the medium or patient is wholly suppressed for the time, which presents difficulties equally great to the merely mundane theory. The same medium who, in the clairvoyant state, sees and converses with (assumed) spirits, and conveys their messages to friends, may voluntarily (or involuntarily) pass into a state of bodily collapse, and allow any present (assumed) spirit to possess or absolutely control the passive organisation for the time being, and audibly converse with the bystanders. There are great varieties in this class of phenomena, from the deep collapse of body and utter self-abnegation of its real owner, such as I have at present chiefly in view, to the mere impressional impersonations common at public seances. I assume that Mr Jackson has experience of the purest of such cases, or at least is aware that they exist, and that so complete is the transformation when the assumed spirit takes control that all the habits of the medium are overthrown,—look, manner, intonation of voice, style of thought and speech—all are changed to correspond with the new personality, of whom, it may be, neither the medium nor any other person present had any previous acquaintance,



and whose specialities could not therefore be consciously or unconsciously—*i.e.*, automatically—imitated. Mediums in such conditions have been made to speak in languages quite unknown to themselves and the bystanders, and only afterwards ascertained to be real languages by repetition in the presence of persons possessing a knowledge of them. The scriptural marvel of the pentecostal tongues becomes credible even to sceptics who have witnessed such modern facts. The same may be said for other so-called miracles of Scripture, which the conceited “science” of modern times has either discredited or *given other names to*, thinking that it thereby explained or exploded the facts! But I must not digress into these relations. I have seen a medium taken possession of in the way indicated, at separate intervals, by many different agents; and each new personality had to serve an apprenticeship, so to speak, before attaining the ability to control the collapsed and (then) comparatively fragile body of the medium without injury, which they endeavoured carefully to avoid causing. In some cases, possession could be retained only a brief period—in one case not more than two or three seconds; but during that moment one of the most demonstrative manifestations of individuality was given which I have ever witnessed, unexpectedly but clearly indicating a communicant who never before had made any sign.

Here, again, no theory I have yet seen, except the spiritual, meets all the facts. The attempts to explain the phenomena on any inferior hypothesis involve assumptions more audacious and unscientific, and, therefore, incredible, than anything to be found in Spiritualism.

Pursuing his suggestions in elucidation of other phenomena, Mr Jackson *a propos* of levitation and elongation of body, &c., says:—

“But when we find lightness of body frequently recorded as an accompaniment of ecstatic illumination, not only in Christian, but also Brahmanical and Buddhist legends, the idea is at once suggested that it may be the result, in certain temperaments, of unusually exalted nervous function. Such facts suggest the institution of further experiments, rather than the hasty formation of a spiritual hypothesis, for they seem to indicate that nervo-vital power has in it an element antagonistic to the action of gravitation, and lightness of body may be only an extreme manifestation of this force, the accompaniment of a crisis, or the effect of consentaneous action in a well constituted and harmonious circle of human organisms.”

Now it is not said that this is a hypothesis unworthy of investigation; it is eminently the reverse. But why has Mr Jackson, with his unusual mesmeric experience, not more conclusively tested it? Why has he not applied it practically to the demonstration of the “element antagonistic to gravitation,” which, he assumes, *may* reside in exalted nervo-vital power? It was surely in his power to bring his hypothesis to scientific test?—to detail to us some of the experiments which give it colour of probability? Not one word of any such attempt is vouchsafed us, and we may be sure this would not have been omitted had there been anything of the kind to say. How can we account for so anxiously “scientific” a student contenting himself with merely launching an imaginary hypothesis instead of an experimentally supported one? How account for his failing even to apply his hypothesis to many of the facts he professes to believe it may possibly explain?



That *nervo-vital* power, of a purely subjective character, may have in it an element antagonistic to gravitation, the spiritualist has no reason to dispute. The state of nervous exaltation which is sometimes experienced, and which gives the consciousness of a masterly power over all physical elements, so that the individual feels as if he could almost fly, appears to imply some such quality as existing, in germ at least, in the human constitution. May it not be the same faculty which, freed from the trammels of other related functions, gives in dreams the feeling of using this power in full fruition? Whoever has experienced this flying capability in dreaming, has had a foretaste of the power which every person will possess when emancipated from the thralldom of this grosser body, essential to earthly existence. The rudimentary consciousness of such a power we have now; but is it not simply because we too are spirits, and will exercise it fully for ourselves when we enter the ethereal life? With our present bodies and defective knowledge, we cannot overcome by mere volition the force of gravitation; but who does not feel that with more rarified bodies we could even do so? The very possession of the faculties, predicated by Mr Jackson as possibilities, really implies our spiritual nature, and thus far supports the hypothesis he seeks to condemn. In virtue of *being* spirits, we possess the powers manifested by spirits. Chained down by the weight of matter necessary for the mechanics of this stage of our being, we are spirits in prison. Grubs now—and, to narrow scientific vision, nothing but grubs—we shall mount the empyrean by and by, with vesture lighter than gossamer, and wings of glorious power. That recently emancipated fellows should hover around us and try to assure us that the profound intuitions of spiritual faculties are not vain dreams, but the assurances of a veritable future, is surely a most natural and rational conception. That they, with their superior knowledge, should co-operate to demonstrate this truth to the scientific mind, whose very virtues, its love of truth, its demand for unquestionable evidence, its faith in the integrity of its understanding, its devotion to the observation, and chronicling, and sifting, and comparing, and classifying outward facts, have caused a certain partiality and narrowness—for even “the light that led astray was light from heaven;” that they should have the wish to correct this partiality—to show that there are realms of nature not embodied in the pseudo-scientific conception of that term, and with their greater light on the powers of nature should co-operate in demonstrating in various ways their potential agency, and, in particular, in order to carry home the evidence to us, should enable suitable individuals, even in this state, to seemingly triumph over the gravitation of their materiality—is surely not an incredible thing. But when we have the direct testimony of those who are lifted and floated over our heads that it is done by no direct volition or effort of their own, but that they are simply the passive subjects of an operation carried on by voluntary agents external to themselves, something more than a mere supposition is necessary to negative a hypothesis which so simply and naturally accounts for *all* the facts, and furnishes their perfect explanation.

But we have still the indomitable physical facts to deal with, and it



will be worth while to review somewhat Mr Jackson's attempt to make them take rank under his newly re-galvanised; though long since exploded, theory.

We have had the suggestion of "spontaneous nervous exaltation," as explaining levitation and elongation of body; and now we have "the phenomena of apparently spontaneous motion manifested by articles of furniture and other things in the inanimate realm" referred to "the intervention of life-power under conditions not yet known to science."

We grant the "intervention of life-power," but something more than the life-power implied by our censor. The latter, indeed, we regard simply as one of the co-operating conditions. We hold that the intelligence and will implied in the physical manifestations are not those of the passive media in whose presence they occur, but are demonstrably those of beings distinct from the members of the mundane company. Sometimes, as Mr Jackson knows, they are said to be actually visible to one or more of the company, though invisible to the rest. The moral argument of the integrity of the seers—not to be got over by mere psychological imputations—has therefore to be met, besides the evidence of seers and non-seers alike when the physical manifestations alone are considered. That "there is really nothing more miraculous in the apparently spontaneous ascent of a table to the ceiling than in the corresponding ascent of a needle under the influence of a magnet," is quite as firmly asserted by the spiritualist as by the non-spiritualist. Why should Mr Jackson imply, and so constantly iterate, the implication to the contrary? His argument, if such it may be called, is, however, unfortunate for himself. It needs some one to hold the magnet over it before the needle will rise. Carry out the analogy and you have exactly the spiritualist's position. The spectators know that *they* do not hold the attractive force over the table, or otherwise raise it. They infer, therefore, that other, though invisible agents, with at least mental powers like their own, do so; and when all collateral facts and circumstances are taken into consideration, they hold this conclusion to be irresistible by any impartial mind. This is not, in their conception, to import the "miraculous" for any explanation. As has already been shown *ad nauseam*, it is really Mr Jackson himself who lugs this element into the discussion; and certainly his notion of the intervention of a vague "life-power"—an unconscious efflux of the company—accomplishing all the intelligent voluntary motions imposed upon the table or other passive piece of furniture—sometimes according to the desire of those present, sometimes *against* their wishes, and in defiance of their every effort to prevent them—approaches far more nearly the "miraculous," than the hypothesis he so persistently attempts to identify therewith. Repeating the sophism already exposed in other relations, Mr Jackson says, "As we are ignorant of the power of a life circle, it is impossible to assign limits to its effects, and until these are reached spiritual intervention is a needless accessory." But although we cannot define exactly the limits of the circle's life-power, will he assert that this assumed life-power, this emanation of the individuals present, can develop a will antagonistic to that of the company, and an energy capable of overwhelming the company's



united force? When the cherry-tree table, with Governor Tallmadge on its top, was raised in spite of the efforts of those present to hold it down, was it nevertheless the unconsciously exerted life-power of the circle which, like another Frankenstein, turned its back upon its own origin and successfully defied the united and consciously exerted life-power of every one present? When Dr Robertson held Mr Squire's hands, and asked the invisible intelligence present to break the iron-bound table, which was then immediately smashed with the noise of a cannonade, and part of which he himself attempted in vain afterwards to break, so strong was the timber, was it the emanation from his and Mr Squire's exalted nervo-vital power which performed the feat? If so, has Mr Jackson any experience of his own nervo-vital power manifesting similar capability? Was it the life-power of the circle which on one occasion concentrated itself in my presence, seized a slate pencil, and wrote out a sentence which was certainly not in the mind of any who were visibly present? Was it the same power which manipulated the keys of an accordion and played with artistic ability and feeling never surpassed, the tune of "Home, Sweet Home," in opposition to the expressed wishes of several present, who asked for other tunes? Talk of the miraculous in Spiritualism! Can anything be more miraculous or gratuitous than the conceptions of this votary of science in his endeavours to escape the only hypothesis which, without straining, naturally and completely covers all the facts? To assume that the mesmeric power of the circle, in any form or degree, is capable of accounting for such facts, appears to us as gratuitous, not to say ridiculous, as to apply Faraday's unconscious muscular hypothesis in explanation of the movement of physical objects upon which there was no muscular impact, or upon which the muscular impact was strenuously exerted the opposite way.

The only case Mr Jackson refers to in support of his theory is one of certain "electric girls" reported by Arago, but unfortunately he gives us no reference where to find it; nor does he give us any independent means of judging whether the facts completely justify the French astronomer's induction. We may simply remark in passing, that the supposition of electricity being the force in the girls which effected by its "radiations" the phenomena described, is, after all, *but* a supposition, and one which we may fairly enough think needs proof. Does Mr Jackson believe that Arago experimented sufficiently to enable him to eliminate all other possible forces, and thus prove his hypothesis? And is he quite sure that all the facts developed in the presence of the girls are explained by it? He would seem to imply this, but nowhere asserts it. In the absence of more specific testimony than he now gives, we may be excused for a little scepticism upon the point. It is quite possible that the breaking of the chair in pieces in close proximity to one of the girls, may really not have been accomplished by "the power radiating from her," but by quite another power making use of her "electricity." The fact that this was done in spite of the chair being held by "three stout men," would seem to warrant this suggestion. Analogous cases (one of which has already been referred to) are not uncommon in spiritualistic experience, and men as scientific as Arago



have satisfied themselves that neither unconscious electricity, nor that force under the influence of the embodied human will, can satisfactorily account for the facts. The very least we may say is, that Arago's hypothesis is *unproven*; and to bring forward a mere supposition of this kind (which demonstrably does not account for all the facts) as sufficient reason for saying that the spiritual hypotheses (which at least does so) is gratuitous and uncalled for, is itself about as gratuitous and fallacious an argument as has been produced on this subject; and that is saying a great deal.

Mr Jackson next seeks to fortify his case by allusions to the Indian jugglers, whose ability to insure the extraordinary phenomena which they present, he asserts, is "clearly indicative of the all-important truth" that such phenomena are dependent "not on *supramundane*, but on *human* force." But, though he states the case with his usual ingenuity, I think he utterly breaks down when he comes to the explanation given by the jugglers themselves. He calls the suggestion that the facts are referable to the concurrence of the human and the supramundane forces, a cutting of the Gordian knot and a "begging of the question;" and he seems not to see that the begging of the question is altogether on his own side. He acknowledges the marvellous skill of the Eastern Thaumaturgists; but when these men assert that they are aided by spirits, he derides their assertion as "superstition." He admits that they "understand the process;" while with us the result transpires independently of any understanding or direction of our own. In the one case it happens uncertainly, with the passive co-operation of the mundane agents, but with such adjuncts as distinctly assure them that the power, volition, and knowledge, which actively join in its accomplishment, are outside themselves. In the other, all is apparently within the control of the mundane actors; but when they are questioned on the subject, they say that by actual compact they are aided by spirits—that they fulfil the conditions on their part, and rely for the rest on their supramundane co-operators. If, as is conceded, they *understand* the means employed, they surely know the limits of their own powers—not so finely and exactly, perhaps, as Mr Jackson would lay down as essential to the support of a hypothesis which he denied, but yet as exactly and completely as he knows his own, and as perfectly as is needful to enable them to determine that they did not and could not of themselves do what followed—and if with this admitted knowledge they truthfully allege the co-operation of invisible beings external to themselves manifesting human attributes, with whom they have actually entered into a compact for effecting the objects designed, on what ground is any one justified in calling this a proof of their "superstition?" Superstition does not usually take the form of knowledge; and by Mr Jackson's own admission, these Eastern Thaumaturgists *know* and do not merely *believe*. When we find them, therefore, asserting the very cause which we merely infer—asserting it as a matter of knowledge, namely, that they can and do make explicit contracts with spirits, which are fulfilled as perfectly as are similar contracts with persons in the flesh,—does this fact not sustain our hypothesis and give the *coup de grace* to his? In the face of results, how *can* any logical mind like that of our critic assert any



parity between this belief (knowledge) of the Indian juggler and that of "the ancient Scandinavian in the thunder hammer of Thor"? The word "superstition," as applied to the juggler, is an extravagant misnomer. Methinks it is far more applicable to that condition of mind which cannot rise above earthly causes, and, while pluming itself upon its science, yet cannot free itself from the dominion of ideas as radically unscientific as any it so superciliously condemns: and *these*, be it remembered, not ours, but those baseless fancies attributed to us by a mere trick of words. Verily, there is a superstition of science no less than of ignorance; and it is doubtful whether it is not the grosser, as, in its conceit and self-satisfaction, it is the more inveterate of the two.

An implication runs through Mr Jackson's lecture that Spiritualists are ignorant of the marvels of Mesmerism, and are by consequence unable to judge correctly of the phenomena developed in their circles. "The man," says he, "who is ignorant of ecstatic lucidity, can be no judge of the supersensuous knowledge revealed through your media; so he who is ignorant of the truly magical power of a disciplined will, is in no condition to understand the thaumaturgic results occasionally produced in your higher spiritual circles." But before he can deliver his soul of its final word on this subject, he must meet the case of those who, if not his own peers in his own province, are at least careful students therein, who know enough to exact something more conclusive than he has yet laid before them. What would he say were some of them able to convict even their teacher of defective knowledge? What would seem to be an instance of this rises to our memory now. Speaking of certain ritual processes, Mr Jackson pronounces, *ex cathedra*, upon them in the following terms:—"There is no virtue, save the (mesmeric) influence communicated in the act of consecration, in the blessed bread, wine, water, and incense used on such occasions." Thus is illustrated the limits of *his* experience in this relation. But how does it harmonise with that of M. Cahagnet, who cannot be charged with "ignorance of ecstatic lucidity," or of the "magical power of a disciplined will"? Cahagnet relates ("Celestial Telegraph," Vol. II., p. 34) having asked his lucide, Adele, to magnetise some water for the purpose of curing or calming an irritation in the conjunctiva of his friend M. Renard. Adele, who reported Baron Swedenborg to be present, instead of doing as requested herself, held up the small bottle for Swedenborg to strengthen by his action the virtue of the water it contained. The good spirit did as requested, "passed" over it, and breathed on it, and Adele returned the bottle to her magnetiser, with the words, "It is good." And so it proved, for M. Renard was cured of his nervous irritation in two hours; and, having also applied the water to a contusion he had sustained from a fall, was delivered from the pain of that in a few seconds. But the curious part of the case remains to be told. M. Cahagnet had labelled the bottle, "*magnetised water*;" in three hours afterwards, the word "*water*" only remained on the label. Again, he wrote in the word "*magnetised*," but again that word was obliterated, and was, therefore, written for the third time before the bottle was sent to his friend. When it reached its destination, M. Renard was sur-



prised to find only "*water*" on the label, and wrote to Cahagnet, inquiring why he had only labelled it so. His attention thus arrested to the fact, Cahagnet begged Adele to ask Swedenborg the reason. The spirit answered, "I told you to beg your magnetiser to put on the bottle *divine water spiritualised*." Adele confessed that she had forgotten this injunction. In answer to the query, Why these words, and not "magnetised"? she said, "It is only material men who magnetise; spirits spiritualise." Further dialogue ensues, but the notable point elicited is this answer of Adele's—"The will and the fluid of M. Swedenborg were in this water, which was not to bear the word *magnetised*; consequently the water caused it to disappear."

I am curious to know whether Mr Jackson has any analogous experience to this whatever, and, if not, what are his grounds for denying that virtues other than mesmeric may be communicated to the "elements" during the appropriate ritual of consecration? Here, at least, is one very remarkable proof to the contrary, happening in a most unlooked-for way. No one can read the narrative without being impressed with its veracity. Nor is it possible to doubt the intervention of a very positive invisible agent who communicated a totally unexpected property to the water, and one which I doubt the ability of any mundane operator to give, whatever his "knowledge of ecstatic lucidity," or "the magical power of his disciplined will."

But it is time to draw these criticisms to a close. A word in conclusion, therefore, on Mr Jackson's second section—"The moral aspects of Spiritualism." In his remarks under this head, as, indeed, throughout the lecture, notwithstanding the antagonism which has been forced upon us by some of them, there is much that is worthy the serious attention, not of spiritualists only, but of all inquirers into the subtler phenomena and higher mysteries of human life. His remarks on the constitution of circles, on the spirit in which investigation should be conducted, on the uses acquired experience should be put to, are alike luminous and instructive, altogether admirable. I sincerely rejoice that he has given them utterance, and not them only, but even much else in his lecture which, in some of its bearings, I have been compelled to resist, but which, by its assimilating with notions held by men of science, may really induce them to study what they would otherwise continue to treat with frigid contempt or positive aversion. I, for one, am fain to hope that this, in spite of all its faults, masterly essay of Mr Jackson's will be especially effective with his fellow-anthropologists throughout the country, by leading them in the course which the founder of their society recently proposed. Let competent scientific and philosophic minds, divesting themselves of prejudice and conceit, really engage in an exhaustive investigation of all the phenomena, and we, as spiritualists, will calmly abide the result. Those of us who have not come hastily to our conclusion, but have been driven point by point from inferior positions, can, out of severely earned experience, give the others who, with fuller natures it may be, and thus more perfectly related to the truth of things, have more readily yielded to the evidence, assurance that their judgments stand in no danger of being overthrown; but that the faith once and for ever delivered to the



saints of all time—the faith in immortality—will issue from this ordeal with new lustre; the spiritual instincts and intuitions of the soul will be demonstrated to accord with the severest inductions of the intellect; and the whole nature of man, with all its seemingly conflicting elements and glorious attributes thus made one, rounded and completed, will be raised in thought with a double assurance to that serene altitude which could be predicated but of the grandest individuals, and from the consciousness of which only the noblest sons of God have at all times acted upon the race.

To sum up: If I have not altogether failed in these strictures, it has been made evident that, in spite of the brilliant ability which shines through Mr Jackson's address, and in spite of much which everyone must admire, spiritualists as well as non-spiritualists, our censor has been convicted,

1. Of at least a partial abuse of words, which, if not repelled, would attach erroneous ideas to the position of the spiritualist:

2. Of launching a baseless hypothesis to account for our Spiritualism, instead of tracing our belief to its true source—an induction from indisputable facts, carefully and clearly discriminated:

3. Of sophistically assuming a parity between things essentially different, the spiritual hypothesis, to wit, with which he is cotemporary, and those ancient ones which science has gradually exploded; and, therefore, of indulging in a perfectly gratuitous inference respecting the similiarity of their "fate"—an inference, the fallacy of which must be transparent to everyone who recognises their utterly different bases, adjuncts, and effects:

4. Of ignoring the higher phenomena associated with Mesmerism itself—his own special study—or, at least, forgetting all the facts which run counter to the immediate assumption he was endeavouring to maintain; notably the evidence of lucides themselves in favour of Spiritualism, and incidentally the proofs of virtues other than mesmeric being possibly communicated by sacramental rites to material elements:

5. Of failing to apply his own hypothesis to the crucial facts of the subject; and while claiming for himself the scientific method *par excellence*, violating its primary requisite, and assuming that ignorance of the limits of one series of powers justifies the predication of a totally opposing series of powers being unconsciously inherent in the same individuals, without affording so much as a single proof of the possibility thereof:

6. Of manifesting, therefore, if not the superstition erroneously imputed to us with respect to what he chooses to call "supernatural" powers, at least a superstition most obvious and distinct with respect to admittedly "natural" powers, a superstition which has not even the merit of being analogous to the one he apologetically derides, which at least harmonises with a grand human sentiment, a superstition which is not *above* but *against* the understanding—since it implies the existence of contradictory powers, mental and physical, in human beings, of which only the *weaker* are known to consciousness—a superstition, therefore, which is the very antithesis of reason, and of which I venture to say no parallel can be found on the side he gratuitously patronises



with so much condescension, but affording a most apt illustration of that "mental necessity" he delights to urge in needless apology for us "for assigning some reason, real or imaginary, for every clearly recognised effect:"

Finally, Of presenting, in virtue of its very plausibility and masterly expression, one of the most sophistical general arguments ever delivered on this subject, calculated though not intended to mystify the simple and affront the wise, to discredit the very science which with over-ingenuity it would support, and derogate from the glorious influence which so commanding an intellect as its author might otherwise have exerted in the cause of true philosophy, albeit we are willing to hope and believe, not without some compensation in its collateral influence on anthropologists and scientific men in general, who may be led to a study of the facts by seeing that at least *they* are vouched for by a *confrere* whose ability and culture cannot be gainsayed.

I am loth to part with Mr Jackson, with this as the last word. I cannot yield the hope that yet he will see the *twist* his mind has got upon this subject, that he will shrive himself of all ultra-scientific prepossessions, and enter once more into a full reconsideration and examination of all the facts. Doing this in simplicity, he will, I do not doubt, discover the truth he has now missed; and at some near future day the world will have the benefit of one of the most complete expositions of Spiritualism, ancient and modern, which humanity at its present stage of development may hope for as a possibility, if not a probability, of our own era.

## LYON VERSUS HOME

Is the heading of the pleadings in this extraordinary equity suit; curious in every respect, quaint to a degree, if regarded as merely a psychological study; attractive from its very oddity to even the most listless; and, underlying this surface play of many-coloured change, the mystic element of Spiritualism, which, like the notes in the overture in Don Juan, forewarn that all the gaiety and show of ordinary life are borne on the heave and throw of a mighty wave in the onward tide to some great event, that they are but the ripple of the current which may soon change into a fierce uncontrolled torrent.

Unless we greatly mistake, the drama we have just witnessed the first act of, will unfold into a mightier history of the progress of Spiritualism than even the *dramatis personæ* ever dreamt of. Let us usher them in, and, by the aid of analytical light, learn who they are that have by their dispute and quarrel attracted the attention of the reading and thinking people of the white race throughout the world.

And, first, Dame Lyon—who is she?—where did she come from, this elderly, stout, square-built old lady, with firm set



features, and high-toned falsetto voice? Who is she? Of lowly birth, the illegitimate daughter of a Newcastle tradesman, severed from all that women most court, the silvery-toned presence of approbation and notice; the wife of a wealthy man, Charles Lyon—a branch of the Strathmore family, this strange, odd, half-educated woman appears possessed of power and shrewdness, which would have made its way anywhere in the money-getting world; she possessed that which above all is needed to hold a position in this world—an iron, resolute will of her own. What the matrimonial bliss must have been in the presence of such an element, we leave others to conjecture. Suffice that her widowhood had numbered seven years, yet the latent wish to mix in the aristocratic world still remained pent-up, not extinguished, like the phlogiston of old, ready to burn whenever occasion offered. And so it happened that this iron-willed, penurious old dame—fanciful in her way, for we learn that visions and dreams have followed her through life—stumbled across Mr. Home's book, "Incidents in My Life," and thereupon we find her forthwith setting sail for this haven of visions and aristocratic surroundings. How she sought and found this master of Spiritualism at his lodgings in Sloane Street, we will gather from the bill. Enough of her. The next person to be introduced is—

Daniel Dunglass Home. And who is he? will be asked. Fair readers who have not seen him will be sadly disappointed, expecting, as in right they ought, a perfect magician, a Cagliostro, with wand and robe, but in lieu would find a gentlemanly, singularly unpretentious, fair-haired, and highly sensitive man, quite unfit to cope with this iron money-grinding world. They would find, as is the case with all highly-developed mediums, an idiosyncrasy of a most marked character, a decentralisation, if the term may be used, as a normal physical state of the medium, and which renders them so singularly unfit to battle and struggle with more basilar natures, of which the lady in this drama is the very prototype. Of the early history and subsequent career of Mr. Home, his answer furnishes data, and we must hasten with our statement, or space will be shutting the doors upon us. We cannot then do better than give Bill and Answer in abstract; by doing so we shall have both narrative of events and the points raised at the hearing, and upon which we will comment after the statements on both sides have been given. In rendering the abstracts, it would have been impossible to have closely followed the wording; but we have adhered to the sense, and given in paragraphs the most important, striking sentences out of the various clauses. With this forewarning let us proceed.

The Bill of Complaint (filed 15th June, 1867) states, "humbly complaining, sheweth unto his lordship, Jane Lyon, &c., widow,



&c. The plaintiff is a widow lady, of — years, and is absolutely possessed under the will of her late husband, Charles Lyon, and otherwise, to a considerable fortune. The defendant, D. D. Home, of 22 Sloane Street, is a person calling himself a 'spiritual medium,' and professes to have the power of evoking the spirits of deceased persons, and putting other persons in communication with them." The Bill then proceeds to say that the plaintiff, being much attached to her husband, and desirous of communicating with his spirit, sought out and visited the defendant on or about the 30th October, 1866, and, at that first interview of 15 minutes' duration, she was induced to believe, and did believe, that the spirit of her late husband came to her. Much pleased with this first result, she (plaintiff) asks the defendant to call on her at her lodgings, and accordingly he called, and the performances having been repeated, she gave him £30, and that the defendant called on the following day, with similar results, and she accordingly gave him a further sum of £50.

The plaintiff has no child, and a day or two after, the defendant visited her, and induced her, the plaintiff, to believe "that the spirit of her deceased husband required her to adopt the said defendant," and thereupon, and under direction of the spirit of her husband, Mr S. C. Hall was sent for; and, finally, on the 9th October it was agreed to settle £700 or £24,000 upon the defendant Home, and which was accordingly done.

In the month of November, by the direction of the spirit of her husband, the plaintiff executed a will in favour of the defendant, attested by Dr Hawksley and W. Rudall; and, on the 3rd December, the defendant assumed the name of Lyon, advertising the same. On the 12th December, the plaintiff executed a deed confirming the gift of £24,000 of October, and adding £6,000; and, finally, on the 19th January, 1867, an indenture was executed by which the plaintiff conveyed a further sum of £30,000 to the defendant, reserving a life interest. All these documents were drawn by Mr W. M. Wilkinson, the co-defendant in the suit.

The Bill then concludes by alleging that the plaintiff had lately discovered, and charges the fact to be, that she has been imposed upon by the defendant, and that the several gifts and transfers "were made and executed from and by the plaintiff while under undue influence, ascendancy, and power," &c.; and followed by the prayer, charging that the defendant obtained, by undue means, were and are fraudulent and void, &c. Then follows the prayer for a *ne exeat regno*.

A strange history; no mistake as to the charges; they are of a most sweeping nature, and would upset any gift, the character of any man. Following the Bill come first the affidavits of Jane Lyon, and then of her witnesses, 11 in number. We have



have not space to give even these in outline, suffice if we point to those of Elizabeth Key and Mrs James Fellowes, who swear point blank to listening at the door, at a time and under circumstances which render this very questionable, and contradicted by the servant woman, E. Kingdon, who, it appears, was the real culprit, and who testifies that she at least heard nothing, and further, that the others could not have done so. This listening at the door refers to the early interviews in October. The depositions of the person, Sarah Pepper, go to show that the knotted pocket-handkerchief sworn to by the plaintiff as having been given to the plaintiff at the first interview, had been named to her as early as the 26th November. Taking the evidence as it stands, the whole of it rests entirely on the credibility of the plaintiff's statements. How far she is reliable, we shall learn hereafter.

The Answer and affidavits of the defendants come next in order. These are voluminous documents, indeed, occupying 250 printed pages, too bulky to be given even in abstract; we will hence only render the leading points. The Answer proceeds, in the quaint language of equity pleading, and reads as follows:—"I was born in Scotland, on the 20th March, 1833, and from my earliest childhood I have been subject to the occasional happening of singular phenomena in my presence, which are not produced by me." And then follows the history of Mr Home's ever variable life; his visits to Europe, marriage with the daughter of the aide-de-camp of the late Emperor of Russia; her death; his visits at the Winter Palace at St. Petersburg and the Palace of the Tuileries; and, finally, his settling down as secretary, at the room of the Spiritual Athenæum, 22 Sloane Street. Then follows the self-introduction of Mrs Lyon, on the 2nd October, her short visit, her fidgetty ways, and prolonged inspection of his private rooms on the second floor—an important point; then the narrative of the second visit, on the 4th October, her strange announcement that she had made up her mind to do something for Mr Home; then the gift of £30 by way of subscription to the Athenæum; and, finally, a distinctive denial that any spiritual manifestations occurred at these early meetings. Then the interview on the 7th Oct., the repetition of the proffer of a fortune, followed by a farther gift of £50, and at this interview for the first time manifestations, a call for the alphabet, and the sentence spelt out:—"Do not, my darling Jane, say alas the light of other days for ever fled; the light is with you; Charles lives and loves you." No other manifestation occurred on that occasion; and, finally, the defendant left, agreeing to revisit the plaintiff at an early period. On the following day, Mr Home again calls, insisting upon the return of the £50 cheque, and only consents after a violent out-



burst of feeling to accept the money. At this meeting it is decided to ask a friend to intervene, as the proffer of a princely gift is reiterated, and the name of Mr Hall is mentioned by the defendant for the first time. The next day, namely, the 9th, Mr Hall waits upon Mrs Lyon, and finds the elderly dame quite resolved to carry out this strange wish of settling a fortune upon, and adopting Mr Home. It is at this meeting the supposed directions from the spirit of the late Charles Lyon is alleged to have occurred, and denied both by Mr Hall and Mr Home. The next incident is the transfer of stock, and visit to the stockbrokers, Fox, Taylor, and Backhouse. The letter of gift we transcribe. This strongly-worded document reads as follows :—

“ 10th October, 1866.

“ MY DEAR MR HOME,—I have a desire to render you independent of the world, and having ample means for the purpose, without abstracting from any needs or comforts of my own, I have the greatest satisfaction in now presenting you with, and as an entirely free gift from me, the sum of £24,000.—I am, my dear Sir, yours very truly and respectfully,

“ JANE LYON.”

This letter, it appears from the evidence of Eleanor Kingdon, was posted early on that morning, before Mr Home had arrived. The absence of Mr Home, immediately after the 11th October, furnishes us with an interesting correspondence, showing plainly the warmth of feeling of the plaintiff; and towards the first week of November, after his return from Hastings, the request is made for the addresses of Mr Rudall and Dr Hawksley; and, on the 12th November, the will, alleged to have been directed by the spirit of Charles Lyon, is executed in the presence of these two witnesses and Mr Wilkinson. At this period some strange scenes foreshadow the course of events. On some day later in November, we gather from the Answer that the plaintiff put the question pretty boldly. “Do you know,” says the plaintiff, “that nothing would be greater fun than that I should marry you; how the world would talk.” To this the defendant only gave an angry reply, and after tears and a promise not to allude to this subject again, the matter is patched up. The directions for the making of the will, the letters inviting the witnesses to attend, the posting of these, were all entirely the free, unassisted act of the plaintiff.

On the 3rd December the defendant assumes the name of Lyon, and it appears had to call in the aid of friends to be allowed to retain the name of Home at all. The relatives of the plaintiff having by this time hinted at possible interference, Mrs Lyon, on the occasion of a visit to Mr Jencken, consults with him as to the best mode of securing the gift. This occurred on the 2nd December, and on the 12th December a deed-



poll is executed, and a farther sum of £6,000 given by way of surprise on the occasion of Daniel (the defendant) taking the surname of Lyon.

The Answer proceeds to say that the absurd conduct of the plaintiff had now begun to attract the notice of his friends. Several violent scenes appear to have taken place between this date and 19th January, the day of the execution of the indenture, conveying the second £30,000 in absolute ownership to the defendant, with a life-interest in the income to the plaintiff. Ill-health compels continual absence, and during the months of February and March a lengthy correspondence is set out. On the 13th February, the Answer says, "I suddenly returned and, to my surprise found the plaintiff at my lodgings. It was on this occasion, I allege, she abstracted a letter of the 10th October."

In April we find the correspondence as active as ever, only that from the 19th March, for some reason the word "mother" is omitted in the letters, and "affectionate" only used, forewarning a change. The letter of 2nd April brings out the character of the plaintiff in bold relief, and Eliza Clymow, the servant woman, is mentioned for the first time. A change had now, however, set in on the defendant's return on the 22nd April; her conduct is altered, and the affection for the son of Mr Home turned to hatred. Bad state of health compelled him (the defendant) again to leave town, and at this time the letters show a marked change, varying from, as the Answer states, pretended insanity to the most violent outburst of anger. On the 31st May the plaintiff has an interview with Mr Jencken, in which she complains of the constant absence of the defendant, and mentions that she is tied to a dying man—an expression she had used to several of the witnesses in the case.

Matters are now rapidly culminating to a point. On the 8th June a sharp note is written, asking for the latch-key, and "judging from the tone of this letter," says the Answer, "that something was wrong, I at once proceeded to London. On the following day I called on the plaintiff; she received me very kindly, then, suddenly changing her tone, said, "Even if you like now, I have not gone so far but what it can be undone." I repulsed her, and we parted in anger. I was ordered not to call again until sent for." Again, after interchange of letters, the defendant calls on the plaintiff, and for the last time. "The interview was a stormy one, and I left under a load of the most violent abuse." On the 17th June the defendant writes a letter offering terms of compromise; and, on the 18th, Mr Home is arrested by writ of *ne exeat regno*. This arrest appears to have been a wanton piece of cruelty, and not justified by the facts, and an abuse of the power of the Court, inasmuch as the defen-



dant had the written sanction of the plaintiff to leave for the Continent, and the fund property had been attached, and the mortgage restrained by injunction.

The Answer then alludes to Mr Perdicari's last visit, and the statements made to him, and then concludes by showing that the plaintiff is still a believer in the phenomena of Spiritualism. One clause we transcribe; from its context and character, the interest warrants this:—"If," says the clause, "the plaintiff intends to allege, or to pretend to insinuate at the hearing that she is really mad, or of weak or unsound mind, let it be plainly stated in the Bill, as well as the time she became so, that I may be prepared with evidence on the subject."

This ably drawn document, which does so much credit to Mr Fitzroy Kelly, concludes with the graphic sentence—"I submit my case with confidence to the righteous judgment of the Court of Equity, fully persuaded that here, at least, no prejudice will be allowed to obstruct me in the vindication of my own character and of the honour of my friends, who have been so wantonly and wickedly assailed."

It would be impossible to render the evidence, interrogatories, cross-interrogatories, affidavits, and depositions even in outline. The complex machinery of equity proceedings tends to overburden the mind with, perhaps, unnecessary forms and complexities. For our purpose the main points at issue are all that are needed, and we willingly sacrifice order of date and regularity of form to the attainment of this object. But prior to rendering a summary of the evidence, it is essential to learn what the co-defendant, William Wilkinson, has to say in his Answer, and in refutation of the grave charges brought against him. This document occupies 43 pages of print, so we can only point to its leading features. His Answer says, "I have read with great surprise the Bill filed by the plaintiff, and her two affidavits in this suit," and with these words this truly remarkable document ushers in a distinctive denial of the allegations of the plaintiff. His acquaintance with Mrs Jane Lyon dates from about the date of her instructing Mr W. M. Wilkinson to frame the will of the 12th November. Nothing can exceed the punctiliously careful and professionally proper conduct of the co-defendant Wilkinson; step by step he warns and advises the plaintiff to well consider her resolve. The charge brought by the plaintiff is, that all this care was only part and parcel of a great fraud, of which she was the victim. Either from want of memory, or from perverseness, or carelessness of her legal advisers, the plaintiff has been allowed most cruelly to contradict herself—contradictions which, but for the unusual nature of the case, never could have been allowed to pass unnoticed. The letters from the plaintiff to the co-defendant,



show a clear business view of all money transactions. On the 20th December, she writes, in giving instructions for framing the conveyance of the second £30,000, as follows:—"I also wish you to make a strong legal deed, at my expense, as to the interest being paid to me, without reference or control thereof by Daniel, as I do not like, and do not intend in any way to be an annuitant, or have the appearance of such." There is no mistaking this language—clear, to the point. Then follow the directions as to the "power of receiving, in case of interest not being paid, power of sale without impeachment"—language proving, beyond doubt, that the plaintiff had the use of her faculties. Mr Wilkinson proceeds to say—"On Saturday, the 11th May, I called on her to speak to her about her will, and then repeated the warning, and reiterated my expression of regret that the plaintiff had totally excluded her relatives from her will. To this I received the reply, 'If he die,' meaning Daniel, the defendant, 'I will alter my will, for I do not wish his son to have any more;' and save an expression of regret, that she had given Daniel more than a contingent life-interest in the second £30,000—no wish at withdrawal, no dissatisfaction even hinted at this late interview." On the 13th June the co-defendant again, for the last time, visits the plaintiff. Her manner had now completely changed; reproach and bitter invective are heaped upon Mr Wilkinson for allowing her (the plaintiff, to execute the last deed. Surprised and indignant at this uncalled-for attack, Mr Wilkinson at once writes resigning his trust.

The concluding paragraph speaks in truly eloquent language, what none who have followed the evidence can but regard as the truth. "I have reason to complain," says the defendant, paragraph 56, "of such allegations being made against me, as that I did not advise her to employ another solicitor, nor fully caution her against giving away her money, as they are contrary to the fact, and are expressly contradicted in her own handwriting, which I suppose she has forgotten. I did this both to the best of my ability, and almost, if possible, beyond my duty." The answer then proceeds to say, that the plaintiff showed great power of will and a clear memory in all her transactions, and then says, "I was the friend of the defendant Home, though I seldom saw him, but I was scarcely his solicitor." Then follows a traverse as to the several allegations in the Bill, in reference to the execution of the deed of gift, of 12th December. And finally we have the declaration of the co-defendant that he has pursued the inquiry into the phenomena of Spiritualism, in spite of obloquy and difficulties, and his averment that he will continue the inquiry, and his belief in the truth of the physical facts.



Thus much for Bill and Answers, it is time we should proceed to give a summary, and attempt to ascertain where the wrong lies,—what the law is, and how parallel cases have been decided. These are the questions which most interest us, and we would have at once, “*per saltum*,” gone into them, but for the interest attaching to the pleadings, clothed as they are, in the quaint garment of equity language. First as to the allegations of the plaintiff. The charges brought are, that at the very first interview, and onward from that time, she was induced to believe by the performances of the defendant that her husband’s spirit ordered her to give away her property. In proof of this grave accusation she relies upon her own affidavit, and those of Mrs James Fellowes and Mrs Thomas Fellowes, and of Daniel Phillips and Mrs Key. The latter two are the listeners at the door, and corroboratively the affidavits of Sarah Pepper, Mrs Sims, and Mr Gibson. At first blush the whole of the charges bear a very sinister look, and, if true, certainly require explanation. But in this instance, as is often the case, where two or more put their heads together to concoct a history, the light of searching inquiry dispels the clouds which have gathered over the facts, as put by the plaintiffs, and the matter on closer inspection wears a totally different aspect. It is quite clear from the evidence, and the cross examination of the plaintiff herself confirms this, that no reliance can be placed on her or the witnesses brought forward by her; nay, more, the evidence tendered rests upon data contradictory in itself. We will take the points in their chronological order. 1st, The charge of spiritual performances on the 2nd October, vanishes into an improbability, on the mere ground of sufficiency of time for this operation; but if Emily Head is to be believed, this first charge of performance of the plaintiff utterly breaks down. She swears point blank to the contrary. Next in order of time is the interview with Mr Hall. Here, too, we have the direct denial of the charges brought, namely, that directions were given by the spirit of Charles Lyon, a denial supported by the testimony of the defendant; but putting that on no higher level than the averment of the plaintiff, the weight of testimony of independent witnesses is immensely against the plaintiff and the listeners at the door. E. Kingdon swears that though she also listened she did not hear a word, and that Mrs Key was never there to listen, nor at the time questioned her. Then as to the will, Eliza Clymow swears to the posting of the letters on this and on a subsequent occasion, at the special direction of the plaintiff, and the testimony of the witnesses, Dr Hawksley, Mr Rudall, and Mr Wilkinson clearly prove that each and all of these acts were quite without any control or influence of the defendant.



Again, the £6000 gift, charged as obtained under undue influences by way of a birthday present, turns out to be a "surprise" on the occasion of Mr Home taking the family name of Lyon. Then as to the execution of the deed-poll. Here, too, the memory of the plaintiff has not served her, for so far from being, as alleged, dictated by spiritual influence, this deed (12th December) was executed at the advice of Mr Jencken, whose counsel was sought on the 2nd December. And, finally, as to the indenture of the 19th January, we take this from the plaintiff's own lips, and from deposition of witnesses whose testimony cannot be doubted, that even this last act of donation was deliberately made, as proved by the correspondence with Mr Wilkinson; a correspondence in which the plaintiff evinces shrewdness and mental powers of no ordinary kind. The fact then stands uncontradicted, that is, in all the business matters the defendant either took no part or was not in town at the time of their being carried out. On what, then, will it be asked, does the case of the plaintiff rest? By her own counsel (Mr Druce, Q.C.) it was admitted that there was no evidence before the court save that of the plaintiff's testimony, and the scraps of paper in the defendant's handwriting, with communications purporting to be from Charles Lyon. But even here on this important point we have the testimony of the two women, Eliza Clymow and Fuller, in direct contradiction to the statement of the plaintiff, and proving that the plaintiff was herself in the habit of writing down and dictating her *soi-disant* inspirations. There are other points made in the case. A great point was made of a leaf of a book, being part of a series of communications destroyed or suppressed by the plaintiff. But as this leaf appears to have been the last in the book, it can hardly be allowed to weigh in evidence.

The whole case rests then upon the credibility of the witnesses, and certainly rarely has a body of men been equal to those who, from all classes, gathered together to give evidence in favour of Mr Home.

Several theories have been started by counsel to explain away this wonderfully contradictory conduct of the plaintiff, who never was quite off her guard, always preparing for a contingency, penurious to a degree, yet parted with her property, and, by her own admission, with her eyes open and mind doubting, even back as early as January, 1867. What then induced the making of the gift, and what prompted the retraction. As a psychological inquiry, the question merits attention. There are two explanations, and which the evidence before us fully bears out. The first is a fascination, an influence not spiritual, but a genuine liking for the man of her choice; and coupled with this, a desire after the price had been paid, of



securing the prize beyond the chance of loss. This only could be done by marriage, and marriage the defendant would not listen to; hence the revulsion of feeling, the bitter hatred, and to repeat the quotation cited by counsel,—

“*Hinc illac lacrymæ spectæque injuria forma.*”

These lines may perhaps solve the problem.

The second theory is that the plaintiff had a wish to appear before the world, to be made known to the aristocratic friends of Mr Home, and disappointed in this and tired of her bargain, schemed a plan to get back her money. That this is very probable is amply proved by her own admissions and the testimony of Eliza Clymow and Mrs Fuller.

Thus much for the points of evidence of the case, and whatever view the Vice-Chancellor may take, whether he will incline to the ruling in the leading case of *Huguenin v. Baseley*, or take the more liberal views of Lord Brougham, in *Hunter v. Atkins*,—his decision must rest upon the evidence before him. With the probabilities of his decision we cannot deal in anticipation. After judgment is given we shall, with due submission, venture to express our opinion, but we may not do wrong to deal with the bearing of this extraordinary case on the great question of Spiritualism, and connected with it Mr Home's moral position in this extraordinary business.

The noise and clatter of the hearing passed, men naturally turn round and ask, is this all true? Have we the authority of Drs Morgan, Varley, and Gully, and many more, that these much decried spiritual manifestations are physical facts? Is it true that 11 millions of the people of the United States admit them? Is the illustrious Jules Favre on their side? Could he venture boldly to speak of Spiritualism at the Academy of France on the occasion of his taking his seat there as the successor of the learned Cousin? And if true, if attested to by men in every rank of life, how is it that our Tyndalls and Huxleys, and men of science hold aloof and disdain to inquire? The answer is soon given. They have once said, as Professor Tyndall has done, “The man is mad who tells me this;” and once having taken this stand, lack in sincerity and truthfulness to relinquish their position. But facts are stubborn things, and the more truth is assailed the greater its might. Spiritualism is a great fact, and the day has come for men to pause before rejecting without thought the testimony of those who have inquired into these wonderful phenomena. But why, the question is constantly asked, is a medium necessary; why do these phenomena not occur independently? Many theories have been suggested, be their value what they may. There is the fact, unless men and women group together these phenomena



do not present themselves. Much then depends upon the personal worth and character of the mediums, and those present. And this brings us to the consideration of Mr Home's moral character. If the testimony of a host of friends and an unsullied reputation can be of any weight, Mr Home undeniably possesses these. The great battle just fought was a struggle for character, and be the issue what it may, the conduct of Mr Home has been throughout without reproach. The only blame that could attach was, that he took the gifts—gifts proffered under circumstances which made their acceptance no injury to others. To this extent he is blameable, but we ask, who would be proof against such temptation?

We shall resume our reasonings after judgment, and possibly go into the controversy which Prof. Tyndall is raising without having straightforwardness to investigate, as the following evasive letter shows:—

#### MR HOME.

*To the Editor of the Pall Mall Gazette.*

Sir,—A few years ago, Mr Faraday received various pressing communications from a gentleman who had been deeply impressed with the performances of Mr Home, and who was exceedingly anxious that our great experimenter should analyse them. The invitation to do so amounted almost to entreaty, and at length Faraday expressed to me his willingness to gratify his correspondent if I would accompany him. I gladly agreed to this, for I had long wished to make the acquaintance of the spirits, and had tried to do so in Germany, France, and England. The invitation was accordingly accepted, Faraday claiming only the right to test the “manifestations” by his own methods, and expressing his determination to publish in such form as he might deem fit the result of his examination of Mr Home.

The proposed investigation never took place.

Since that time it has been my fortune to meet the spirits under a variety of circumstances. They have kindly dubbed me “medium,” and given me “a name in heaven.” Still, notwithstanding their civility, I cannot say that their acquaintance has been edifying to me.

JOHN TYNDALL.

This letter appeared on May 5. It assumes that Mr Home performs the “manifestations,” which shows that the writer's pretended “acquaintance of the spirits,” his canonisation as “medium,” and social position in “heaven,” must be received with due caution. That the failure of the proposed investigation did not rest with Mr Home we may be sure, or the Professor would have alluded to it. A very small experimenter would not fail, by an exceedingly short method of analysis, to discover in the above letter evidences incompatible with higher qualities of mind and manliness than those for which its writer is professionally distinguished.

H.



## PSYCHOLOGICAL INQUIRIES.

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### THE CAUSE OF HAUNTED HOUSES.

A CLEVER correspondent has favoured us with a solution of this wonder-working plague, with rules for its avoidance. He says:—"All matter receives impressions from sounds, and especially those produced by human agency, where force or passion is used. Those sounds are treasured up often for a long time in doors, furniture, &c., before they are re-echoed. The knocks that are heard at the doors of houses when no one is present are only the psychometric echoes of the postman's rap, perhaps, that may have lain hid in the wood for years. A clairaudient may frequently hear those raps when no one else can, and, if he is not instructed, he may attribute them to the spirits of the dead, and furnish a column of unilluminated matter for a magazine! But if a young person should be in the house who is thus charged with psychometric sounds—who is full of magnetism, those sounds are likely to become audible to everybody. Then great excitement is created, and fresh people come to see the great wonder, and unconsciously contribute to its development by giving off fresh force of magnetism. The principle is the same as when a circle sits round a table; they magnetise it, and it plays tricks. The ottoman in a drawing-room may so often be within sound of the rustling of silk dresses and the tramping of feet that it will become magnetised and receive the sounds, and likewise give them off after a time. Pianos, and musical instruments of all sorts, necessarily imbibe tunes, and readily discharge them in the presence of mediums. They do not need to be played on, but the magnetism of the medium must simply act on the wood so as to make it discharge the hidden music in an audible form. This it would do insensibly of itself in time." The newspapers have been giving circulation to a case of haunting at Tillymoan, in the north of Ireland. It is reported that things have been thrown about in all directions—crockery and heads smashed. A whisky bottle was removed from a locked chest and placed near a door; the "spirits" declined to drink the whisky. The food has been removed from the table by invisible agency whilst it was being partaken of; a bag of oats walked up to a sceptic and knocked him down. These and many other marvels are narrated in the most sensational style. We have corresponded with a literary gentleman in Derry, but he is himself investigating the truth of the reports, and our impression is that much exaggeration has been indulged in, perhaps to expedite the sale of newspapers. The *Spiritual Magazine* of last month contains reports of a number of similar cases. If our correspondent's theory is a true one, the story of the sounds having been frozen up in Baron Munchausen's horn is not such a myth after all.

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### A STRANGE FACT.

A REMARKABLE instance of the recovery of the dead body of a man who had been missing, by the aid of spiritual communications, is reported



in the *North Cheshire Herald* for May 2nd, 1868. The man, named John Charlesworth, and a companion, after having been drinking together, attempted to cross some fields on their way home in the evening; his friend finding it impossible to get him home in the since which he was not seen alive. A thorough search of the neighbourhood was made by the police, and a large reservoir, into which it was conjectured he had fallen, was dragged, but no traces of the man could be discovered. Some time after, when all idea of recovery had been given up, Hannah Charlesworth, a sister of the deceased, and a person named Mrs Savage, who had seen something of spiritual manifestations, met at his house. Mrs Savage proposed a sitting, and she and Miss Charlesworth sat down to a table, and in a short time a communication to the effect that "John" was in the water and would ultimately be found, was tapped out in the usual way. Mr Joseph Jackson, a friend of the deceased, and himself a spiritualist, hearing of this took the trouble to investigate the matter, and accordingly had a sitting with Mrs Savage, and in a very short time the ordinary manifestations commenced. The spirit first identifying himself as John Charlesworth proceeded to indicate the spot where his body lay, stating also that when his body was found his sister would be present, but his wife would not, all of which were several times repeated at subsequent sittings. Mr Jackson, fully impressed with the truth of the communications, induced the proprietor of the reservoir to have the water drawn off, which was done sufficiently to give Mr Jackson the satisfaction of finding the body of his deceased friend. The body was taken out of the reservoir in the presence of the deceased's sister, but the wife being at work in the mill did not witness its finding, thus confirming the information received in every particular. At another sitting the spirit said he knew the verdict given at the inquest, though it had not then been made known. He also said his body would be buried on the next day (Sunday), which was very improbable as (the body only having been found that morning) it was thought impossible that arrangements could be made in time; but circumstances overcame these difficulties, and the body was duly interred on the next day as had been foretold. The spirit has several times since communicated with his friends, being pleased to be able to come and converse with them.

#### MANIFESTATION OF PERFUME.

SIR,—Having read in *Human Nature* for April, in the article headed "Psychological Inquiries," a most interesting relation of the manifestations attendant on the passing away of M——, including that of perfume pervading the room and house, I imagine that a similar case—therefore corroborative—which occurred to myself many years since may not be uninteresting to your readers. In 18— I paid a visit of two or three days to an aged friend, whose sister had passed away the previous year. The bed-room I occupied was small and neatly furnished, the drawers in the small wardrobe were entirely for the use of visitors, and there was nothing whatever in them but the usual white paper. I began my night's rest by sleeping soundly in the white



curtained bed, but awoke about 2 a.m. I was surprised on becoming sensible of a perfume around me which was surpassingly delightful; it was as if I reclined on a bed of roses, violets, and jasmine alternately; this continued during my waking hours, and in the morning, on opening the drawers, I found the same sweet odour existing in them—indeed it pervaded the whole atmosphere of the room; and on my entering the breakfast-room, mentioning to my hostess that I had slept on a bed of roses, she burst into a flood of tears, and told me that her dearly-loved sister had died in that room and on that bed, and that I was greatly favoured, as there had been but two persons out of many visitors who had occupied it who had been made aware of the perfume. The sisters had, I believe, never heard of Spiritualism, and although I had been present at one or two seances with Mr Home, circumstances then prevented my entering into the wonderful phenomena of which it has been my privilege lately to partake. I may add that the same sweet odour pervaded the apartment each night during my stay.—I am, sir, yours, &c.,  
L. N.

## PSYCHOMETRIC READING OF HON. ROBERT DALE OWEN.

BY J. MURRAY SPEAR.

HOLDING in his hand a letter written by Mr Owen, and passing into the trance condition, Mr Spear said:—"This is a markedly affluent mind. Its stores of wisdom and knowledge are almost exhaustless. It is a highly premeditative mind. The writer sees with much distinctness the path in which he is to walk before he commences to travel, and judges quite accurately how an adventure in a somewhat new direction must terminate. Truth, with him, is the jewel above all price. He loves and honours the truthful and good of every name, nation, and complexion. In a most marked and comprehensive sense he is a *universalist*. His mind is very penetrative. In his investigations his mind does not rest until he gets to the bottom of his subject. He is an excellent reconciliationist. He sees the relations that disagreements bear to agreements, and that most of the former come of misunderstandings among persons in the uses of terms. His mind comes to conclusions with deliberation, but when once fully there he is quite immovable. He is an able arbitrationist—would have made an excellent judge—has many of the essential qualities to constitute him a ruler. He would rule by reason and lead by love. His mind acts from the centre to the circumference—from right to left more than from left to right. There is in this writer what may be called the manly-womanly element. He is at times as much a woman in his acts and affections as he is a man. He looks into the future with rational hope, based on his knowledge of the present. In a high and complete sense he is an honest man, and his intentions are to do the best things under all circumstances and times. He dearly loves harmony, but he will not shrink from a work or cause because he sees it has discord within it. He has great reverence for solid worth, wherever it may be found. He loves little children; can be himself a child when times and circumstances allow it. He is quite ready to overlook faults in persons when



he sees that in the main they intend to say and do the right. He is an excellent statementist, and fortifies his thought with great strength. His argumentative powers are clear, strong, active; he sees both sides of a debateable question with much ease and distinctness. He is a great admirer of the honest and sincere."

[We have much pleasure in introducing Mr Spear to our readers, on his return to England, through the above characteristic delineation. The faculty of Psychometry is a most interesting phase of mental action, and as its controllable operation is not often within reach of psychologists we commend all such to take advantage of Mr Spear's presence for investigating the subject. Those who cannot call on him may send to his address a letter or scrap of writing, which will serve as well. In cases of disease and losses Mr Spear's aid is often of great utility. His address is—J. M. Spear, 7 Delamere Crescent, Westbourne Square, London, W.]

## WHISPERINGS FROM FAR AND NEAR.

### UNTRUTHFUL SPIRITS.

*To the Editor of Human Nature.*

Sir,—In the last number of *Human Nature* there is a statement of the experience of a Scripture reader who had spiritual communications from his young daughter—at first truthful and interesting, but latterly containing "glaring falsehoods."

It would be interesting to know more exactly the nature of these "glaring falsehoods." Were they false as to facts or as to speculative opinions only? In our own small circles some of the members have been greatly disturbed by receiving communications not in accordance with their pre-conceived opinions. On many most important subjects, such as the non-existence of hell, universal restoration of souls, the unreality of the ordinary doctrine of the atonement of Christ, the absurdity of forms, and many similar points. Those who had been brought up in the orthodox faith were disposed to reject such deliverances as coming from false or lying spirits, while to the more rational portion of the hearers they afforded the strongest proof of their reality and authenticity. It would be strange, indeed, to find "evil spirits" constantly and uniformly inculcating piety towards God, love to our fellow-men, and the purest morality, which have been the unvarying tenor of all communications which have reached us.—I am, &c.,

Edinburgh, April, 1868.

INVESTIGATOR.

The communications complained of were untruthful as to facts which admitted of verification. The spirits have returned to their former commendable habits of utterance, as the following paragraph shows, which refers to the same medium:—

A correspondent at St Helens, Lancashire, gives a case of mediumship of a little girl. The spirit purports to be a grandchild who died



sometime ago. She said the private drawer of her grandma up stairs was unlocked by her, and it was so found; it was locked and unlocked by unseen agency several times in one night.

### SIGNS OF THE TIMES.

A new association, the "Brahmo Somaj," is spreading in India. Its principles are a kind of philosophical theism, not unlike the spiritual or harmonial philosophy of the western nations. It refers for instruction to the Shastras, New Testament, Zendavesta, and Koran, and recommends the abjuration of images, empty forms, and ceremonies, and in their stead a belief in one great Father which will make all mankind one family, sincere heart-prayer as a means of elevating the soul, and a pure and unselfish morality as an external guide to life. A learned Baboo has been lecturing on these themes to a crowded audience in Calcutta, and his teachings go down much better with the Hindoos than the incongruous platitudes of the missionaries.

The war which good old Wycliffe successfully waged against selfishness in the form of priestcraft more than five hundred years ago, is forcibly brought to mind by the whinings of the leeches of modern times, whose suckings prostrate the people both in substance and spiritual status. St James's Hall filled with the choicest of England's endowed saints, and the galleries full of fashionably dressed ladies, most significantly represented the religion of the age as taught by the church. Did these fashionable and well-fed and clad men and women desire to do good? If so, there is plenty of work for them. But that was not their object. It was to demand that their order should enjoy food, clothing, houses, and lands that they do not work for. Their conduct was as indecent as it was grossly selfish. Fancy that noble hall filled with cracksmen and other dangerous characters howling for their share in some acquired or prospective plunder, and you have a fair picture of the conduct of these meek and holy ones, who, in the very cream of Christian charity, hiss at each other like fiends, and retort with such choice appellations as "sibillant geese," culminating by violently turning each other out of doors. The existence of such a set of men is a disgrace to the age, but one which human progress promises soon to sweep away.

A corresponding ulcer in the body politic is the military establishments, the cost of which are estimated as follows:—

Annual amount of the naval and military budgets of Europe ...	£119,392,665
Loss of labour involved by the withdrawal of so many men from productive industry.....	£132,174,892
Interest of capital invested in military and naval establishments	£30,440,000

This makes a total of more than two hundred and eighty millions taken every year from the people for the maintenance of military establishments.

Who can wonder that European states are in a bankrupt and socially disorganised condition, and that ignorance, vice, and crime are their most notable features!



While speaking of "Christian" institutions and their doings, we will say a word in reply to those who have called our attention to a book advertisement, in which a garbled extract is made from *Human Nature* as the "organ of antichristian Spiritualism." We were not aware that *Human Nature* was the organ of anything but for the free investigation of truth; and if we knew what the advertisement maker meant by "Christian," then we would know what to reply. As it is, if he means the peculiar line of conduct which was lately manifested towards us in that quarter, and which is in excellent harmony with church and military tactics, then we are decidedly antichristian. If there is anything worthy of imitation in any great and good man's life, we would much rather silently adopt it than noisily appropriate his position and title, at the same time "crucifying him afresh" by flagrantly bringing his attributes to shame. Is it better "Christian" policy to sail under false colours than to have no flag at all? If it is the peculiar business of "Christians" to bring to derision by their acts Christ's life and precepts, they might leave other people alone, unless speaking an unkind thing of their neighbour be indispensable to their religious service. If so, then we cheerfully submit to their convenience.

Our mellifluous contemporary, the *Christian Times*, misrepresents, as far as the plaintiff's contradictory evidence will aid him, the case of *Lyon v. Home*; attributes to "this awful Spiritualism, the sure forerunner of the personal antichrist," all the evils that afflict society; broadly hints that "the teachers of the thing" should be summarily put an end to, as "the necromancy expressly prohibited by God under penalty of death," and raves like an enraged and intoxicated bully over the culminating wickedness of the world, and rejoices that the "personal coming of "the Lord Jesus Christ," is near, through which circumstance the "destruction" of the wicked millions will be accomplished. We need not wonder at the existence of high crimes, the gallows, and all uncharitableness in a land that is beclouded with a theology so grim.

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## R E V I E W.

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FATHER FERNIE, THE BOTANIST: A Tale and a Study. By JAMES NICHOLSON, author of "Kilwuddie and other Poems," &c. Glasgow: W. Niven, 71 Eglinton Street. London: J. Burns, Progressive Library.

THE author of this most interesting volume is a prominent member of the Glasgow Association of Spiritualists, and has published several tracts on the subject of Spiritualism. His present undertaking shows that he is not a one-ideal man, as spiritualists are often blamed for. Though a hard-wrought tradesman, he has cultivated his literary and scientific abilities with considerable success, and has already won some fame as a poet; and we doubt not his present attempt as a teacher of science will add to his reputation.—Mr Nicholson says, "There is almost no subject of which the more intelligent desire to know some-



thing, yet of which they know less, than Botany." This he accounts for by the beautiful and varied objects of the vegetable kingdom leading us to feel interested in them in spite of ourselves; while, when we endeavour to become acquainted with them through books on the subject, we are repelled by the technical manner in which they are written. To furnish a work fitted to awaken and keep up the interest of the student at the outset of his botanical career, is the object Mr Nicholson has in view in publishing this volume.—The opening chapters are occupied with the brief life-story of an old village botanist, in which occur several beautiful pictures of the affections; while the main portion of the work is in the form of a dialogue between Father Fernie, the old botanist, and a young man whom he finds taking a walk in the country to recruit his health. Usually much time and patience are lost by reading books professing to teach science in dialogues; but Mr Nicholson gets over this difficulty (at the expense, no doubt, of propriety) by making Father Fernie's pupil possessed of an extra share of memory, perception, and judgment, so that he uniformly asks the most suitable question under the circumstances. The author evidently possesses an intimate knowledge of his subject; and his manner of description is both concise and interesting, while many of his illustrations and analogies are exceedingly happy. His quotations from the poets on the different flowers are always apt, and render the volume valuable on that account alone. His spiritual views crop out on several occasions, and are placed in an attractive light by the analogies from nature, which, he thinks, clearly teach the immortality and eternal progression of the human soul. Appended are several poems, bearing indirectly on the subject, which indicate a warm heart to the pure and beautiful in nature, and a poetic imagination of no mean order.—Several blemishes occur throughout the volume (such as the mis-spelling of technical terms), but not of such a nature as to lead the reader astray; and we merely mention the fact, that the author may be more careful in future of even the minutiae of writing.—This is a book we can cordially recommend to all our readers. It will be a great help to beginners, profitable to those a little further on, and interesting to the accomplished botanist. It is a nice size for the pocket while botanising, printed in a bold, readable type, neatly bound, and only costs half-a-crown.

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## HEALTH TOPICS.

### HOPE FOR THE HOPELESS.

F. H., age 28, came here after being invalided from Ceylon in a most debilitated and dilapidated state. Pulse weak; flesh soft, flabby, and semi-dropsical; skin muddy and unhealthy looking. He was scarcely able to walk; had been suffering for many months from tertian ague, for which he had been largely quininized by Sir Thomas Watson, Bart., and Sir Ronald Martin, for more than three months before his arrival here, where he came as a last resource. There was an enormous tumour of the spleen, as large and prominent as an ordinary adult head. The case was so bad and serious that at first we were determined



to refuse to treat it, but on the patient's urgent remonstrance, stating that he tried everything else, Dr Barter consented to try the effects of treatment on the case. At the end of three months he left this establishment perfectly well and recovered; had had no attack of ague for more than two months previously; spleen returned to its natural size; sleep and appetite good, and he could walk as well and as far as ever he did in his life. His treatment consisted principally of the hot stupe and stomach compress, sitz baths, wet packing, and the almost daily use of the Turkish bath.

RICHARD GRIFFITH.

St Ann's, Cork.

### ANTI-COMPULSORY VACCINATION LEAGUE.

An extraordinary meeting of this Society was held at the house of Dr Collins on May 5th. Invitations had been sent to ladies, a number of whom attended. It was altogether an influential meeting. Sir J. Clarke Jervoise, M.P., occupied the chair. Letters were read from the Right Hon. Wm. Cowper and others, who, though sympathising with the movement, were unable to attend. Drs Pearce and Collins, accompanied by Mr Gibbs, were authorised to attend the meeting of the Homœopathic Society, for the purpose of discussing the effects of vaccination. Those gentlemen kindly complied with the request. A very animated conversation was sustained by a number of medical men present. Dr Pearce thought the Anti-Vaccinators were right from a social, physiological, and natural point of view. He became more and more convinced of the folly and farce of vaccination, and intended to go on with his researches. He called their attention to the report that small-pox had been stamped out in Scotland, but he had just read that 96 per cent of the infants born in some parts of Scotland were dying, which fearful mortality he believed to be the result of vaccination. The vaccinators had made the most lame excuses; he deprecated the sin and wickedness of infecting the healthy with matter from a deceased brute. Since he had written his essay he was more than ever convinced that vaccination was not a preventive of small-pox. Dr Marsden of the Consumption Hospital, stated that 104 cases of small-pox admitted into that institution, 29 had been unvaccinated, 74 vaccinated, and one inoculated—of the 29, three died, but of the 74 who had been vaccinated 42 died, shewing that the danger to life was greatly increased by vaccination, while no reliable protection was afforded. It was a favourite platitude of Dr Marsden, that vaccination saved scrofulous children from the small-pox, and when they grew up they died of consumption because of their predisposition to that disease. Dr Pearce, however, controverted this view by stating that the death rate of infants was higher than ever. He considered that the type of the disease was much ameliorated in modern times, and that the mode of treating it was much improved. Dr Ellis said he was a new convert, but his investigations had led him to discover the cause of many obscure diseases which he could not account for previously. He went into a very valuable physiological argument to show that diseases were all produced by artificial means, and he declared that vaccination was one of these means of destroying health. He gave instances of families, some members of which had not been vaccinated and were quite healthy, whereas other members who had also been healthy, had since the operation of vaccination been very much afflicted. He instanced bad eyes, eruptions on various parts of the body, and other filthy and unnameable diseases as proceeding directly from vaccination; he hoped a royal commission would yet be instituted, and thus offer an opportunity for bringing these facts before the public. Dr Collins said he could conscientiously give a certificate to all parents that their children were not in a fit state to receive the vaccine



poison. He gave an instance of a nurse who inoculated with small-pox the children confided to her care, and though they had been previously vaccinated her house continually had the small-pox in it. He said that whatever lowered the vitality made the system more subject to all kinds of disease and that vaccination debilitated the system, and thus was a cause of small-pox and other diseases. A man once inoculated a cow in a London cow shed for the purpose of procuring real vaccine lymph, but the whole of the cows took the disease and died of pleura-pneumonia, or consumption, because they lived in an unhealthy atmosphere. When the same operation was tried on cows in the country, only one in forty thus operated upon took the infection at all. He ridiculed the idea that there could be such a thing as pure lymph, which was itself matter from a diseased animal, procurable alike from the cow or horse with lung disease, and often transmitting lung disease to the human subject. Dr Collins also said that before the age for vaccination, or five months after birth, the mortality amongst infants was merely nominal, but from five months up to five years the death rate amongst children was 50 per cent, which enormous difference in mortality he attributed to the results of vaccination. Dr Harding replying to the direct appeal of Dr Collins said he was in favour of vaccination, but not of a compulsory law. He believed that the operation did to a certain extent prevent small-pox, but there were many evils to counterbalance it. He thought the attention of the public and the profession ought to be called to the matter. Dr Harding also gave expression to some very enlightened thoughts upon the nature of disease, in which he said he was of opinion that all diseases might yet be resolved into some simple correlative element, and that disease would be best prevented by hygienic means. He ridiculed the popular idea that children must have measles, small-pox, and other so called children's diseases. He thought it a great hardship that those who believed the practice to be bad should have it enforced upon them under a penalty. Mr Gibbs asked the advice of the meeting as to a case in which a father was prosecuted for refusing to have his child vaccinated. The committee resolved to render the father all the assistance possible. Mr Stevens read a letter from a poor working man who had been fined for not having his child examined after vaccination, the weather being too severe and the distance too great to allow the mother to take it. The amount of fine and expenses was in the first instance £2 19s 6d. On her saying that they had charged the fine double, they took off 20s. She had not the amount with her, but the doctor lent her 10s he had made off the job to enable her to pay the demand of the magistrate. He mentioned another family of six. The first two children had been vaccinated, but had suffered from ill health ever since, consequently the mother refused to have the rest of her children thus sacrificed. A change in the parish authorities was the occasion of the family receiving a letter threatening prosecution, which the mother at once threw into the fire. Another was served on the husband personally, but he said his wife would burn it. The medical officer then called in person and said, "Mistress, your children want vaccinating." "No they don't!" she replied, and said firmly that she would strike the first man who would dare to put his hand upon them. "But you will be fined," said the doctor. "Well, then, fine away," was the reply; and she had heard no more of it.

Vaccination was thus not only shown to be an evil, but the action of the last law respecting it was either an undignified farce or an ignoble cruelty.

The chairman said the law was tyranny, and as a magistrate, rather than enforce it he gave up his commission. Considerable discussion ensued as to the mode in which the league should act in respect to the law. A letter was read from Dr Nuttinger of Stuttgart, triumphing over the success which had attended the Anti-Vaccination movement in Germany.

The vaccination movement is doing a great work for the country, and deserves the support of all true lovers of humanity. The Secretary's address is—R. B. Gibbs, Esq., 1 South Place, Finsbury, London, E.C.



## MRS HARDINGE'S LECTURES.

MRS HARDINGE, in her lecture on "The Philosophy of Visions," pointed out three varieties of this phenomena. The first method of producing visions was chiefly by animal magnetism, which being projected by the magnetiser upon the seer, liberated the spirit, but, under such circumstances, the seer was often under the influence of the operator. The second stage was that in which the seer took cognisance of the spirit world. When a person died with their thoughts upon another, at whatever distance, it would be possible for a seer located there to see the apparition of the dying. Psychological spirits could present themselves in the dress and spirits of their former identity. Such apparitions are not mere images, even if psychological objects, for there must be a mind at work to will them into existence. In the trance the spirit could be liberated from the organism, and carried objectively into the spirit land. The third form of vision was in the presentation of truths and moral teachings. The pictures seen by the medium were the work of a spiritual artist in the spiritual world; it was a real production and work of art, and not a thing in the air on the mind of the medium. Such pictorial illustrations often applied to the definition of character, future dangers, &c. They were sometimes strange hieroglyphical drawings and inscriptions, which were not so easily understood as the pictorial phenomena. She explained that the external world was to the spirit a system of hieroglyphics, which Swedenborg explained as corresponding to another series of conditions in the spiritual world; though some of these representations were exceedingly vague and unsatisfactory, yet they foreshadowed a future, and were indications of the immense power which the spirit might yet acquire in this direction.

She was asked at the close if mediums could be increased by the use of crystals, magnets, hazelwood tables, insulation, or by applying artificial stimulants to the nerves. The reply was, that artificial means might be useful, but they were at all times disadvantageous, and she deprecated their use. The natural, spontaneous, and casual exercise of mediumship was never injurious.

In reply to a question respecting the millennium, she said that many diverse influences were at work, all tending to educate the mind for the science of religion and the religion of science. Even rationalism in many important respects paved the way for the time when man, by gaining a knowledge of the real conditions of existence, would endeavour to live in accordance therewith, and the highest personal enjoyment and full social harmony would thereby ensue.

We have very copious reports of Mrs Hardinge's two concluding lectures, but for want of space they must stand over. At her last lecture, the following address was presented to her amidst much enthusiasm:--

"TO MRS EMMA HARDINGE.

"We, the members of the Spiritual Church, and others who have been privileged to attend the services at the Polygraphic Hall, cannot let these services close, though it be, as we hope and trust, for a brief period only, without expressing to you our deep sense and grateful appreciation of your most valuable labours. We feel how much we owe you, not only as the able public representative, the eloquent exponent and advocate of our deeply



cherished and much misunderstood faith, but also for the instruction we have ourselves received from your discourses, for the light you have shed upon our difficulties, and the healthful stimulus you have given to our higher natures.

"We gladly recognise the free, reverent, catholic spirit and generous sympathy which have distinguished your ministrations, and we would cherish in ourselves, and promote in others, a like disposition and kindred feelings. The Spiritual Church—the Church of the future—the Church you have laboured to build up—must be no narrow communion, must rest on no shifting sands of human opinion, but on principles firm as the earth, eternal as the heavens, wide as humanity; with loving heart acknowledging God as our Father, all men as our brothers, and immortal life, with all its glorious opportunities of knowledge and of progress, as the destiny for all, we would be in fellowship with all true, earnest, devout souls, of every clime and creed. May the noble inspirations with which you are so largely gifted, and by which you have so largely benefitted, be to you an ever-present strength, joy, and consolation.

"We beg you, in conclusion, to accept this assurance of our hearts' best wishes and most affectionate respect.

"Signed on behalf of the members and friends of the Spiritual Church."

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## THE DAVENPORT BROTHERS—FRESH EXPERIENCE.

DURING the month the Davenport Brothers have been giving most successful seances, the manifestations being of a far more vivid nature than others recorded in our last. Many eminent scientific men have investigated, and their philosophies have been confounded in endeavouring to account for what they witnessed. We are very glad to hear that Mr Cooper is in contemplation of giving a number of seances in London, from which we understand the best results follow. The following will be read with interest:—

"I have recently had some experience with the Davenports, which seem to me worth recording, differing, as they do in some respects, from any I have recorded in my book, 'Spiritual Experience.'

"At the conclusion of one of our public seances we visited Mr Guppy, and, after taking some refreshment, Ira Davenport, Mr Guppy, and myself, adjourned to a small dark room, which our host has had fitted up for spiritual experiments. To get to this room, which is in the corner of a small yard at the back of the house, it is necessary to pass through a sculptor's studio. Having closed the door of the dark chamber, we seated ourselves on stools, and remained a few minutes in conversation. I then suggested putting out the light. No sooner was this done than a cigar, which Mr Guppy was smoking, was taken from his mouth and carried up above, where it could be seen moving about as long as it remained alight. A paper horn, which I held in my hand, was then taken from me, and immediately Kate's well-known voice was heard speaking through it. At this juncture noises were heard in the adjoining studio, which caused Ira to inquire what was going on. The reply of the spirit was of a jocular character. The noises continuing, the spirit gave a hearty laugh, which caused Ira to observe, 'I never heard her laugh like that before.' After remaining in conversation for about a quarter of an hour, in the course of which Kate gave us her views of the *Lyon v. Home* case, the seance terminated by the voice bidding us 'Good night.' The candle being lighted, we left the room, and when we arrived at the door of the studio were surprised to find



some obstruction, and on pushing against it a number of things resting against the door began falling down. Having effected an entrance into the studio, we were startled at hearing a crash of broken glass at our feet. This proved to be occasioned by an empty wine bottle which had been brought from the dark room. While gazing on the fragments of the broken glass, we were pulled and grasped by unseen hands; Ira's hat was knocked off, and then my own. On reaching the opposite side of the studio, we found things resting on the door as before. Observe, here were ponderous articles placed against the inside of each door, which were the only means of access to the rooms, and both of them were locked. Ira, it may be well to observe, was the only one of our party present, the others having left the house at the time we went into the closet. Mrs Guppy was upstairs.

"The following night, at Croydon, after the seance, while walking two and two in the street, we were spoken to by Kate several times, and forcibly pulled and grasped by the elbows; and, on reaching the hotel, to which we had adjourned for some refreshment, the voice said, 'Oh, you are going to have some tea.' Loud raps were then heard on the table. The same kind of experiences continued when we reached London; as Ira and I were walking in Regent Street, we received several evidences of spiritual presence and power. These experiences are interesting from the fact of their occurring in the light, for, as we walked in the streets, in addition to the lamps, the moon was shining brightly.

" ROBERT COOPER."

## REPORTS OF PROGRESS.

PAISLEY.—Mr James Brown, of Glasgow, recently gave a lecture in the Abercorn Rooms to a crowded audience, on "Spiritualism: its aim and purpose." It was a great success.

GATESHEAD-ON-TYNE.—Mr Rutherford has again been on the platform. The following is from an account of his lecture in the *Gateshead Observer*. "On Thursday evening, Mr John Rutherford delivered the second of a series of lectures on, 'Animal Galvanism or Mesmerism,' in the Lady Vernon School Room, Benshaw, in connection with the Mutual Improvement Society. Mr E. J. Rogerson presided. There was a large and appreciative audience. The lectures have lately awakened public attention in Benshaw and the surrounding neighbourhood to the interests of mesmerism, and many persons have been influenced to study it for its powers as a curative agent. The lecturer expatiated on the powers of mind with which he said mesmerism is directly connected. He proved that electricity was the agent by which they contracted the muscles and raised the arms, and the medium through which mind came into contact with matter. Common Galvanism, it was well known, contracted the muscles of a dead man, and is the only power known, that, when artificially applied, could contract the muscles of the living. Animal Galvanism or Mesmerism was the agent employed by the will to contract the muscles to enable us to perform all the voluntary motions of life; mesmerism then, he said, was the motive power of the human system." At the close of the lecture Mr R. invited his audience to put questions on mesmerism or kindred subjects, when the statement was elicited from him, that his attention had been much directed to spiritualism through his development of clairvoyants, &c., and that, though he once considered it a part of mesmerism, his matured conviction was, that spiritualism, as such, was a reality.



THE usual quarterly tea party in connection with Birmingham Mental and Physiological Science Association, took place on the 14th May, at the Provident Institution, Ann Street. There were a good number present, who sat down to an excellent tea, after which Miss Beauclerc conducted her pupils through a series of gymnastic evolutions, which were received with much applause. The remainder of the evening was very pleasantly spent in musical performances, songs, recitations, and games. Miss Beauclerc's gymnastic class meets at the above hall on Tuesday evenings.

ELECTRO-BIOLOGY AND MESMERISM AT SHEFFIELD.—During the last three weeks Mr W. Chadwick has given a series of highly instructive, but brief lectures on Mental Science, accompanied by Miss Montague, of New York, (his wife been unwell at home), who gave their extraordinary and successful experiments in Biology and Mesmerism, at the Temperance Halls, Town-head Street and Ellesmere Road, before crowded audiences. They have made several successful cures of parties affected with Paralysis, Deafness, &c., enabling the lame to walk, and the deaf to hear. I only wish we had more of this class of practitioners who make it their profession to heal the sick as well as give entertainments.  
THOS. HOBSON, Sheffield.

NOTTINGHAM.—The Children's Lyceum is making great progress, especially in their evolutions and physical exercises. A choir of children sing while the bulk of the members perform their gymnastics. The questions which are weekly put to the children still continue to elicit much interest. A correspondent sends us a long and enthusiastic account of a visit which he made to this very promising institution. The question of the day was, What position of life would you like to attain to? There were a great variety of answers which had a fine educational effect upon the minds of all who heard them. The answers were first received from the Fountain Group, composed of children, from three to six years of age. The answer from one of these was, "I should like to be a good and wise woman;" another "would like to serve in a confectioner's shop;" another "would like to do all the good she could." Other answers followed such as, "I should like to be in a position to give food and raiment to the poor,"—"to have plenty of work while living, and when dead, to send her thoughts down upon those left behind, to minister comfort and consolation to all around." As the question reached the higher groups, the answers indicated a desire for literary pursuits; some expressed a desire to be orators, some poets, some astronomers, &c. These answers were to our correspondent the crowning treat of his visit to the Lyceum, and he declares he never spent two happier hours in his life, or received more stimulus towards making life that which his highest aspirations teaches him it should be. The only drawback connected with this institution is, that it is composed of poor working people. They intend holding a pic-nic in July, but fear they cannot raise the funds to enable them to carry out their intention. They would take it kind if their wealthy brethren in other parts of the country would subscribe a trifle towards this long looked for treat for the children, and if it was convenient, the donors might attend and enjoy the same. We recommend the friends of progress to correspond with the treasurer, Mr Hitchcock, 209 St. Anne's Well Road, Nottingham, and make such arrangements with him as will lead to this Lyceum pic-nic, the only one in England, being the Spiritualistic Gala day of the season. The situation is beautiful and central, and it may be made not only a source of pleasure to the members of the Lyceum, but an ever to be remembered day to all who take part with them.

GLASGOW ASSOCIATION OF SPIRITUALISTS.—From letters and newspapers sent us, we learn that a very extraordinary scene was enacted at a recent tea meeting of this Society. It appears that the Association received a visit from three "progressed Spiritualists;" a gentleman and his wife, and a friend from Ireland; and certain officials thought that the opportunity



should not be lost of exhibiting the mediumistic powers of the lady, which powers, report said, were of a very wonderful character. Accordingly the tea meeting, originally meant for members only, was made open to the public, and tickets sent to the press reporters. The proceedings, it appears, were characterised by the utmost harmony up till a certain point, when the respectable company were taken aback by being compelled to listen to a low pot-house song from the Irish "progressive,"—the indelicate sentiment of which elicited the most unmistakable disapprobation. Up till ten o'clock no appearance was made of the other distinguished visitors; about that time of the evening, however, the gentleman arrived, and in the course of a short speech, apologised for his companion's absence, stating that she was unwell, but trusted she would be able to appear before the close. Not many minutes after the anxiously expected lady medium took her place on the platform, was "entranced," and proceeded, in a way, "very peculiar" to give expression to her pent-up feelings, and to talk most incoherently. A ridiculous scene ensued. She was forcibly made to sit down. Her husband rose to explain. The lady would have her say, and but for the violent hugging and tugging of her Irish friend, she would certainly have become "master of the situation." The meeting ultimately dispersed, heartily ashamed of the unseemly exhibition. The newspapers appear to have dealt very leniently with the affair. Various reports are current as to the character of the "spirits" at work on the occasion—some maintaining that they were not disembodied, but had "a very good body." Be that as it may, we publish these facts not so much in the way of censure of the parties concerned, but rather as a warning to those who have the great trust imposed upon them of bringing before the world the phenomena of Spiritualism. The lessons to be gathered are—avoid vain-glorious, egotistical, mystical, important people, who, with their patronising blarneying way, would have the world suppose that they carry the keys of the kingdom of heaven, when they are merely hunting after popularity and high seats in the synagogue. Spiritualism means something more than winking and muttering nonsense. Especially does it mean the renunciation of all habits tending to derange the spiritual possession of the individual within his or her own organism. Hence we had to speak of the drinking propensities of the "Progressives" last year, at the Crystal Palace; and have witnessed a similar anomaly in a prominent disciple of the "Spiritual Church," coming out of the "visible" building, with a cigar in his mouth. If Spiritualism cannot teach higher practice than the pot-house, then let such leaders go to the pot-house to exercise their peculiar gifts. Every person who is capable of being put under "influence" is not fit to exhibit before a promiscuous audience. However interesting abnormal phenonema may be to the philosophical student, it is not the article to place before the multitude. Spiritualism is not a new sect to be specially urged upon the notice of the world by a system of proselytisation, but a branch of Anthropological Science, to be placed before the mind of the public in an intellectual and dignified manner, and not in the caricature of the mystical rant of a Methodist or Congregational preacher. The managers of Associations are not showmen, having wonders to exhibit, but the custodians of important facts; and to save their dignity, they must appeal to the intelligence, and not the superstitions and credulous notions of their audiences. Let vain-glorious boast and jealous selfishness cease, and the truths of Spiritualism will commend themselves to every capable mind. At present the greatest obstacles it has to contend with are the ignorance and improprieties of some of its pretended friends. At a subsequent meeting, we understand, the Society, after giving vent to their feelings on the painful subject, resolved that for the time to come no medium would be brought before the public until approved of by the Committee.