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APPARITIONS OF INCARNATED SPIRITS.

BY DR. NEHRER, VIENNA.

THE *Spiritual Telegraph* of January, 1860, contains the following recital from Mrs. E. Hardinge:—"One evening, in company with some friends, a physician joined us, whom I knew but very little. Soon after, I had the apparition of a spirit wishing to communicate with the new comer by my (Mrs Hardinge's) mediumship. He gave his full name, and all particulars necessary to prove his identity. This manifestation lasted an hour, and ended by the same spirit's apparition on the wall. The physician declared all this to have shown him the real presence of one of his patients still living on earth. She died a week after."

Mrs. Emma Hardinge concludes with recommending the study of this question—"Apparitions of incarnated persons were making on her the impression of painful cold; whereas spirits in the spheres gave her the sensation of joy, warmth, and strength."

In consequence of this recommendation, I offer to my spiritualist and spiritist brethren all I know about the same subject by experiences of my own, by narrations of trustworthy persons, and by all that has come to my knowledge from a perusal of the literature of Spiritualism and Spiritism. The study of this important theme began in the year 1853, when amidst the general expectation for manifestations of deceased friends, persons were addressing us, of whom we knew they were still living among us. Let me bring the single cases before the reader in chronological order.

1. A TEACHER AND HIS PUPIL.—I had to pay a medical visit to the country, to a family where I went for the first time. After business, conversation began, and the favourite topic of that time—table-turning and writing—became prevalent. A large

company of ladies and gentlemen desired to witness chiefly psychography. Being no medium myself, I proposed to the party to try whether one or the other possessed any mediumistic quality. In fact, the eldest daughter of the family, a young lady of sixteen, proved to be a writing medium of remarkable facility. On an extemporised psychograph her hand was moved towards the letters of the alphabet, and a beautiful communication obtained, without previously putting any question. The controlling spirit proved to be her former educator and teacher, the owner of a boarding-school at P——, which she left but a few weeks ago. Paternal admonitions and kind words of affection formed the substance of his speech to the distant pupil. When I enquired how long it was since he died? "Oh, he is still alive, and in good health," was the answer. At that time I could not account for the extraordinary event. It puzzled me a good deal, and I was anxious to have it repeated and confirmed. By means of an extraordinary medium, soon after, questions were answered by known and unknown persons in the flesh; fine poetry came to a young girl about fifteen, in the name or directly by the spirit of a refugee's son, at the time in Paris, and whom we knew to be then alive. Persons of our acquaintance who thus communicated employed their usual terms, and spoke in their well-known manner, with all the peculiarity of their accustomed language.

2. THE RUSSIAN GENERAL.—Soon after the declaration of war between Russia and Turkey, in 1854, General Schilder, a zealous spiritualist, passed Pressburg on his way to Roumania. With him I had some hours' conversation about Spiritualism, and its condition in Russia, Poland, Hungary, &c. Beautiful drawings were shown to me, amongst others, the Lord's Supper, done through the mediumistic power of a Polish Countess. Bad tidings reached us some weeks after his departure, and one evening, we evoked the good old general to give us some news as to his present situation. He responded accordingly, complaining very much of the bad state of affairs, and of his dangerous position at Tultscha, all of which was confirmed by the next papers.

3. THE SCEPTICAL MESMERISER.—In the spring of the same year a gentleman called on me, of whom I knew that he had cured a lady by mesmerism. Supposing him to be acquainted with Spiritualism, I enquired whether he knew anything of its progress in Vienna? "I don't know, and cannot believe it myself," was his answer. "It seems you have no knowledge of it, but as a mesmerist you ought to investigate into this wonderful revelation, by which you will comprehend and explain mesmerism." He consented to make a trial himself, and actually sat down, an alphabet before him, his right hand on a wooden triangle, and

watched its automatic movement towards the letters. No long waiting was required; the next moment his hand was pushed from letter to letter, and a message from his former patient was obtained, who at that time resided at Florence. He seemed surprised and perplexed. I asked him further to write down any question, in secret, and to put it under the alphabet. The answer obtained was: "*Juliet is well, but Bertha suffers.*" When the question was shown to me, I read: "*How are the children?*" The poor man nearly fainted. Some time after he gave me particulars, which were perfectly new to me.

4. APPARITION OF A PHYSICIAN TO HIS PATIENT.—One morning I had the following letter from a lady, living on her estate during the summer, and who was still under mesmeric treatment for a nervous complaint, with temporary violent symptoms: "I must inform you of a most extraordinary event, which occurred while I was fully awake, and suffering from a new access of my bad cramps, threatening me, as usual, with suffocation. Nothing of all I tried could relieve me, and even the bottles containing mesmerised water failed this time. Abandoning myself to the sad necessity of your absence, I felt so much the want of your assistance in this state of cruel suffering, which might be relieved so promptly by personal influence, and considering the great distance between this and Pressburg, I was in a state of fearful agony, when, all of a sudden, I had the vision not only of your person, but felt the impression of your hand, by which my poor chest was relieved immediately, whilst the regular shakings of the arms and the whole body were going on as on former occasions. You—for it was you—disappeared after I was quiet. The most fervent thanks were offered to God, our common Father."

5. FATHER AND SON.—In 1858 I went to visit my eldest son, who was staying at the rural academy of Weyhenstephan in Bavaria. As we passed the gate of the building—once a convent—such was the impression upon my mind that I couldn't help uttering the full conviction to my son of having been there before, and of having seen the arch, the staircase, and even the corridors which we were just entering. "You are right, my father," said he; "I must now explain to you all about it. That night, when my last complaint made me suffer most, I felt grievously at being so far from my parents. The same instant I saw you coming to assist me. I had the vision of your person, and, by your advice, I applied next morning to your friend, Dr. B., at Munich, who succeeded in curing me very soon. The real consolation came from your apparition."

6. A REMARKABLE CURE.—A young girl, one of the most eminent mediums at Pressburg, suffering from various complaints,

at the age of development, sent her father to me for medical advice. The patient being far from me, we resolved to consult a medium of mine to get proper information. Great was our astonishment when the controlling spirit proved to be the very spirit of the patient in question. She ordered her father to mesmerise her, and later, to employ mineral magnetism. All the prescriptions bore the character of clairvoyant precision and punctuality. In the course of a year she recovered completely, and during all that time her own mediumship was completely lost, as well as the memory of this period of her existence. Being restored to health, her spirit continued to be the guardian angel of the family.

7. A VISION IN TRANSYLVANIA.—“*In thy bright and*”—was the beginning of a sentence written by a luminous hand, in luminous letters, over the entrance door of a young lady's room, who was engaged as governess in the family of Baron B——. The sentence could not be completed, because somebody opened the door, and all, hand and writing, disappeared. With the desire to have it completed, the young governess one evening looked in the dark blue sky, when, all of a sudden, the same hand was to be seen, writing in radiant letters: “*In thy bright and dear eyes dwells my future happiness.*” Soon after this event her health began to give way. She felt unable to do her duties, and left, some months after, for Vienna, where a serious illness obliged her to be under medical care from summer to spring. All the efforts of her advisers being in vain for so many months, another physician was called in, who found the case to demand mesmerism. It was actually employed, and with so great success, that the patient recovered after six weeks. Four months later the Dr. knew he had cured his bride, and, some time after, his own dear wife, entranced and clairvoyant, explained to him the vision in Transylvania, proving that luminous hand to be his own.

8. THE LIEUTENANT AND HIS FATHER.—Henry Anschütz, the celebrated tragedian of the Emperor's Theatre at Vienna, related to me the following fact: A young officer, while reading in his bed by candle light, after a loud call of his servant, looked up, and saw his own father standing within the opposite door, and viewing him most tenderly. “My father,” said he, “if you are my father, I wish you eternal repose.” The phantom soon disappeared. Next day our young officer was on his way home, in the North of Germany, where he arrived the day of his father's burial. From his relations he got the following particulars of the old gentleman's last moments: Papa was apparently lifeless, and we were making the necessary preparations, when, quite un-

expectedly, he opened his eyes again, telling us he had slept soundly, and was dreaming of his Fritz, whom he saw reading in his bed, and by whom he had been addressed: "*My father, if you are,*" &c.

9. THE COMPANION.—At Geneva, during a conversation about manifestations of incarnated spirits, a respectable old lady told me the following story of her younger years: "At the age of twenty-four I was in love with a young man, whose only fault it was to be as poor as I was at that time. For this inexorable reason we couldn't marry; but our souls were longing for each other. One afternoon, walking alone, at Jaconnex, I was mentally with him, deploring our cruel fate, when—you will believe what I tell you—to my surprise, his shadow, or rather his well-known frame, appeared on my right side, and accompanied me for some time."

10. A PARALYSED LADY.—Mr. Charles Lafontaine, the celebrated magnetizer at Geneva, told me himself the following story, which I had previously learned from his journal, *Le Magnétiseur*: "Mdlle. X., paralysed two years before, and consequently unable to leave her bed, came to Geneva, hoping to be cured by mesmerism. This patient, or rather her spirit, appeared in my room, when I was reading in bed, sat down at my feet, looked at me, and disappeared, after I had advised her to return home. Such was the reality of her frame, that I could touch her hand. Next morning her mother was anxious to tell me something extraordinary, when, to her astonishment, she heard her story from myself." Mr. Charles Lafontaine, whose merits as a practical mesmeriser are undisputed, continued to be an antagonist of Spiritualism.

11. A MORNING VISIT.—At Naples I met a most interesting trance-medium, generally controlled by elevated spirits. Signora F., accustomed to be in company of Spherians only, felt the more surprised when she beheld, as early as seven of a morning, and without being entranced, the apparition of a lady friend, who conversed with her for half an hour, talking politics, former existences, health, and chiefly the vision of her deceased little son, whom she could also see. During the conversation, Signora F. called in her brother, to have him as a witness of the unprecedented event. When he came, nobody could be seen, but the conversation went on in his presence, and he was able to hear it. The apparition went as suddenly as it came. Signora F. dressed immediately after, and went to see her friend, whom she found still in bed, awake, after a sound morning sleep, such as she had not enjoyed for a long time. She recollected a pleasant dream of her little son, the first she had since he departed.

12. "*Bicorporeité,*" is the title of an account which I found in

Peirart's *Revue Spiritualiste*, 1864, No. 7. The medium Théron del, employed in one of the offices for indirect taxes, had to go every day at five in the afternoon to the post office, and fetch letters directed to the administration. One day, accompanying his cousin as far as 8 kilometres from Rodez, he remembered his duty, but his watch told him it was then too late for the post, so he went on, and came in as late as seven o'clock. At the office he met the chief officer's servant, and began with excusing himself. The servant, quite astonished, answered, "I am sure you have lost your memory, sir! Two hours ago you were here, as usual, bade me good evening, and went to the post office. Go there, and look yourself." In fact, he found the letters where he used to deposit them regularly. The same man gave a spirit seance to several gentlemen, at a time when he was known to be in company with some friends at a distant place. The fact was attested by the signature of all present. Some time after a communication was obtained from his familiar spirit: "*Being aware that Mr. Théron del did not keep his appointment with his brethren, I resolved to do it for him.*"

13. Mr. Pierart's *Revue Spiritualiste* mentions the following extraordinary event: In the main cabin of a vessel, a man who didn't belong to the crew, was observed writing. The captain being informed, went down to accost him, but on entering, he disappeared. A paper was left behind him, which entreated the captain to steer his vessel towards ———. In consideration of this most uncommon event, the indicated direction was taken, and, after some hours' sailing, a ship in danger was encountered, quite in time to save the rest of her crew. Amongst the saved was the same man whom the captain saw writing in his main cabin. In order to have his identity proved, he requested the stranger's handwriting, which evidently corresponded to that left behind in his vessel.

14. Hornung, in his work, "Muesti Erfahrung aus dem Geisterleben," Leipzig, 1858, states: "1856, at Mayence, I evoked spirits of deceased and *living persons*. As they appeared, we requested them to show themselves as much materialized as possible, that the medium might see them. Those who were yet living amongst us were requested to appear in their usual dress, and amidst their daily occupations. They fully complied, and the medium was enabled to converse audibly about their doings, to describe their head-dress and garments. Information obtained afterwards confirmed all the particulars mentioned. It is confirmed repeatedly," says Hornung, "*that the human spirit can separate itself from the body during earth-life.*"

15. In William Humboldt's "Letters to a Lady Friend," Leipzig, 1870, Letter 22nd, the following account is given: "My father

suffered from a severe chronic disease. He had been cured by an operation, performed on the responsibility of a clever surgeon, who from that moment became an intimate friend of our family. Three months after, when the patient was quite restored to health, a visit to the doctor's was proposed and accepted. Arrived there, my father, taking hold of the doctor's arm, offered to do the duty of host, and show each of us to his room. Indeed, he was leading the doctor to the guest-rooms pointing out the destination of each quite correctly, and even found out a hidden passage in the garden. It was evident that he had a complete knowledge of the doctor's house, where he was for the first time in his life. At last he gave us the following explanation: 'During my last illness, I found myself transferred, while asleep, into the interior of this house, almost every day. Now I recollect all the visions of my dreams, and find them to be perfectly true. When our carriage was stopping at the door, I knew we had arrived at a place where I had been mentally before. "The Night-side of Nature," by Cath. Crowe, contains two most remarkable cases illustrating the same subject, one near Philadelphia, the other from Rome. Robert Dale Owen's "Footfalls," and *Human Nature* also, testify to the same phenomena. The Harvis, at Cairo, "are known to evoke dead as well as living persons, by means of any child, the hollow of whose hand they fill with ink. The spectators are requested to tell the evoked person's name, when the full description is given of it by the child, as lively as if a portrait of it had been drawn. Compare "Leon de Laborde *Commentaires Géographiques sur la Genèse*."

16. Mr. Jos. Henry Stratil, at Modling, near Vienna, favoured me with his voluminous and most interesting diary on Spiritualism, containing a long series of communications by various mediums, since 1853, where I met the record of two incarnated spirits, manifesting quite spontaneously and unexpectedly. The one declared himself to be a silk manufacturer in Moravia, sixty-eight German miles' distance from Vienna. His spirit takes advantage of a siesta sleep, to escape from his body, and to dictate at Mr. Stratil's table. It is amusing to learn from him some particulars about his domestic affairs—his pretty and young wife playing just now with the curls of her sleeping partner, &c. By the fall of a coffee-cup he is aroused, and the conversation ceases. *The second communication* is due to a personage whose name is carefully concealed. He began to dictate first at Hernals, in the family of Mr. Swoboda, attracted by the mediumship of Miss Sophia—Oct. 11th, 1858—giving the most valuable accounts of the mode and possibility of separation of an incarnated spirit from his body, and its faculty to manifest at all distances. *The Unknown* takes the liveliest interest in Spiritualism, which in-

duced him to approach the circle. His first mission was to give some warnings, chiefly with respect to some clerical acquaintances, who did not deserve the confidence of the friends of Spiritualism. His position in society enabled him to know the machinations of the antagonists, and to check them. Benevolence, love of truth, deep philosophy and philanthropy are the characteristics of this noble spirit, who evidently is the bearer of a sublime mission. *His explanations*: "The body of a man, whose spirit is for a time separated from it, continues meanwhile in a state of vegetation, a sort of sleep or swoon, it can sometimes continue to be active, but the activity must not require much of spirit. *A sort of somnambulism, but with full consciousness.* My state is *sensitive somnambulism*, which enables me to be attracted by the medium, as soon as his hands impress the table. I do not like to be evoked, because I cannot and dare not come at every call. It is impossible for me to move the table; deceased spirits do it easier. If a spirit *desires to separate from his body*, the moment is most favourable when the latter suffers. Though my spirit is a so-called *living one*, yet separated from the body, I am able to communicate *personally*, by pure spiritual substance; otherwise my *guardian angel* is constantly with me, who sometimes acts as an intermediary. Spirit feels so happy in its freedom, that returning to its integument makes it sorry. A longer stay out of it cannot be enjoyed without injuring the necessary relation between mind and body. Immediately after being returned, spirit is hardly able to move the body. A constant desire to be free again remains impressed on the mind. *The medium's power is absorbed* by a spirit who wants to manifest, sometimes even anticipated and spared for another time, if actually not wanted. When there is a larger proportion of relative health in the body, its spirit may be able to separate itself by a *determined will*; but then no other emotion of the mind, no different idea, no desire whatever, ought to counteract this effort, and a moment must be chosen when bodily functions, for instance, digestion, would not cause any impediment." These manifestations of the *Unknown* lasted from Oct. 10th, 1858, till June 15th, 1861, and were obtained less by evocation than by the spontaneous presence of the incarnated spirit, whose visit depended on various circumstances, which were stronger than his desire.

17. Mrs. Rose Sw—a, Henry Stratil's daughter, had the following vision:—"The second night after my confinement, I was lying quietly in my bed," says she, "babe with me, his father sleeping soundly, after a long day's work, in his own bed. While he continued sleeping I saw him, dressed as he was in the day time, bend over me, and look at his first son with great

delight for some time, and then disappear again. The room being lighted up, I was quite sure of what I saw, and am glad to recollect that charming vision in your presence."

18. AN INCARNATED SPIRIT'S PHOTOGRAPH.—Mr. Pierart's *Revue Spiritualiste*, 1864, gives the following account: "At Chiavari, riviera di Levante, Signor Curzio Paulucci practised photography, and admitted to his experiments a young physician, who took a great liking to photographic proceedings. One day a mother, with her two children, came to have a portrait; the father, who was also present, didn't like to enter the group. Whilst the photographer prepared his glass, the young physician placed the family as required, and after having done so, went to the next room, where he read a newspaper, and took no further notice of the company. The image being developed, a fourth person was to be seen behind the lady and her two children. Our artist, quite astonished, saw some spots on the back part of the negative, and therefore did not continue to develop, but fixed the picture, by means of hyposulphite of soda, such as it was. The glass, in full daylight, showed the very portrait of the physician who had placed the group, on the same plane with that of the lady. There were his moustachios, the eyes, the hair divided on one side, the cravat, half hid by the collar, a white triangle of the shirt, and the shoulders. The lady's head was in the middle of the doctor's breast, whose frame was partly covered by the lady's dress. Mr. Paulucci offered to show the signatures of all persons present, amongst whom, the lady's husband, and three more individuals were there accidentally.—FREDERIC GUIDO, Engineer."

19. A LITTLE VENGEANCE.—At tea-time we had sometimes the visit of a learned but rather tiresome gentleman, who had no idea of Spiritualism, and therefore prevented us discussing our favourite theme. One evening he called again, and soon after having taken his regular seat, down came one branch of a hanging chandelier, and hit the gentleman's left shoulder, without injuring him seriously. Both he and we were frightened and astonished at the sudden accident, but took no further notice of it, and went on conversing about different matters. After his departure we very soon enquired, and got the following information from one of our sphere-friends: "*Cs—y—* a spiritualist brother, who at that time was in Vienna, *knowing you were disturbed again by the tedious visitor, felt inclined to frighten him a little.*" When the chandelier was examined next morning, we found the other five branches secured by solid screws; the sixth, which came down so abruptly, must have been *pulled out by great force, and thrown towards the person sitting somewhat distant from the centre of the ceiling.* Two

screws found on the floor served as perfectly to secure the sixth branch as it was fastened before. I warrant the authenticity of this fact, but without adhering literally to the explanation received. An incarnated person's spirit may act at a distance sometimes by commission.

20. In our Spiritualist group at Geneva a conversation took place on manifestations at a distance of persons in the flesh, and it was doubted or absolutely denied by some members. At last my proposition was accepted, that we should have the question solved by our sphere-guides. Our eminent medium present, himself one of the chief opponents, Mr. A. P., immediately got the following manifestation in French, of which I make an extract in English: "*Spirit manifestations between persons living on earth generally require a certain degree of separation of the spirit from the body of the individual who is to have intercourse with a distant person, and some mediumistic quality on the part of the individual destined to receive such a communication. In exceptional cases, and for providential reasons, the same manifestation succeeds, though the two conditions above mentioned are partially wanting. But the temporary separation of the spirit from the body is absolutely necessary. It can be obtained during regular sleep, and under mesmeric trance, during cataleptic and hysterical fits, swoon and syncope; in consequence of spiritual excitement, when the mind is transported in the regions of thought, and the body is left behind, forgotten, as it were, and in a state of drowsiness. Such is the case with ecstasies, and chiefly those who exist spiritually rather than materially, being devoted to an austere, pure, and virtuous existence. Remembrance of this act of separation is either lost entirely, or remembered but very imperfectly. Such manifestations will never be common, because your means of material intercourse are so easy and so frequent that you may do without it. In exceptional cases, chiefly for the sake of confounding sceptics, and to afford proofs to such as are denying spirit at all, you may avail yourself of this sort of communication. We do not advise you to look very eagerly for the realization of these possibilities, especially when the conditions mentioned are not quite perfect, because you may be misled by malevolent spirits, and ridiculed in consequence. At last, we admonish you to long for communion with free and elevated spirits, in order to take advantage of their higher station, as Spiritualism is revealed to us chiefly for the sake of progress towards God. Accept what you get spontaneously.*" This communication was exhaustive, all further opposition ceased, and our mind was impressed with the truth and beauty of it. Reasonings will prove superfluous, but let us investigate constantly. In H. Cornelius Agrippa's

work, edited Stuttgart, 1855, p. 65, the following passage occurs: "Quite naturally, without any superstition, and far from any intermediation of a spirit, one man is able to communicate his thoughts to another in the shortest time, and at any unmeasured distance. I know that trick myself, and Abbot Tritheim knows it too, having practised it formerly." A sort of confirmation of this statement I obtained lately through Miss Sophia Sw—a, who pretends to have impressed a sceptical lady friend, deliberately, in a manner that the apparition of her (Miss S. Sw—a's) person was effected in the same moment she thought it. The other avowed it candidly afterwards. *Relata refero.* Though convinced of the extraordinary qualities of this lady, confirmed by a long series of sublime communications, while a writing medium, and by her faculty to hear and to see spherians even in daylight, yet I do not dare to support the power of *voluntary manifestations at a distance* amongst incarnated spirits, which at present is simply mentioned, and awaits confirmation by undisputable fact. One of these facts, the authenticity of which I warrant, illustrates the important subject in question, and confirms the high signification of Mesmeric relation-affinity *rapport* at the same time. My late friend, A——r's wife, was under the Mesmeric treatment of Dr. S. at Vienna, who, one day being provoked by a sceptic about Mesmerism, offered to prove its reality by an instantaneous experiment. The offer being accepted, Dr. S. declared he would act on his lady-patient by the sole power of his will, and force her to come up to his room from her distant lodging. In fact, after some time, corresponding to the distance and necessary arrangements, up came the young lady, carried in a chair, quite exhausted, asking her cruel master "What he wanted?" and fainted away. Truth was more than confirmed, science and ambition triumphed, but the poor woman's health was sacrificed for the sake of a miserable sceptic. Some thirty years after, this poor lady, suffering meanwhile from all sorts of hallucinations, was entranced, and in a state of lucidity, declared she could be benefited by Mesmeric treatment still, but under the care of Dr. X., who had to watch her sleep once a month, and during a whole year. This being done, she recovered.

21. EMIGRATION OF AN INCARNATED SPIRIT.—No. 1 of Hallberger's *Illustrated World* for 1874, Stuttgart, contains the following narrative:—Mr. Van Aart, a resident of Amboyna, and known for his wealth and respectability, one time—his captain being unwell—took the command of his own schooner himself, engaged on a commercial journey for the Isle of Xulla Mangolo, five days distant from Amboyna. When he arrived, it was found that all the keys opening the various trunks were left behind, and therefore orders were given to force the trunks.

Before the servants began to execute them, the chieftain of the isle, Orang Kaja, somewhat concerned about the beautiful Chinese trunks, insisted on the men not to force them before he had spoken to their master. In fact, a counter order was soon given by Mr. Van Aart, and the arrival of a native waited upon, who, Orang Kaja said, would be able to procure the forgotten keys in due time. Towards evening an old man, inhabiting the interior of the isle, was announced and brought before Mr. Van Aart. When questioned about the subject, he declared himself ready to do his best to procure the keys, but under the sole condition: that he might be left alone in the house, so that nobody should disturb him before he came to himself again. This condition granted, the native—Alfur—entered, locked the door, and soon all was in complete darkness and silence. More than two hours the party outside watched the house carefully without being able to witness anything but a faint monotonous song, coming from the inside from time to time. After that time, out came Alfur, stopping and looking around till he beheld the place where Mr. Van Aart and Orang Kaja were waiting. Approaching them with slow and faltering steps, like a man who, for the first time after a long disease, tries his legs again, and, without uttering a single word, he presented to Mr. Van Aart a ring, holding all his keys, which he found to be the same as were left behind at Amboyna.

22. MAN AND HIS COUNTERPART, DOUBLE.—By far the most extraordinary result, depending on a temporary separation of our spirit from its body, is the *vision of our own person*, mentioned and confirmed by a great number of trustworthy and learned men. Not having had the advantage of witnessing it myself, nor the occasion to meet individuals who were favoured with this phenomenon, I merely notice it for the sake of making these studies as complete as possible. The well-known fact of the Russian Empress Elizabeth, who saw, surrounded by several witnesses, her own double sitting on the throne, and ordered the sentinel to fire at it; Jung Stilling's cases—of an old lady seeing herself in an arm-chair in her bed-room; of Councillor Tripplin at Weimar, finding his double sitting at the table in his office; of Professor Becker, who met his counterpart in his library reading in the Bible, and pointing with his finger at the words—“*Get thy house arranged, for thou must die;*” Mr. W. H. Mumler's case of 170 West Springfield Street, Boston, Oct. 27th, 1871 (*Christian Spiritualist*, Jan. 1872), which refers to a young man of 16 years, recently developed as a medium, who obtained a photograph of his double, standing behind the medium in trance, and looking at him. Professor Max Perty, in his work “*Mystic Phenomena of Human Life*” (*La Revue Spirite* of Paris,

June, 1871) treats of the same matter. Cahagnet's Ecstatic Bruno gives a full explanation of his own duplicity: "In my state of ecstasy, I am like a spirit of the spheres; I am out of my body and behold it sitting on the chair; I walk in the room without being seen by you—Cahagnet, whom I can touch; I behold myself even working in my workshop, and can obtain this vision wherever I like, which makes me believe I am multiform; I look at my soul as at a picture placed on a wall; it resembles my body in everything, only its front (forehead) seems to be whiter; my sight is more perfect than that of my body."

Considering the facts enumerated, it is proved to evidence—that similar laws, ruling spirits in the spheres, control incarnated spirits here below. Manifestations at a distance by means of voice and writing, apparitions in tangible form, display of notable physical power, and even the faculty of being photographed, are possible to both under certain conditions. There is no longer any mystery in the realm of spirit-life. For all who desire it and dare open their eyes, a vast and precious knowledge is revealed since 1848, of which the greatest philosophers, poets, and prophets of all ages and nations had but a very poor conception. Man's existence on earth and in creation is remarkable for a spiritual solidarity with the universe—for a continual action near and at a distance, conscious and unconscious; while influenced, guided, and helped by friends and angels from above and around him. We are links of an infinite chain of beings, coming from, and going to God the Creator.

"Ingens mysterium propalare hactenus distuli; ostendere videlicet: in homine sitam esse energiam qua solo nutu et phantasia sua queat agere in distans et imprimere virtutem, aliquam influentiam deinceps per se perseverantem et agentem, in objectum longissime distans."—(*Van Helmont*.) Hitherto I have abstained from revealing an immense mystery tending to show that there is in man a certain energy, which enables him to act if he likes at a distance, and to impress certain objects with a lasting influence, perceptible in the greatest remoteness.

Immanuel Kant, in his "Dreams of a Ghost-seer," says: "It will be proved in future, that the human soul, even in earth-life, is indissolubly united with all the immaterial beings in the spirit-world, acting upon and receiving impressions from them mutually, without man's knowledge of it, as long as he is in a state of perfect health."

WINDOW-PANE SPECTRES.

By HUDSON TUTTLE.

FACES at the window furnish a theme for poetry; bright eyes kindle at the coming of loved ones; sad eyes gaze after the departing. Faces at the window are engraved on the tablets of memory; sweet and gentle faces of friends; of the near and dearly loved. They have passed away. They are known no more on earth forever. All of them have perished in dust—all but their faces stamped on memory's walls. If the souls of the dead retain identity and consciousness, if they, in their journeys through the trackless void of ether, deign to revisit this troubled earth, will they not at times pause at our windows, and with rapid glance measure our worthiness by our employments? Who shall say? who can know? for there is no sensitive solution with which to coat the glass, so that it shall touch the outline of the ghostly shadow. The idea is uncomfortable. Is concealment desirable, that amid this visible, tangible world of men is another unseen, intangible one of spirit, which is constantly present, with argus eyes, recording the fall of every sparrow. Nine-tenths, if not more, of all the deeds and thoughts of the world were better unseen and unspoken for the parties concerned, and what will they say of a herald on the house-top, with eyes to which roof and wall and human heart offer no opacity? If this be so, none need ask the rocks and mountains to fall on and conceal them, for rocks and mountains are as glass, and creation furnishes no nook or cranny where a soul ashamed of itself may for a moment skulk out of eyesight.

Such were reflections when looking at the spectre-window picture, which a year ago excited the community in Milan, and one of which made its appearance in the window of a Sandusky hotel. The various theories presented to account for these appearances have never been more than conjectures, often indicative of unpardonable ignorance. That chemical change takes place in the glass, by which its transparency is impaired, and an iridescent surface created, is quite plausible; and when it is found that, of a hundred panes on which this cloudiness and play of colours arise, not more than one presents any approach to a picture, this theory becomes still more probable; for this one might be from chance, as clouds sometimes take the form of animals. That they are the work of designing persons, is not for a moment to be entertained, as the structure of the glass itself is changed, and there is nothing on its surface that can be rubbed or washed off.

Recently I heard that one of these pictures had appeared on the window in the residence of Mr. Milton Laughlin, of Berlin, Ohio, and it was represented as being so vivid and unmistakable that my curiosity was aroused, and the more with the legend connected therewith, which will presently be narrated. This legend seemed to connect the picture with design, and gave an intent to it which otherwise it would not possess. So dim, shadowy, and uncertain were the best of the Milan pictures, that it seemed that, if the ghostly dead had broken the quietude of their slumbers, while we sinning mortals reposed in the arms of sleep, to paint each other's portraits, they, too, had better been asleep. A cloudy pane, in which one person saw a "perfect" likeness of a prominent man; another thought a remarkable picture of a dog; and the writer failed to detect more than a cloudiness, which imagination could torture into no form, terrestrial or celestial. I expected to find nothing more in the window of Mr. Laughlin, and confess to being greatly surprised, when the reality was better than reported. We were received by Mr. Laughlin in a cordial manner, and found several others present, examining the picture, among whom was Mr. H. Hoak, the well-known agriculturist, enthusiastic as usual, and unabashed by ghostly paintings or ghosts themselves. Then it was on the lower right hand corner pane of the lower window! Mr. Laughlin adjusted the lamp, and when we gained the right pristine all exclaimed, "It is Mr. Tucker." There were the exceedingly characteristic features, the sharp nose, the small and contracted mouth, the thick white beard, the short and snowy hair. Not on the glass as a picture, but as an intangible shadow behind the glass, looking in upon us. That glass, in the daytime, is the clearest in the window, for it is washed and scrubbed and rinsed, to wash away, if possible, the picture; but when night throws a black background against it, the light shines on the before invisible face. It is not drawn with sharp lines, and light and shade well defined, and they who expect to find these will be disappointed. It resembles a dim daguerreotype. The bright surface of the glass reflects the light, and only in one position can the picture be seen. Then it is a shadow defined and undefined, yet, as a whole, unmistakable and impressive.

On repairing to the sitting-room, Mrs. Laughlin narrated the circumstances connected with the appearance, which I have spoken of as the legend. Mr. Hardin A. Tucker was well and favourably known in this vicinity as one of the pioneer inhabitants, and an upright, honest, and intelligent man. He accepted the doctrines of Spiritualism, and was, as usual with him when he had come to a conclusion, fixed and unswerving in his belief. Shortly previous to his death, in conversation with Mrs. L., who

is opposed to what she honestly considers a delusion into which many good people are misled, he said that it was useless for them to argue longer, but he should soon discover the truthfulness of his belief, and if he found it possible he would return and compel her to believe.

Said Mrs. Laughlin, "As I was sitting in the kitchen one evening in last April, alone, a sudden impulse made me look up at the window. There I saw the face of Mr. Tucker looking in at me. I was terribly frightened, and yet I continued to look. I should think I steadily looked at him for half-an-hour. When I moved, it grew indistinct, and I gained courage to take the lamp and leave the room."

What shall we say of this story and the attendant phenomena? Its truthfulness rests on unimpeachable testimony. The stream of visitors it draws are necessarily annoying, and there is not the least gain to Mr. L. pecuniarily or otherwise. In the great hereafter, do the pledges and obligations made in this life press on the soul until redeemed? Are we to believe that the spirit of Mr. H. could not depart from this weary earth in peace until he had fulfilled his promise, and, finding no other method, either himself, or securing assistance of other spectre hands, fastened his shadowy features on the window glass? If so, then the souls of the dead are good chemists, and possess some subtle photographic knowledge unknown to us.

Mr. and Mrs. Laughlin have no prepossession in favour of Modern Spiritualism, in fact have been opposed to it, and derided it. The picture is the first "manifestation" they have witnessed, and may be considered decidedly a good one. Several liberal offers have been made for it, but Mr. L. would for no amount part with it.

Mr. Hoak, with an eye ever to business, even if his speculations be in the works of the sainted dead, made a bid, off hand, for the use of that kitchen for the winter months, proposing to make it a show-room, a proposition at once declined. As the spectre face came freely, it shall, says Mr. L., be seen by all freely, and the hospitality he exhibits is exceedingly approvable to the curious visitor.

"I THINK Heaven will not shut forevermore,
Without a Knocker left upon the door,
Lest some belated Wanderer should come,
Heart-broken, asking just to die at home,
So that the Father will at last forgive,
And, looking on his face, that soul shall live."

RESEARCHES IN SPIRITUALISM DURING THE YEARS 1872-3:

TOGETHER WITH A DISCUSSION OF THEORIES ADVANCED IN
EXPLANATION OF THE PHENOMENA. BY M. A. (OXON).

CHAPTER I.

PHENOMENA OF RAPS—PERCUSSIVE SOUNDS—TILTS, MOVEMENTS, AND LEVITATIONS OF PONDERABLE OBJECTS BY OCCULT AGENCY.

IN dealing with the phenomenal aspect of Spiritualism, I commence with the simplest evidences of external intelligent agency. This chapter deals with what Mr. Crookes has called "The Phenomena of Percussive and other Allied Sounds," movements of objects in the room in which a circle is formed, the raising of objects animate and inanimate off the floor, and alteration in the weight of bodies. The range includes the most ordinary phenomena of raps and tilts by which answers to questions are laboriously spelled out, and reaches up to the most remarkable instances of levitation, such as those recorded, it is said, in over a hundred instances in the experience of Mr. D. D. Home. Some of these phenomena occur in the presence of every sensitive; some are of rare occurrence, and the opportunities for observing them when they do present themselves are precarious.

In the movement of solid objects at a distance from the medium, it seems as though a steady gaze paralyses the force that is at work. The human eye exercises a deterrent influence when its power is concentrated into a fixed gaze. When a chair has been stealing up noiselessly from a far part of the room towards the circle, I have frequently observed that a steady gaze in its direction will cause it to stop at once; whereas, if no fixed notice be taken of it, it will continue its course till it glides up to the table. This is probably a familiar experience to most observers. Strong light and an earnest gaze seem to lessen the force, or even to paralyse it at times. At other times broad daylight, and a minute and curious inspection of phenomena in action, make no difference to the evolution of the force. This is one of the points which no theory that I have heard or can frame will explain. We are as yet so ignorant of the conditions under which success may be hoped for, that all-round theories are out of the question. Conditions which have commanded remarkable results on one occasion are fruitless on another, for no discoverable reason, or for one quite insufficient to account for failure. And so a theory formed one day on fair grounds of induction, is blown to the winds by another day's experience; and the investigator finds discretion to be the better part of valour, and confines himself to facts, leaving theories alone. Facts, observed with care, and

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registered over and over again, will one day fall into their place. Meantime, they are not the less true because they may be inexplicable by our present knowledge.

It may be convenient to take the phenomena comprised within the present chapter *seriatim*.

SEC. I.—*Raps, tilts, and percussive sounds occurring on a table or chairs with which the bodies of the sitters are in contact.*

This is the simplest form of communication. The *raps* are produced in, on, or under the table round which the circle is formed; the *tilts* being with some mediums an equivalent method of eliciting information from the invisible communication. I have used the term RAP, qualified by Mr. Crookes' designation *percussive and other allied sounds*, because no single word will at all fairly describe the variety of the sounds made. It is impossible to convey to those who have not heard them any clear idea of the variety, tone, intensity, and position of spirit-raps. They range in intensity from the tiniest tick to a loud crash, as though caused by the violent impact of a metallic body on the table; from a scarcely audible scratching up to a heavy pounding, as though made with a muffled drum-stick; from a single creak up to a violent and prolonged crackling, as though the fibres of the wood were being disintegrated.

A series of sharp creaks or detonations usually commences on the back of my chair while the power is being generated. These at times are very loud and continuous, and are accompanied by poundings more or less loud upon the floor near me. Not unfrequently the chair is moved to or from the table, as though to regulate the discharge of the force. I have heard sounds made on the table under the cloth, or on the wooden floor under the carpet, which no cunning could imitate; sounds in the pedestal, legs, and top of the table; sounds in a box placed on the table, and in an empty drawer under the table, the latter being like the long roll of a drum, beginning in the distance and gradually coming nearer and nearer until it became almost deafening in its intensity. I have heard sounds which resembled blows made by a muffled drum-stick; and I have known a loose leaf at the side of a table utilised for purposes of communication, raps being made by moving it backwards and forwards; and I have heard a series of sounds made on the table which resembled nothing so much as the noise that would be made by rolling small objects about upon its surface.

Perhaps the most remarkable sound I have heard is one apparently made by dropping on to the table a solid object like a marble, which is then allowed to roll on to the floor. The sound is exactly imitated, the interval between impact on the

table and on the floor is exactly preserved, yet no trace of any object is to be found. At first we used to search diligently for trace of some solid body, so complete was the illusion, but we have long since given up the fruitless search. I have heard the same singular sound in the presence of Mrs. Jencken, but with her the noise is that of a larger object, such as an iron ball of some pounds weight.

Any exhaustive classification of sounds thus made would be wearisome. They must be heard to be realised; and any one who has heard them again and again repeated—even when no human hand has been touching the table—will find the difficulty of understanding the production of such a variety of sounds, only transcended by the difficulty of realising how a man of scientific eminence like Dr. W. B. Carpenter, F.R.S., can deny their existence, or explain them away by such ludicrous experiments as Ideo-motor Action, Emotional or Volitional effects, or even by attributing to observers as careful as himself “a diluted insanity.” Yet, in an elaborate treatise on “Mental Physiology,” just published, he revives Faraday’s explanation, and his own fallacies, of which Mr. Crookes made such a damaging exposure. He still holds the key of knowledge, and his unconscious egotism survives the most complete overthrow. Ostrich-like, he will not see: “I” have exploded the fallacy; the rest of the world may subside. Yet the raps go on.

These sounds, so various in their character, are all directed by intelligence. In cases where they do not reply to questions by the usual code of spirit telegraphy, they are manifestly made for some definite purpose, as for the regulation of the force employed, or for balancing and equalising the conditions. The first indication of the presence of communicating intelligences is usually a series of detonations, cracks, or creaks in the table; and the same signs frequently precede some special manifestation. In cases where the raps are used to convey answers to questions, or comment on conversation, the special sound made by the invisible is never changed. A particular sound is apparently selected, and is never changed, so that one can say with certainty on hearing a rap, “That is A’s, or B’s rap.” This is invariable, just as I shall have to notice in due course that in written communications a special handwriting is never varied. The sound is chosen as characteristic, and is never varied except in intensity, according as the force is well, or imperfectly developed. This is a point which those who admit the reality of the objective phenomena but refuse to acknowledge an external intelligence, may well be called upon to explain. On what grounds is this persistent maintenance of individuality accounted for?

It is worth noting, too, that any attempt to imitate these

sounds is vain. I have heard sometimes as many as twelve or more occurring simultaneously. On one occasion they occurred in various parts of a large dining-table at which we sat, as well as on the floor and walls of the room, on my chair, and in a cupboard near, until the combined noise resembled that of a carpenter's shop in full work. They will imitate sawing, planing, filing, driving nails, and other sounds, and will copy exactly sounds made on the table for that purpose by members of the circle.

Lest it might be imagined that these phenomena are merely subjective, I may say that on this and other occasions the raps were carefully tested by means of a stethoscope. The results previously observed were more accurately marked through this means. It is impossible to present on paper any fair idea of the sounds which the stethoscope revealed in the table. It seemed positively alive.

Sometimes these sounds take a form which cannot be designated by raps or percussive sounds. A frequent phenomenon that I have observed is a peculiar quivering of the room, which causes a vibration of the table, and of objects in the room. I have seen a little fern under a bell-glass, at the extreme end of the room, quiver at every shock, and have carried on a conversation through this means; the pulsation of the floor causing the little plant to shake once or three times in answer to my questions. And this occurs as frequently in broad daylight as at other times; neither is it confined to a formal seance. When the sound was first observed, it was in daylight, and resembled the noise that would be made by a heavy man stalking round the room. A very favourite time for this manifestation, as well as for raps, is just after dinner, when no formal sitting is going on.

Once again, before I pass to other phases of phenomena. These raps are curiously indicative of hesitation, joy, anger, or decision. They express accurately what in human beings would be indicated by tone of voice. Two raps, the symbol of indecision—"I do not know," or "I will try"—are almost invariably given with a sort of timidity or hesitancy, expressing by sound the mental attitude of ignorance or indecision.

All that I have said applies—*mutatis mutandis*—to tilts. Intelligence governs every movement. The table will tilt towards each sitter in turn, or it will dip so far as to play into a hand placed upon the floor and answer questions by gentle pressure. It will rap out replies by striking the wooden arm of an easy chair when the sitter cannot hear distinctly the sounds previously made. It will tilt at request at an angle such that, under ordinary conditions, it must fall over, and remain fixed in that abnormal position until requested to return to its usual place.

In such cases the movements are characterised by a steady gliding motion, and the table is noiselessly replaced.

SEC. II.—*These phenomena become far more striking when they occur without contact of the hands of any of the sitters.*

All that I have described occurs readily when the table is untouched. Indeed, when the force is developed, we have found it better to remove the hands and leave the table to its own devices. The tilting above noticed has been even more marked when the sitters have been removed from it to a distance of about two feet. It has rapped on the chair and on the floor, inclined so as to play into a hand placed on the carpet, and has been restored to its normal position when no hand has touched it. The actual force required to perform this would be represented by very considerable muscular exertion in a man of ordinary strength.

We had ventured on one occasion, contrary to direction, to add to our circle a strange member. Some trivial phenomena occurred, but the usual controlling spirit did not appear. When next we sat, he came; and probably none of us will easily forget the sledge-hammer blows with which he smote the table. The noise was distinctly audible in the room below, and gave one the idea that the table would be broken to pieces. In vain we withdrew from the table, hoping to diminish the power. The heavy blows increased in intensity, and the whole room shook with their force. The direst penalties were threatened if we again interfered with the development by bringing in new sitters. We have not ventured to do so again; and I do not think we shall easily be persuaded to risk another similar objugation.

Mr. Serjeant Cox records a curious instance of the exercise of this force, in the second volume of his very interesting work, "What am I?" In the cases specified above, the table was a small square one, firmly placed on four legs, and weighing about 40 lbs. The dining table of Serjeant Cox, on the contrary, was very massive; so heavy, that the united exertions of two strong men were required to move it. The experiment is so curious that I extract the account:—

"On Tuesday, June 2, 1873, a personal friend came to my residence in Russell Square to dress for a dinner party to which we were invited. He had previously exhibited considerable power as a Psychic. Having half an hour to spare, we went into the dining-room. It was just six o'clock, and of course broad daylight. I was opening letters; he was reading the *Times*. My dining-table is of mahogany, very heavy, old-fashioned, six feet wide, nine feet long. It stands on a Turkey carpet, which much increases the difficulty of moving it. A subsequent trial showed that the united efforts of two strong men standing were required to move it one inch. There was no cloth upon it, and the light fell full under it. No person was in the room but my friend and myself. Suddenly, as we were sitting thus, frequent and

loud rattlings came upon the table. My friend was then sitting holding the newspaper with both hands, one arm resting on the table, the other on the back of chair, and turned sideways from the table, so that his legs and feet were not under the table, but at the side of it. Presently the solid table quivered as if with an ague fit. Then it swayed to and fro so violently as almost to dislocate the big pillar-like legs, of which there are eight. Then it moved forward about three inches. I looked under it to be sure that it was not touched; but still it moved, and still the blows were loud upon it.

"This sudden access of the Force at such a time and in such a place, with none present but myself and my friend, and with no thought then of invoking it, caused the utmost astonishment in both of us. My friend said that nothing like it had ever before occurred to him. I then suggested that it would be an invaluable opportunity, with so great a power in action, to make trial of *motion without contact*, the presence of two persons only, the daylight, the place, the size and weight of the table, making the experiment a crucial one. Accordingly we stood upright, he on one side of the table, I on the other side of it. We stood two feet from it, and held our hands eight inches above it. In one minute it rocked violently. Then it moved over the carpet a distance of seven inches. Then it rose three inches from the floor on the side on which my friend was standing. Then it rose equally on my side. Finally my friend held his hands four inches over the end of the table, and asked that it would rise and touch his hand three times. It did so; and then, in accordance with the like request, it rose to my hand held at the other end to the same height above it and in the same manner."

Another singular instance occurred during a visit that I made to a gentleman interested in this subject. After some conversation, it was suggested that we should try the effect of placing our hands on a pillar work-table belonging to his wife. It was filled with reels and tapes, and the appliances of needlework. We had scarcely touched it, when it began to move. It danced about like a live thing; executed a series of gyrations, first on one foot and then on another; and finally lay down on the floor and jerked all its contents about the room. It rose again unaided, bounded off the floor, and waltzed round the room. When it was still I held my hand *over* it, and it began to quiver, and finally rose from the floor until it touched my hand, which was ten or twelve inches above it. It afterwards rose to the height of eighteen inches or two feet. While this was going on, a column of light was visible over it.

Once more, *motion without contact*, directed by evident intelligence, is seen markedly in the following instance:—I was calling on a friend, and the conversation fell on the phenomena of Spiritualism. A sitting was proposed, and nothing, or almost nothing, occurred. We were quite alone in the room, which was well lighted. We drew back from the table, intending to give up the attempt. My friend asked why nothing occurred. The table, untouched by us, rose and gently touched my throat and chest three times. I was suffering from severe bronchial symptoms, and was altogether below par. After this no rap or

movement could be elicited, and we were fain to accept the explanation of our want of success.

I have preserved records of six cases in which a moderately light table, and of one in which a good-sized dining-table (capable of accommodating eight persons) followed the movement of my hands as I made passes backwards and forwards over them. In two cases I was able to keep the table in an abnormal position by holding my hands over it without contact. This occurred in broad daylight. I was also able to draw the table down so as to rest with its corner on the floor, but I could not replace it. In these cases the table followed my hands as iron follows a magnet.

But enough has been said; and (to quote the words of Mr. Dale Owen) "if I have devoted more space than seems needed to the proof, in a physical sense, of phenomena so simple, I beg to remind the reader of the persistent nonsense that has been spoken and written about the subject,"—and that in an eminent degree within the past few days by a distinguished F.R.S.—"and of the prejudices that have grown up around it," and which, I may add, are not abated by the efforts of the great apostle of unconscious cerebration and unconscious muscular action.

SEC. III.—*Movements of Solid Objects in the Room during a Seance.*

I have already referred to the frequent movement of my chair to or from the table. The sensation is as though a powerful hand had seized the chair and withdrawn it. Sometimes the movement is a rapid jerk, at others a steady gliding motion. At times the chair is distinctly raised from the floor, at others it is dragged over the carpet. I have many times noticed the movement of solid bodies about the room in the presence of Mr. Williams. Almost the first sitting I had with Herne and Williams produced two well-marked instances of this phenomenon. During the sitting a chair glided up from the extreme end of the room, and pressed gently against my knee three times, so as to draw my attention to it; and when we were leaving, a chair followed us from the room in which we had been sitting, and sailed down stairs after us, settling at my very feet. The room which we had just quitted was empty. Mr. Herne was on the step immediately behind me, and my friend was between him and Mr. Williams. I had turned to look back, and saw the chair moving towards me, some twelve or fourteen inches from the floor.

Another excellent opportunity of observing the erratic movement of a chair fell to my lot more recently. I had gone with a

friend to call on Mr. Williams, and finding him disengaged, an unpremeditated sitting was held. It was in many ways remarkable; but I am now concerned with one point only. The room in which we sat was imperfectly darkened; and my eyes soon grew so accustomed to the half light that I was able to observe accurately what was going on. As I peered about, I discovered a chair suspended eighteen inches from the ground near Mr. Williams' back. At that time his hands were held by my friend and myself—we were all alone in the room, the door being locked. I watched the chair, and for some ten minutes, as near as I can calculate, I saw it steadily rising, until it was suspended behind Mr. Williams, on a level with his head. There it remained a while, and finally was placed on the table at which we were sitting. It fluttered down like a leaf, and made no sound on reaching the table. I have never had so good an opportunity of observing the movement of a solid body, untouched by any human being, as on this occasion. My eyesight was as trustworthy as though a blaze of light had been in the room; and ten minutes or more elapsed before the chair finally settled on the table.

Those who have attended the seances at Lamb's Conduit Street, are familiar with the floating of the heavy musical box about the room over the heads of the sitters. I have heard it strike the ceiling at request, and sail into the distant corners of the room, its position being marked by the sound. I have known a guitar that lay on the table crawl about like a live thing over the hands of the sitters, touch them on the head with a firm pressure, and finally deposit itself like a baby in the arms of one of the sitters—all hands being held. The movements of tubes, and bells, and musical instruments from the table to different parts of the room, are so usual that it is not necessary to notice them.

I have many times witnessed the same phenomena in our private circle. On one occasion, two only being present, a number of books, papers, pictures, and other articles from various parts of the room were piled upon the table, so as almost to cover its surface. This is no solitary instance; but I forbear to record what is familiar to most observers. I may say, however, that on several occasions ornaments from the mantel-shelf have been brought so as to pass over my head, and have afterwards been placed on the table. A heavy bronze statuette was lately carried in this manner. I felt it resting heavily on my head, and it was afterwards found on a distant part of the large dining-table at which we were sitting. My head was in the direct line between its previous place and the position in which it was discovered. I have frequently noticed small objects play-

fully thrown about the room after a sitting, and have, on suddenly turning round, seen them in the air. They have at once dropped to the floor in such cases.

One of the most marked cases of such movement occurred in the open air, and about mid-day. I was fly-fishing with a friend. He was arranging his flies on the bank of the little stream in which we were fishing, and was stooping down over his rod. I was at some little distance in front of him. Whilst in this position, he noticed a small pebble fall near him. From the curve described by the stone, he saw that it must have been thrown from a spot behind him, and not more than a few feet from his side. No human being was near. This was again repeated, and we both noticed the occurrence. But we were soon engrossed with throwing our flies, and ceased to think on the matter. I waded out into the stream some yards from the land, and was diligently flogging the water with a light-fly rod, my left hand hanging down by my side. As I stood thus, a round dry stone, about the size of a racquet ball was gently slipped into my hand. I at once drew my friend's attention, and we noticed that I was standing in the water, 12 feet at least from the bank. That stone was taken home, and made its appearance many times at our seances. It seemed to afford infinite pleasure to a frisky little sprite who then manifested frequently, to bring it and roll it about on the table.

The power exerted at times is very astonishing. I remember once being at a seance at Lamb's Conduit Street, when the material for a new cabinet had just arrived. It had not been put together, and was, in fact, too large and heavy for the room. It was piled together at one end of the room, and over it were some curtains, which had been taken down. During the seance these curtains were dragged out and wrapped round the head of one of the sitters, a chair being put over all, and the massive woodwork of the cabinet was pulled towards the table, a distance of some feet. It required very considerable exertion for two strong men to replace it. The force exerted must have been very great.

These instances, selected from a great number of which I have kept records, carefully noted down at the time, are sufficient to serve my purpose. Here is the operation of a powerful force governed by intelligence, entirely independent of any contact, and not even requiring, in one instance, the usual conditions of a circumscribed space and an organised seance. I have observed the same phenomena over and over again when alone, but I prefer to record only such facts as can be attested by the evidence of independent witnesses. It can only be wilful blindness, or simple ignorance of the existence of such facts, that

causes men of the intellectual calibre of Dr. W. B. Carpenter to ignore or explain away occurrences like those I have described. As I come to deal with other phenomena, the chain of evidence will be both lengthened and strengthened. But, fresh from the perusal of Dr. Carpenter's work on Mental Physiology, I may pause to express my astonishment that he has entirely ignored the elaborate experiments of his brother F.R.S., Mr. Crookes, and the treatises of Mr. Serjeant Cox, which cover ground that he himself traverses, and deal with the questions which he partially handles, with the additional advantage of *experimental knowledge*, which he does not possess. To one who knows what Dr. Carpenter is ignorant of, or prefers to ignore, it is simply astounding that a man with a scientific reputation can deliberately print what he has put his name to. The best excuse is that he is entirely ignorant of the phenomena which he handles. As investigation progresses, it is earnestly to be hoped that phenomena which now occur only under precarious conditions may become more frequent, and so be forced on the attention of those who are only too ready to ignore what it does not suit their purpose to admit. The facts are against them, but, in their opinion, so much the worse for the facts!

SEC. IV.—*Levitation of ponderable objects animate and inanimate.*

The conclusions arrived at in the preceding section, from the facts therein recorded, are advanced and confirmed by consideration of the phenomena of levitation. To commence with the raising of inanimate objects off the floor. I have already alluded to the movements of chairs and musical instruments in the presence of Mr. Williams. I have witnessed such phenomena very frequently. On many occasions my chair has been raised from the floor to a height varying from an inch to a foot, and has been withdrawn from the table whilst I am completely off the ground. At times the chair has been placed upon the table, and I have been ignominiously shot into a corner of the room like a sack of coals or a bundle of rubbish. This has occurred several times—I have records of nine—and though I have been forcibly thrown, I have received no hurt. I have witnessed the same occurrence with Mr. Williams some half-a-dozen times. On a late occasion I was able to observe it very accurately. We were sitting with joined hands round a table in the house of a scientific gentleman who is observing psychic phenomena. The place is not important, save that in a private house the most wild prejudice would not imagine the existence of machinery capable of raising a man and his chair on to the table unknown to the other sitters. Mr. Williams was grasped by the hands, and in a moment was placed *sitting in his chair* on the table.

Above the table, in its original position, was a gaselier, which hung so low that it would have been impossible for the chair to have been placed under it. Accordingly, before the levitation, the table was slightly moved. It seemed to glide away a little, so as to exactly leave room for Mr. Williams to sit in his chair on the table with his head between the branches of the gaselier. In the original position of the table, his head would have struck the central spike of the gaselier; in the altered position of the table, his head was placed between two of the arms so exactly that no conceivable human agency could have accomplished such a delicate feat in the dark, even supposing a man with hands grasped could raise himself and chair at a bound on to the table at which he was sitting. The evidence of force directed by discriminating intelligence is very strong in this and parallel cases.

In our own circle I have records of a long series of levitations of the table, commencing January 13, 1873, and extending over twelve weeks, when they gradually died away. They have since re-appeared fitfully, but during the whole of that period they were persistent. I attribute the prevalence of a particular phenomenon to the presence of a special intelligence who uses that special mode of manifestation; and this seems to have been the selected phenomenon during that period. The table, a small square one before described, was raised from the floor to the height of from one to four feet. At times it would rise steadily and slowly, without contact of the hands, until it was three feet from the floor. I have preserved records of some eight or nine occasions on which we were compelled to stand up in order to touch its upper surface, and of three in which this occurred when the room was well lighted by a gas burner through a red globe. The table would remain suspended, oscillating, and entirely independent of our hands, and finally settle down quietly again to its original position on the floor of the room. At times the force would be less under control, and then the movements were rapid, jerky, and violent. But usually they were steady, slow, and gentle. The testimony of three independent observers affirms that the movements of the table were entirely uninfluenced by the sitters in these cases. Their chairs were withdrawn, and only a finger of one of the sitters was placed near the table, so as to judge accurately of its movement.

The most remarkable cases of levitation of human beings are recorded with Mr. Home. Mr. Crookes states that there are over a hundred instances on record; and adds the expression of a wish, in which all who are interested in the question must cordially join, that they might be examined and tabulated before it is too late. Indeed the value of contemporary records, such as those furnished by Mr. Crookes himself, and these which I am

now writing, is chiefly that of material for history. It is much to be desired that the suggestion made, I believe by Mr. Serjeant Cox, should be carried out; the periodical collection, I mean, and publication of authenticated cases of phenomena of this description, both ancient and modern. I believe that a vast mass of evidence perishes yearly for mere lack of collection and arrangement. To a certain extent the journals of Spiritualism supply means of record. They might do so more efficiently by devoting a column or two to brief business-like records, deprived of all verbiage and unnecessary expressions of wonder, and by inviting their readers to record therein curious *cases*, as a physician records his cases in the *Lancet*. A very valuable body of evidence might very soon be collected in this manner. As it is, I know that many invaluable pieces of evidence are simply lost, and it is sadly probable that among these may be Mr. Home's levitations.

My first personal experience of levitation was about five months after my introduction to Spiritualism. Physical phenomena of a very powerful description had been developed with great rapidity. We were new to the subject, and the phenomena were most interesting. After much movement of objects, and lifting and tilting of the table, a small hand organ, a child's play-thing, was floated about the room, making a most inharmonious din. It was a favourite amusement with the little puck-like invisible who then manifested. One day (August 30, 1872) the little organ was violently thrown down in a distant corner of the room, and I felt my chair drawn back from the table and turned into the corner near which I sat. It was so placed that my face was turned away from the circle to the angle made by the two walls. In this position the chair was raised from the floor to a distance of, I should judge, twelve or fourteen inches. My feet touched the top of the skirting-board, which would be about twelve inches in height. The chair remained suspended for a few moments, and I then felt myself going from it, higher and higher, with a very slow and easy movement. I had no sense of discomfort nor of apprehension. I was perfectly conscious of what was being done, and described the process to those who were sitting at the table. The movement was very steady, and occupied what seemed a long time before it was completed. I was close to the wall, so close that I was able to put a pencil firmly against my chest, and to mark the spot opposite to me on the wall-paper. That mark, when measured afterwards, was found to be rather more than 6 feet from the floor, and, from its position, it was clear that my head must have been in the very corner of the room close to the ceiling. I do not think that I was in any way

entranced. I was perfectly clear in my mind; quite alive to what was being done, and fully conscious of the curious phenomenon. I felt no pressure on any part of my body, only a sensation as of being in a lift, whilst objects seemed to be passing away from below me. I remember a slight difficulty in breathing, and a sensation of fulness in the chest, with a general feeling of being lighter than the atmosphere. I was lowered down quite gently, and placed in the chair, which had settled in its old position. The measurements and observations were taken immediately, and the marks which I had made with my pencil were noted. My voice was said at the time to sound as if from the corner of the room, close to the ceiling.

This experiment was more or less successfully repeated on nine other occasions. On the 2nd September, 1872, I see from my records that I was three times raised on to the table, and twice levitated in the corner of the room. The first movement on to the table was very sudden—a sort of instantaneous jerk. I was conscious of nothing until I found myself on the table—*my chair being unmoved*. This, under ordinary circumstances, is what we call impossible. I was so placed that it would have been out of my power to quit my place at the table without moving my chair. In the second attempt I was placed on the table in a standing posture. In this case I was conscious of the withdrawal of my chair and of being raised to the level of the table, and then of being impelled forward so as to stand upon it. I was not entranced, nor was I conscious of any external pressure. In the third case I was thrown on to the table, and from that position on to an adjacent sofa. The movement was instantaneous, as in the first recorded case; and though I was thrown to a considerable distance, and with considerable force, I was in no way hurt. At the time that I lay on the sofa I felt the chair in which I had been sitting, and which would be four feet from where I lay, come and press my back several times. It was finally placed on the table.

The levitations were of a character similar to the one described before, with the addition of one very important particular. On the wall behind my chair was an oil-painting in an old-fashioned massive frame. The frame projected from the wall far enough to allow my arm to rest upon it, as my dust-covered sleeve afterwards testified. This frame was about eight inches from the ceiling. I remember distinctly being raised until my hand touched the top of this frame. I was then turned round, and my body was longitudinally extended over the table until my feet were close to the head of one of the sitters. I remained in that position long enough for it to be carefully ascertained by passing the hand over my feet and legs. In this

case the lowering to the ground took place rapidly and suddenly: I surmise, from the fact of my feet and legs having been touched. This demonstration, which had agitated me, closed the seance; and while we were preparing to leave the room another display of force under well-ascertained conditions took place. We had risen from the table and one of the party was near the door. A chair was close to his right hand; I was three yards from him, when suddenly, from the corner in which I had been sitting, a footstool darted across the room as though it had been violently kicked, struck the chair near the door, and knocked it down with a great clatter. I saw the occurrence, which was in fair light, and very convincing as a display of force. The footstool ran along the floor as though it had been forcibly kicked; and started from a corner near which no human being was standing.

These phenomena of levitation have presented themselves on a few other occasions; but the most marked instances have been those above described. I have discouraged them as much as possible from a dislike to violent physical manifestations. I have little power to prevent a special kind of manifestation, and none whatever to evoke any that I may desire; but I do, as far as I can, prevent the very uncomfortable phenomena which at this period were so strongly developed. On several occasions my chair has been raised from the ground slightly. I have always checked any attempt to raise it beyond a few inches, either by request, or by rising from it, and so checking the manifestation. In the instances recorded above I was a passive agent, and did not aid or check the exhibition of the force.

SEC. V.—*Alteration in the Weight of Ponderable Objects.*

The careful series of experiments which Mr. Crookes conducted with Mr. D. D. Home are probably familiar to the reader. They proved by scientific demonstration the existence of a force which was given off in waves, "exhibited in tremulous pulsations." The experiments of the Dialectical Society as to the alteration of weight in, for instance, tables, points to the same conclusion. Waves of force, pulsations passing through the fibres of the wood, alter the actual weight of the table. To obviate the objection that this apparent alteration is subjective, existing only in the sensations of the observers, the committee of the Dialectical Society instituted an experiment similar to Mr. Crookes' with Mr. Home. The table was fixed to a weighing machine which was properly tested. The alteration in actual weight was clear at once. The table raised to a height of 18 inches on one side, weighed 8 lbs.: "desired to be light, the index fell to 5 lbs.: desired to be heavy, it advanced to 82 lbs.; and these changes were instantaneous and repeated many times."

I have had many opportunities of testing the reality of the alteration in weight in solid bodies. With Mr. Serjeant Cox many experiments of this kind have been made; and though we have not used a balance, the alteration in weight in a heavy table has been so marked that while at times it was *immovably fixed* at our request, at others it was so light as to be lifted with the slightest expenditure of strength. I have placed my finger under a heavy loo table which was tilted on to the ground, and the pressure of raps so made on my finger was not more than one, or perhaps two lbs. The normal weight of the table would be 90 lbs. or upwards. This experiment was being tried on one occasion, and one of the sitters put his finger on the floor before the table touched it. The blow which he received left no doubt on his mind as to the alteration of weight in the table on previous occasions. He afterwards requested that gradually-increasing pressure might be made on his hand, stipulating that it should cease on his request. This was done at once, and he describes the pressure as being steadily increased, in apparent waves or pulsations, until it reached a point when he deemed it wise to discontinue the experiment. The same force which was used to beat with varying pressure according to request afterwards replaced the table in its normal position.

I have noticed a similar variation in the weight of small objects which have been moved about so as to touch sitters. A guitar, on one occasion when I was experimenting with Mr. Williams, became, at my request, at least three times its usual weight, and rested on my head, becoming gradually lighter until it seemed to rise and float away to another sitter. In our own circle I have frequently felt heavy pressure, firm and increasing, on the top of my head from objects which have been brought from different parts of the room, and which rested on my head before being put on the table. This has been very frequent. A bronze statuette and other objects have rested on me with weight very considerably in advance of that which is natural to them.

If my object were to present an exhaustive record of facts and observations, I should be compelled to multiply ten-fold what I have above noted. But it is not. I present a sample selected from a mass; a fair sample as exactly recorded as may be.

If my object were to state marvellous occurrences for the purpose of exciting a stare, I could have enlarged on many points, and have recorded phenomena even more astonishing which have occurred when I am alone, and am not therefore hampered by any doubts as to the influence of human agency. But it is not. I have no wish to excite mere wonder; and I prefer to confine

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If my object were to state marvellous occurrences for the purpose of exciting a stare, I could have enlarged on many points, and have recorded phenomena even more astonishing which have occurred when I am alone, and am not therefore hampered by any doubts as to the influence of human agency. But it is not. I have no wish to excite mere wonder; and I prefer to confine

myself to that which is capable of attestation by more pairs of eyes than one.

If my object were to theorise, it would be necessary for me to go into discussion more or less elaborate on the points which are raised by these experiments. But I have no such plan. What I have to say on the theories advanced by unbelievers, or by those who accept the phenomena, will be said when I have finished my record. I only pause here to point out that my experiments and observations, as far as they have been stated in this chapter, point to the existence of a force, and to the control of that force by intelligence. They exactly bear out the conclusions of all who have any experience—even the most superficial—of the question.

Few capable men will deny the conclusions advanced. Some there are, no doubt, who, like the St. Petersburg Committee, having failed once, or like Lord Amberley, having been so unfortunate as to fail even five times, feel themselves justified in arriving at a conclusion adverse to the facts. Of them it may be sufficient to say that their temerity is ahead of their capacity. A few, perhaps, may join Dr. W. B. Carpenter in attributing all that is inexplicable to the ravings of "diluted insanity." To the sane portion of mankind it may be submitted whether that term may not more justly be applied to the obstinate disbeliever. Is that man chargeable with insanity, diluted or undiluted, who having frequently seen phenomena which contravene his preconceived notions, obstinately refuses to believe the evidence of his senses? or the man who sees that which indeed he cannot explain, investigates, watches, records facts, and impressions, and concludes that though he cannot frame an all-round theory to account for what he sees, still he cannot throw over his powers of sensible observation, and is content to believe that there may be laws and forces of whose operation he is as yet ignorant? Most men, I fancy, will have no difficulty in putting their finger on the lunatic. For myself I *know* what I have seen: and no *ipse dixit* of any scientist who merely theorises about what he conceives to be *possible*, will alter my conviction about what I know to be *true*. As to "diluted insanity," I shall continue to believe that the inventor of the term has, by his criticism, established a strong *primâ facie* evidence that his nick-name may become of personal application.

In last number of *Human Nature* an account was quoted from an American paper of a woman who had lain for some time dead, or in a trance, her friends expecting her again to be restored to life and activity. It would appear that her entrancement, or, as it subsequently proved, decease was in accordance with a premonition which she received; but, we observe from a newspaper sent from America, that her death has been confirmed, and therefore the account given last month is worthless as an instance of suspended animation.

THE VISION OF IMAUM MAHIDI.

BY THE AUTHOR OF "THE BOOK OF GOD," "BOOK OF ENOCH," &c.

*(Continued from Page 135.)*

XIII.

THEN another figure rose before me: she was clothed in night. Her air was grand and venerable. A noble majesty shone about her. She wore a diadem of splendour, and leaned on a golden sceptre. When she moved I saw a rainbow; and her eyes were sad and solemn, and her features pale, and her forehead stamped with wisdom. Thou hast seen the Present, she said, let me now conduct thee to the Past. Know that what hath been, is; and what is, hath been. Mankind is ever his own master, and his own bondsman—ever deceiving, yet still ever deceived. He learns not wisdom as he grows old, but is still the slave of folly, falsehood, and his own wandering passions. Strange and saddening sights thou hast beheld: Knowledge grovelling at the shrine of Ignorance; Ignorance exalted over the wise and pure; nations bending at the feet of those whose words they would not take in any matter of earthly science; priests lording it over truth and wisdom; but because the multitude are too indolent to learn the lore of celestial things, they trust in the fabulous reports of hierarchs rather than seek out truth by their own labours. Men heed not the precepts of their religion; they adhere only to vain forms; they wage battle for its external trappings; they ignore its spirit, and quarrel over its dead bones. They go through certain ceremonies and say, Behold we are religious; with us alone is found the holiness which sanctifies. They kneel to their priests and implore them, Pray ye to God for us! Why pray they not to Him for themselves? They go into their temples and cry out—Oh, God! change thyself for us! Why change they not themselves for Him? But they know not that God never changes, and that all things happen according to Law and Justice; for men make their own destinies, and God alters them not. He is All-Just! He is the Ever-Immutable! Sooner

shall their prayer bring ice in summer, or torrid heat within the polar circle, than move the All-Perfect One to change. The heavens shall be shaken to pieces, and the mountains dashed against the mountains, ere God shall move in one iota out of that which is prescribed in His Eternal Laws; and this is the Immutable Ordinance, that all beings shall meet with perfect and unbending equity, irrespective of offering, or belief, or supplication, or the vain devices, or the hollow promises of priests. Canst thou move the stars from their courses? Canst thou order the moon to stay her flight? Canst thou say unto the sun, Halt? or restrain the ocean or the winds? Canst thou put forth thine hand and assist the lightnings? or command the planets to fall down? If thou canst not do one of these things, how canst thou hope to change thy God? Hath not He made these mighty powers to be the passive servants of His will? Hath not He made them to come and go according as He issues His decree? He, their Lord, is greater than they, even as they are more powerful than thee; yet thou hopest to move Him from justice, when thou canst not operate in the least on them; but false priests have taught this falsehood, declaring that God pardons guilty sinners who do certain things which they enjoin—that He alters Law, and tramples Justice because He is moved by human tears or mercy. God never pardoneth any for such reasons; He cannot do so, for He is Just. He cannot pardon, for He cannot change. He cannot forgive, because He cannot alter. As fire consumes all that is in its way—as flame ascends into the heavens—as light disperses darkness, and could not if it wished do otherwise—even so God is Perfect Justice, from whose restraining ordinances He cannot move. Thou shalt alter the nature of fire and flame and light and make them different from what they are; but thou canst not change in one jot the sublime nature of God. He hath given unto man an immortal spirit capable of enduring unto all time, able to purify itself from all stains, and meriting, if pure, to ascend to the Most High. He hath bestowed on him reason as a star to guide his path amid the darkness, and lofty aspirations and sublime hopes, and a promise of exalted splendours. If man, then, possesses time and power to do all things, why should God become unjust to make him in a moment that which he will not make himself, and throughout everlastingness?

Those forms of religion which thou hast seen are but relics of the most besotted superstition. They wear the robe of venerable sanctity, but they hide deformity and dotage. Thou hast withdrawn thy spirit from their circle, and dost think apart from their corruptions. O Son! contemplate by thine own reason the immutable and simple nature of God, whom these men know not at all, who filleth all things with goodness, and who is Himself Perfect Beauty. Not God it is who is false or contradictory. Not God it is who propounds mysteries. Not God it is who establishes, or who is adored in these vain ceremonies, but man, the recipient of his Oracles, perverts these Oracles to foolishness. God is the First

and the Most Holy Truth—not elephant-headed or dog-faced, or a seducer of virgins, or a mender of chairs. He alone is without falsehood or ignorance. He causeth not these in any of His creatures; but their own self-love, disguised under the mask of religion, leads them into sin. Dark as the great wildernesses of death are the mazes of human opinion; in every land there is a hierarchy who support the thrones of superstition. The many are so heedless of the future, that they scarcely care what they believe. They are as straws on the surface of the sea, which the winds and waves impel at random. When, therefore, thou goest among men to expound Truth, or to denounce error, expect not that they will hail thee with delight. Thy heart may open to do them good—thy tongue may drop a heavenly blessing; nevertheless they will receive thee coldly, scornfully—mayhap with curses, and even with blows. They will persist in customary error. Their apathy will be like ice upon thy spirit. Thou shalt find them unwilling to improve. Thou shalt hear them cry out against all change. But go thou onward scattering seed; the greater part will fall upon rocks, the winds may freeze it, and the wild birds bear it away, but some also will descend on fertile places, and will produce celestial fruits.

XIV.

Yet the records of the Past might have taught mankind the utter worthlessness of the mere Present, and of the things that constitute the glories of the Present. Behold, I show unto thee the splendour of a mighty empire; her armed legions trampled upon all the earth; kings drew her chariots; they were harnessed to her conquerors; the gold and statues of the world were in her train. She spake, and every nation bowed the head; she commanded, and every living man obeyed; her towers raised themselves aloft to heaven, and her pride and power and place were without bounds. She fell from her throne of dominion; the lightning smote her, and she lay a ruin. Whither hath her pride departed? And where is the home of her sovereignty? She is stretched naked—a loathsome corpse. No man flings a flower over her remains. She lived, she conquered, and she enslaved; but only for her own private ends. I looked over the path that she had trodden. There were no splendid landmarks of light; I saw no shining beacons for the traveller to illuminate or cheer his solitary way. The relics of trampled nations I beheld; but no honourable result to any: tyranny and rapine, and bloodshed, and slavery, and war, and gold, and sumptuousness—these she lived for, and by these she was undone. And a Voice cried out from amid weed-grown ruins—and this was the strain in which it wept—

Tyre hath departed with her proud battlements;
 Babylon and haughty Sidon are no more;
 Upon the glory of Tadmor ruin hath fallen;
 And Rome mourns like a queen discrowned:

They were great in the day of their dominion,
 And their words were law unto the earth ;
 But they laboured only for present things ;
 And, having received their reward, they perished.

So is it with all the exertions of frail man,
 When they are directed only towards an earthly goal ;
 So is it with all the toil and the object of the toil,
 When both are inspired but by the Present ;
 But the work of him who hath the heavens for his end,
 Never fails, nor perishes, nor passes away :
 It is everlasting as the heaven itself ;
 Its root is in the mountains that outlive Time.

XV.

Then we went into the Past. We saw the triumphs of ancient art. We saw the stupendous Cave-temples of Elora. They were hewn out of the solid mountains by the labours of ten thousand men. We beheld the most amazing proofs of primeval genius and science reduced to art, and governed by perfect principles. We saw the mountain island Elephanta. Its massive columns were chiselled out of the living rock. They seemed to defy Time. Its mighty carvings were as ancient as the Pyramids. No man could now achieve this wonderful excavation. We beheld Carli and the Caves of Kenari and Serendib. We saw the wonders of Maha-Bali-Purâm, as they shone before devastating waters overwhelmed them, when the earth was shaken, and Atlantis was submerged ; we moved amid the palaces of the Thebaid and Irân ; amid obelisks that reached the clouds : by the pyramids of awe-creating grandeur. We saw the labyrinth of fifteen hundred chambers glittering with precious stones, and frescoes and gold ; and the sepulchre of Osymandias— itself a palace of gold and marble and painting. We saw Babelon in its splendour : a square of sixty miles. Its gates were brass ; the towers were marble. Here was the Tower of Belus, based on a pediment, whose square was a mile ; eight were its lofty storeys. Within its wall of sculptured stone were temples decked with statues of beaten gold. And round this mighty pillar was a staircase formed of burnished brass. And in the loftiest chamber was a bed fabricated of gold, and canopied with golden hangings. And I saw the image of many dark impurities. A chaste virgin conducted thither to the god, became the victim of a blaspheming priest.

We saw the Temple of the Tyrian Hercules at Gades ; its pillars, gold and emerald ; its gates, ivory and silver, thick with jewels. In the shrines golden olive trees bearing smaragdine fruit. No wood was there except the finest ebony or sandal ; lions of gold guarded every column ; serpents of dazzling silver twined themselves around the pillars. The altar was of beaten gold ; it was a hundred feet high : and incense burned in golden censers, making the atmosphere fragrant for more than a thousand paces. The walls and ceilings

were overlaid with plates of gold, clustered with gems of resplendent light—diamonds, emeralds, and rubies, each one worth the ransom of ten thousand men.

We saw the marble fane of the Great Goddess at Hierapolis; the doors were burnished gold; the roof, the altars, and the ornaments were golden. Every perfume on the earth burned perpetually within it; our robes retained the fragrance for a year and a day. We saw the golden statues of the God and Goddess. Six-formed she was; the mighty destinies were in her looks. She held a scythe and a distaff rich with jewellery; a rainbow centred round her waist; a diadem of towers, glittering with diamond, on her head; and by her side the lamp which shone like solar fire. It illuminated the whole Temple. It was a celestial sunbeam: a pure jewel—not such as men now possess, but such as only belonged to the times of old when men were savages, as modern priests pretend. And in the centre space between the God and Goddess was the Mystic Winged Cup; and over the door a Golden Dove—a type of that which hath been revealed alone to the Pure Children of Heaven.

We saw Tyre and the walls of Solomon—that title for a long-forgotten race of monarchs, whose lineage reaches to the most distant age. There are few wonders equal to these wonders—but why describe the indescribable? Troy also we beheld, and paced its temples, rich with carvings, and its towers supported by mighty Sphinxes, and its palaces with doors of glass, that glittered like the many-flashing opal, or the rainbow when the sky is bright with sunborn mist. And sacred buildings, carved from marble blocks, which were more than sixty feet in length, and twelve in breadth, elevated to heights such as all the powers of modern machinery would vainly try to emulate. And I cried out, O mortal men, with whom my lot is cast, how idly do ye pride yourselves on present knowledge and civilisation, when all the congregated art that now the earth contains could not fabricate a tenth part of such miracles of scientific skill as here before mine eyes the Past has summoned up.

A NEW EDITION OF TRACTS BY JUDGE EDMONDS.

THERE is about to be published by the Spiritual Institution a new edition of Judge Edmonds's celebrated Tracts and Letters on Spiritualism. The following letter alludes to the circumstance, along with it was a paper relating to an important experience, which we give below:—

New-York, Oct. 13, 1873.

MR. JAMES BURNS, Dear Sir,—In searching yesterday for a particular paper among the accumulation of spiritual matter of over 20 years, I came across a paper I had forgotten all about.

It was given in connection with my Tract No. 9—"Spiritualism as Demonstrated from Ancient and Modern History." I would have published

it with that tract in my last edition, if I had been aware of its existence, and I now send it to you to do so in any edition of the "Tracts" which you may publish, if you deem it worth while to do so.—Yours,

J. W. EDMONDS.

I send you the paper precisely as it was written 14 years ago.

ADDITION TO TRACT No. 9.

February 6, 1859.

I WAS to lecture this morning at Dodworth Academy, and was spending last evening in meditating on the topic of my discourse. The subject was to be "Spiritualism as Demonstrated by Ancient and Modern History," and my purpose was to show that the belief in spiritual intercourse was as old as the history of man.

I sat alone in my room in my meditations until about half-past eleven o'clock at night, when my spiritual attendants admonished me that it was time to retire to bed. I at once turned my attention from the subject of my discourse, and received an invitation that I might behold how I was attended spiritually if I desired. I assented of course, and instantly my spirit sight was opened; so suddenly was this done, that I saw my surroundings even before they were ready for me.

It was evidently intended to present my spirit companions to me, arranged before me in a semi-circle, where I could see them all at a glance, and when I beheld them there were two or three spirits standing prominently before me, and others were hastening to arrange themselves in a semi-circle on both sides of me. I gave but a glance at the hurrying crowd, for my attention was most attracted to the two or three immediately before me.

Most prominent among them was Swedenborg. He seemed standing on a bank of clouds, and enveloped in a mellow golden light. From him and that light there beamed strong emotions of affection, which seemed to spread all around him. Leaning on his left shoulder, partly retiring behind, as if to conceal her emotion, was my wife, and directly behind them our two children. On their right I saw my father, my mother, my sister, my brother, and many others. My brother died 40 years ago at the age of 17, and memory has always associated him in my mind with the idea of a young man, with all the hilarity of youth. He now appeared as a man of mature age, grave, and deep thinking. My sister, who died 20 years ago, over 40 years of age, appeared with the shrinking timidity of girlhood. My father had thrown off the indifference which had attended his earlier years in the spirit life, and appeared now, the prompt, energetic, and active man that he was on earth in the days of his manhood.

I saw all this at a glance, and turning to the other side of the semi-circle, I saw in the ranks, Washington, Franklin, Isaac T. Hopper, the philanthropist, and others, around whom the light was of a more silvery hue, indicating a predominance of wisdom or intellect.

On their left I saw Clay, Webster, Calhoun, N. B. Blunt (a brother lawyer), and others; and around them the light assumed a crimson tinge.

As I cast my eyes around the circle, I perceived Voltaire standing on the right of Swedenborg, and my father-in-law on his left, near his daughter.

I nowhere saw Bacon, but I felt him standing by my side, a little behind me on my left, but so close to me in person and in sympathy, that it seemed as if I felt every throb of emotion in him.

Behind the front rank, and hovering in the air overhead, I beheld many other spirits, and the number was constantly increasing; for it seemed that the word had gone forth, and called to the spot all who are interested in the great work in which we are engaged. The crowd soon became immense—tier was piled on tier of human heads, and I seemed to be in a vast assemblage of persons of different sexes and conditions, but mainly of the same stage of development.

While the crowd was thus assembling, I perceived the advent on the scene, of the bright and beautiful Spirit whom I have heretofore described as presiding over that community. He appeared a little above and behind Swedenborg, and with a dazzling brightness that once I could not have endured the sight of. He was attended by many others of equal splendour, and he surveyed the scene with a mild and gentle look of intelligence.

He bade my wife come up to him, for to her, he said, were they chiefly indebted for the occasion, and her place was by his side, where she could overlook the whole scene. She hesitated, and was reluctant to retire from near me at such a moment. He repeated his request, and she went to him. As she approached him she sank at his feet, overpowered with her emotions, and buried her face in her hands. I saw plainly what she felt. It was this—"He loves me still and first of all—for I saw that amid this dazzling scene, amid all that was calculated to awaken and gratify the old ambition that was ever predominant in him, his look was first and most frequent on me."

Her emotion affected me, and regardless of all around me, my eye and thoughts were most on her. And I saw in the deep silence of that vast multitude, the deep respect they paid to the love which thus lives beyond the grave.

But it would not do for me to indulge in such emotions too long, for I was interrupting the purposes of the meeting, and I turned my attention to the scene around me.

It was said to me—by whom I did not notice—"Behold how deep the interest felt in the Spirit World in the work in which you are engaged. Behold here around you the wise and the good of former ages, who have been aiding you on this, as on other occasions. Behold, too, the reward prepared for those who fight the good fight of faith, and finish their work. Be then of good cheer, and despond not that you are falling short of what might be done.

We are here surrounded by the evidences of what has been accomplished, and you too may behold them here, though hidden from your mortal view on earth."

I saw then approaching from a far distance, a long procession of spirits of persons who had died within the last ten years, and to whom, in life, the light of this new dispensation had been imparted in a greater or less degree.

They were of all ages, sexes, and conditions, and in different stages of development, and they advanced in long procession, and swept across the scene directly in front of me. They had the general idea that they were called together for some purpose connected with the dawn of this new era on earth; but they had no very definite idea of what that purpose was.

They saw not the crowd of spirits around me, but they felt and recognised the happyfying and elevating effect of their influence. They were all conscious of my presence. Some were enough advanced to comprehend how I was there, and as they rapidly passed they greeted me with cheerful smiles. Others wondered whether I were dead, and why, if I were, they had not known it; or if I were not, how it was that I was there? But in them all I saw new hope and energy springing up, and renewed confidence that all would yet be well with their efforts to redeem those whom they had left behind.

I saw, as they passed, a new light dawn on the scene. It was a pale, but very clear green light, indicative of hope, and seemed to emanate from the spot where I stood. It continued to pour forth during the residue of the vision, and often illumined parts of the scene, which were otherwise obscure.

When these had passed, I perceived off at my right a commotion, where I observed were Madame Donnelly, the nun of the Sacred Heart, my niece, Sarah Keyes, my daughter, my grand-daughter, Libby, now grown to quite a young woman, my sister-in-law, Charlotte, and other females. On looking intently in that direction, I beheld in the distance "Childhood's Home;" and the females I have mentioned had conveyed to those little ones the idea that something was happening that would the sooner bring their fathers and mothers and sisters and brothers to them.

The children came in great numbers towards where I was—flying through the air like the canary bird, and crying as they hurried along, in great glee—"Father's coming," "mother's coming," "sister's coming," &c.

I had all along observed that off at my left, darkness was brooding over the scene, and hid it from my view, and I had several times tried in vain to penetrate it with my vision. But now on turning to it, I saw that the green light I have spoken of, was penetrating the obscurity. It was the home of the unhappy unprogressed that I beheld, and I saw that even there the movement was doing its work. Its inmates also were looking up, and felt a hope dawning even upon their darkness.

My heart was filled with joy and hope, and as I silently breathed a prayer of thankfulness to the Beneficent Father, the scene faded from my view.

As it did, the females whom I have mentioned, accompanied by my wife, mother, and sister, approached me, told me they would bear me to my home on earth, and watch over my slumbers of the night.

Peaceful and happy were those slumbers, and full of hope was the morning that dawned.

SPIRIT-FRAGRANCE.

By GEORGE BARLOW,

Author of "Poems and Sonnets," and "A Life's Love."

[The author, in forwarding the poem which follows, communicates these remarks:—"I send you a poem on a subject connected with Spiritualism. It is on the intensely interesting subject of *Spirit Fragrance*, and narrates a real occurrence for which *I can vouch*. I think it could not fail to interest many of your readers, as phenomena of this subtle kind are so very rare. I am myself just beginning to inquire into Spiritualism, and I should be glad if you would kindly inform me how I can see some *daylight* seances in London, and also whether you are aware of any cases analogous to that described in my poem? I have no doubt that the phenomenon therein described was of a kind similar to those mentioned in Mr. Home's books, and to that described by Judge Edmonds in his letters on Spiritualism to the *New York Tribune*. I was much struck on reading his description of what occurred to him by the points of close resemblance between his experience and that which I have narrated. At the same time, there is (plainly) much to be said for a material explanation of *each* case: all I maintain is, that the manifestation which happened to Judge Edmonds and that which is described in the poem were *the same in kind*, to whatever cause they may have to be referred. The fragrance alluded to in the poem (which was a *fact*, however it may be accounted for) was of a much more wonderful and delicate kind than that of which Judge Edmonds was aware, and the strange experience lasted much longer." As the subject of Mr. Barlow's poem is seldom noticed in spiritual literature, we shall be glad if our readers in various parts of the world will be so kind as to communicate to us any information or experiences they may possess thereon.]

A wondrous and a sacred thing I tell;
The exquisite creation of the smell
Of roses by fair spirits in a dream;
The visible descent of a golden gleam
Of immortality—the presage high
Given to man's soul that that soul cannot die.

Once in my early youth a woman fair
As roses, whose soft faces fill the air
Of summer with an ecstasy divine,
Poured through my heart the draught of passion's wine.
I loved her, worshipped her, as ardent youth

Worships the goddess of his dreams, in sooth,
 And had good hope that she returned my love;
 She brought my spirit close to God above,
 And sent me dreaming in an ecstasy
 Towards the bright palaces of azure sky:
 Through *her* I sought for Truth—through *her* I prayed;
 With tender golden wand that lady swayed
 The bending golden corn-fields of young thought,
 Like the soft wind a summer day has brought.
 She had for me the perfect body of Eve,
 The soul of Beatrice; and she could weave
 The spells of Venus by her fingers fair,
 And scatter flowers from their tips on air.
 All pleasure, all felicity she knew;
 The beauty of her bosom brought to view
 The beauty of every blossom of the field;
 Her fair red mouth a red rosebud concealed.

Imagine, then, my horror—since I built
 With her these palaces so softly gilt,
 So highly ornamented, in my dreams,
 And climbed, with her sweet help, towards heaven's beams—
 Imagine all mine anguish when I heard
 One bitter and far-sounding icy word—
That she was to be married to another!
 A terror came that my soul could not smother,
 An awful dread lest she was sacrificed,
 By some maternal wretched scheme enticed,
 Presented as an offering on the shrine
 Of wealth—while all her tender heart was *mine*.
 Therefore, to put her fully to the test,
 My soul, on cogitation, deemed it best
 To publish some stray poems I had wrought
 About her beauty—perhaps not now for nought—
 And bring them to her—so that surely she
 Might apprehend the inmost heart of me,
 And how I longed to die if so I might
 Deliver her soul from this threatened night.

After fierce labour carried on apace,
 I reached the further limit of my race,
 And brought my published poems unto her;—
 How sweetly her magnetic touch did stir
 My palm that night!—how soft a glance did thrill
 The inmost nervous fibres of my will!
 How certain I was made that *some* return
 God had prepared for me!—my soul did burn
 Already with the presage of the hour
 When all my spirit leapt from bud to flower.
 And 'tis that hour that I fain would tell;

I left her, feeling, somehow, all was well—
 Feeling in perfect charity with her,
 And with the man on whom she should confer
 Her dainty stores of loveliness ere long,—
 Now that she held possession of my song,
 And knew the utmost fervour of my heart,
 I felt almost content that we should part.

Now came my God-sent recognition high,—
 The certain promise that Love cannot die.
 As I was lying, resting in the eve,
 Upon the sofa, grateful to achieve
 A little rest from labours so prolonged,
 'Twas on a sudden, *as if new senses thronged*
My body and my spirit and my mind!
 I was aware of something—I who was blind
 And deaf and quite incapable before—
 My Lady's presence seemed to stand and pour
 Her softness through me—*though I was alone*—
 So that my heart exclaimed, with yearning tone,
 "*How soft you are!*"—"how soft you are!" and then
 (Too wonderful and pure for earthly pen!)
A fragrance irresistible was felt,
 Deep into which my spirit seemed to melt.
 I am not telling any fable, friends;
 No fancy of a poet herein blends
 With cold reality and makes it shine;
 I tell you that that spirit-scent *was mine*.
 'Twas in no dream that those fair odours wrapt
 My spirit; fancies came not as I napt,
 Though this the sceptics readily might suppose;—
 Far from it: I was conscious of a rose
 That seemed to linger softly on my lips,
 And which I drank, as it were, in honeyed sips.
 It felt as if some spirit held it there,
 And moved it slowly, gently, through the air,
 Taking it from me ever and anon,
 Then, ere the tender scent was wholly gone,
 Returning it; * and I was given to know,
 That through this scent my Lady's soul did flow,
 And that it was the inmost essence sweet
 Of her, whom Time had fated to retreat,
 Returning to reward her lover true
 With this strange pleasure of pure senses new.

* Compare, for a singular corroboration of this phase of the phenomenon, Judge Edmonds "On Physical Manifestations:"—"Once, after midnight, when I was in bed, I perceived an odour of a peculiar kind. It was not diffused through the room, *but was presented to my nostrils at intervals*, as if from a smelling bottle. In every situation, it continued to come with the same smell *and with similar intermissions*." From whatever cause the scents arose, the method of their approach seems to have been curiously identical.

I rose and walked the room ; and I was 'ware
 Of immortality in all the air,
 And, as it seemed, clairvoyant for the time,
 Read all earth's secrets lowly and sublime,
 And all the meaning of my Lady's heart ;
 I felt assured that we could never part,
 And that our temporary trouble sent
 By God should bring us final rich content,
 Even some grand meeting in the heavens above,
 Where all things are but Ministers of Love.

That wondrous smell of roses stayed with me
 Nearly a week, and then it 'gan to flee,
 And I returned to common daily things ;
 But even now soft recollection brings
 That scent before me often ; and I think
 That that strange spirit-rose again I drink,
 And seem again to mark my Lady's face
 Bright in that vision with unearthly grace ;
 And yet again I fancy I am 'ware
 Of those strange spirit-whispers in the air :
 But 'tis not so in fact ; my spirit-bride
 Shall not be mine until I cross the tide
 Of death, and meet again upon the shore
 Of heaven that wonder of roses as before.

This vision of immortal life I've told
 To make the feeble strong and cowards bold.

MOSES AND BACCHUS.*

THE title of this work will astonish many people, which is not to be wondered at, seeing that so little is known popularly of the nature and origin of the books called the Bible. Biblical criticism is comparatively a new science, except with a few learned adepts, whose investigations have been carefully suppressed by priestly domination within a very narrow limit. Mr. M'Sweeney seems to be very extensively read in antiquarian and mythological literature, and he gives the reader the benefit of his investigations in the little work before us. The abundance of matter presented is more evident than the literary ability displayed in the use of it ; yet there is considerable information given, whereby the legend of the heathen god, Bacchus, and the Jewish Moses may be compared. The author sets out by quoting statements made by orthodox divines as to the similarity which exists between the history of Moses and that

* MOSES AND BACCHUS, a mythological parallel, in which it is shown that the history of the Jew, Moses, as recorded in the Bible, and that of the fabulous god, Bacchus, of the Egyptians, Greeks, and Romans, as given by the heathen poets, are identical. By Miles M'Sweeney. London: J. Burns. Price, 1s.

of Bacchus. He then endeavours to show that the history of Bacchus is the more ancient of the two, and existed in a variety of forms before the assumed era of Moses, and, therefore, that the legend of Moses must have been borrowed from that of Bacchus, of which he declares it to be a racial or national form. The concluding chapters are devoted to a discussion of the natural phenomena peculiar to Egypt, with the attempt to prove that these ancient legends of heroes and gods were poetical personifications of the powers of nature as observed in the changes of the year. The miraculous nature of the ten plagues inflicted upon Pharaoh's kingdom comes in for severe criticism, and they are shown to exist in Egypt at the present day. We do not enter upon a consideration of the questions raised by Mr. M'Sweeney, as such a labour would be futile without much more space and leisure than is at present at our disposal. The subject is a very important one; for, till society be more enlightened on the nature and pretensions of religious books, men will not have the patience, or see the necessity, for attaining real knowledge. Mr. M'Sweeney, who is a working man, deserves thanks, then, for his courage in coming forward to promote a more extended acquaintance with the foundations of popular belief. That the readers of *Human Nature* may have an opportunity of studying the subject for themselves, the author desires that his little work be presented to the purchasers of this month's *Human Nature* at half the published price.

CO-OPERATIVE SETTLEMENTS.

MR. GEORGE J. HOLYOAKE is writing a series of articles in the *Co-operative News*, on "Co-operation Abroad." Inserted is the following letter from Mr. N. C. Meeker, *Tribune* office, New York:—

"Dear Sir,—Having done a good deal of co-operative work in my day, I give you a few notes. Three years ago I was on the *Tribune*, and had been several years previously; and having occasion to write articles as to the best methods for people to go West and settle on cheap land, I devised a plan which met Mr. Greeley's acceptance, and a colony was formed, of which he became the treasurer. The plan briefly was that each person wishing to go West should pay to the treasurer 155 dols. A localising committee was selected, who went to various places, and finally selected lands in a beautiful valley in Colorado, 2000 miles west of this city, on the Denver Pacific Railroad, then building, and in full sight of the Rocky Mountains, which present remarkably fine scenery. The land cost on an average about 5 dols. (£1) an acre; 13,000 acres were bought, and a contract was made for three years for 50,000 acres, at 4 dols. an acre. Our means of communication with the public were so good, and the endorsement of me by Mr. Greeley was so powerful, all through the *Tribune*, that we had responses in great numbers, and at the close of three months we had in the treasury over 100,000 dols. The call was made in January, 1870, and

settlers were invited to arrive early in May. Contracts were made with the railroads for reduced rates of passage and freight. The result was that during the year we had about 500 houses built, with this number of families, and a population of 1500; present population over 2000.

"A town of 160 acres, a mile square, was laid off, and the lots were sold to members only at from 25 dols. to 50 dols. each; the proceeds of which were devoted to schools and improvements. The outlying lands were divided into 5, 10, 20, 40, and 80 acre lots, and a member was entitled to select from any one for his 155 dols. The town lots were extra. It was a condition that no deed was to be given until improvals were made in good faith; and a forfeiture is in all deeds if intoxicating liquors are manufactured or sold on the premises. When the deeds are given, land is held in free and co-operation ceases. But we carried out two important works. One was the building of two irrigating canals, 12 and 30 miles long, at a cost of 60,000 dols.; and the building of a substantial fence around all our farms at a cost of 40,000, dols. being over 40 miles long. Thus we are able in that dry country to raise immense crops, and the protection from the ravages is complete, by which half a million of dollars is saved. I should add that our colony is called the Union Colony, and our town 'Greeley.'

"Our success has been miraculous—commencing in a country absolutely without inhabitants, we raised last year over 50,000 bushels of grain. We have in town ten stores, which do a heavy business; two banks, five churches, two saw mills, a first-class grist mill, two newspapers, three schools, and a great many other things common to a busy town. Not a drop of liquor is sold, there are no billiard tables, we have not a single pauper, and there have been no disorderly persons. Another bank is building through the town, and after a little we shall have another. The only expense attending the management of this business has been connected with the secretary. None of the trustees have received a dollar, and I have given all my time free. So soon as we get able we intend to establish some co-operative enterprises, but this will be done carefully. I give you an outline of our operations. Mr. Greeley was our constant friend.

"P.S.—My house and family are in Greeley; but I am at work on the *Tribune* for a few winter months."

We also select a passage from a letter in the same series by Dr. J. R. Buchanan, Syracuse, N. Y. The Doctor is held in high esteem by many of our readers on account of his investigations in Psychology. We wish we could find a set of his works, or be favoured with some of his recent views on Human Nature science. He very truly says in the letter from which we quote:—

"I do not deny that there are philosophy and knowledge enough in the world at present to do these very things if they were gathered together and rightly applied; but there is a vast hiatus in the very

centre of that knowledge and philosophy which has destroyed half its power. There is no complete science of man! and as the unmusical have little conception of the rich and ravishing melodies they have never understood, so the world without an anthropology has no conception of the magnitude of its deficiency, or of the rich-toned and boundless treasures of knowledge it has yet to receive."

AN AMERICAN INVENTION TO SUPERSEDE MONEY.

A REPORT of a sitting of the Radical Club appears in the *Philadelphia Inquirer*, at which was discussed means for raising capital to erect buildings for the forthcoming Centennial Exhibition. The following resolutions were passed:—

We the members of the Radical Club of Philadelphia, feeling a deep interest in the Exposition and desirous of its success, offer the following:—

"*Resolved*, That as the work is national that the Congress of the United States do, without delay, enact that an issue of centenary greenbacks, in amount limited by the estimated cost of the building be issued, to be paid out to the contractors, as per agreement, by the assistant treasurer of the United States, resident in Philadelphia.

"*Resolved*, That said issue of centenary greenbacks indicate on their face the object of issue, and that they be a legal tender for all dues for which the greenback is now receivable.

"*Resolved*, That when the receipts from the exposition or other uses, to which the building shall be applied shall have equalled the amount issued, it shall be permanently retired.

"*Resolved*, That the above are neither abstract, theoretical, nor impracticable, but are based on a practicable demonstration analogous to the proposed Centennial building, as found in 'J. Duncan's pamphlet on Bank Charters,' in which the following is given:—

"Daniel De Lisle Brock, Governor of Guernsey, was waited upon, Jonathan Duncan tells us in his pamphlet on 'Bank Charters,' by a deputation of the principal townsmen of St. Peter's, who requested his countenance and assistance toward the erection of a covered market, much wanted in that town. The Governor readily consented, and asked in what way he could assist them most effectually. He was told that the principal difficulty was to raise the required funds. The Governor replied that if that was the only difficulty he thought he could surmount it, but would ask, first, if they had the requisite stores of bricks, timber, granite and flags, but, above all, had they the skilled artisans and labourers required for the building of the market. They replied that there was no want of labour or raw material; that their difficulty was chiefly financial. 'Oh,' said the Governor, 'If that is all you want, I will, as Governor, sign, stamp, and declare legal tender and issue five thousand market notes. With these pay for material and wages. Go to work and build your market.' The market was commenced. The first effects were to animate trade by the additional circulation for payment for slates, bricks, &c., and to increase the custom of the shops by the expenditures of the workmen employed on the market. In process of time the market was finished, stall rents became due and were paid in these notes. When the notes all came in the Governor collected them, and, at the

head of a procession, with some little form and ceremony, he proceeded to the town cross and publicly burnt them by way of cancelment. The market was built for nothing.

"*Resolved*, That a committee of five be appointed to forward the above to the Centennial Committee of Congress."

LONDON ANTHROPOLOGICAL SOCIETY.

At a meeting of this Society at 37 Arundel Street, Strand, on 3rd inst., Dr. R. S. Charnock, F.S.A., president, in the chair, the following papers were read:—1. A description of three Siah Posh Kafir skulls, by Dr. J. Barnard Davis, who questioned Dr. Bellew's opinion that these Kafirs are of Hindu origin, their skulls being of much larger internal capacity than those of the Hindus. 2. On the Siah Posh Kafirs, hitherto supposed to be a Macedonian colony planted by Alexander the Great in the Hindu Kush, by Prof. G. W. Leitner, M.R.A.S. Prof. Leitner gave a detailed account of this mysterious race, referring to their European manners and appearance, their various dialects, which he considered to be sisters rather than derivations from Sanskrit, and their mode of government in which those become chiefs who have killed at least four Muhammadans, whom they hate, as they kidnap Kafir children, and have ever since 948 been encroaching on their mountain fastnesses. Prof. Leitner referred to the desire which the Kafirs have to cultivate friendly relations with the English, and expressed his conviction that if we encouraged them we should not only have a direct and safe road for our trade to Central Asia, but should also be able to solve many puzzles in geography, history, and ethnography. It is impossible to do justice to Prof. Leitner's revelations regarding a hitherto unknown part of the world within the space of a paragraph. It was stated that the whole will appear at length in the transactions of the Society.

At a meeting of the Society on 17th inst., Dr. R. S. Charnock in the chair, the following papers were read:—1. Spiritism among uncultured peoples compared with Modern Spiritualism, by C. Staniland Wake, V.P.L.A.S. After referring to the influence which spirit belief has always exercised over the uncultured mind, and giving particulars of various phenomena occurring among savages, which resemble those of Modern Spiritualism, the author considered some of the phenomena of the latter which were, he thought, capable of a natural interpretation, even according to the spiritualists themselves. 2. Opinions of the Brahmins as to Spiritualism and Supernatural Phenomena, by G. Mohun Tagore. The idea of good spirits being possessed is peculiar to the Hindus, and is not traceable to either Christians or Jews. The doctrine that an essential body survives the destruction of the present body throws considerable light on Corinthians, chap. xv., and may be a prelude to acceptance of Christianity by the Hindu race. 3. Interpretation of Mythology, by Joseph Kaines, D.Sc., F.L.A.S. The author believes the physical theory to be the only true interpretation of mythology, inasmuch as it shows that it consists mainly, if not entirely, of the later personifications of Fetichism transformed. Major Owen, Prof. Leitner, Mr. Grazebrook, Dr. Carter Blake, Mr. A. L. Lewis, and the President joined in the discussion.