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RESEARCHES IN SPIRITUALISM.

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CHAPTER V.

SECTION II.

MATERIALISATION OF HANDS.

I.—Simple Appearance of Detached Hands.—(*Continued.*)

(b) WHEN THE MEDIUM IS SECLUDED.

I HAVE classed the evidence under this head separately, because it is of a different kind, and usually not so valuable as that previously detailed. There are, however, several exceptional cases, which I shall draw attention to, which are by no means deficient in completeness. Such are cases where hands of large size and masculine appearance have been protruded from a cabinet in which a female medium sat, or *vice versa*. Such are cases where the medium's hands have been specially marked, the detached hands being found to be free from any such mark. And such are cases where selected observers have sat in the cabinet with the medium, while hands have been shown to the other observers in the circle.

Dr. Crowell* records various cases which he had opportunity of observing with Mrs. Mary Andrews. Six little hands, of various sizes, were projected from the aperture of the cabinet (a square window cut in the front of the cabinet, to afford means for showing the faces and hands which are alleged to be formed in the darkened space within). Again, six little hands, with a female adult hand among them. The same

* *Primitive Christianity*, vol. i. p. 448-9.

observer,* Dr. C. B. Kenney being the medium, records that hands of various shapes, "some of them undoubtedly female," and quite unlike the medium's, were shown at the aperture. Three hands at once, and "in active motion"—"a hand and part of an arm" (p. 506)—"two hands, sinewy, and arms up to the elbow" (p. 507)—"a lady's hand, with heavy gold bracelet on the wrist"—"a child's hand with flowers"—"A hand seized the pencil, and dropped it repeatedly, and the left hand assisted," attempting to write a message. These hands were grasped by Mrs. Crowell, and by the doctor too. "The hand of a female returned the pressure. One of these hands was long, slender, and sinewy; the other short and plump" (p. 509). Dr. Crowell's remarks about the medium are important. He says—

"I would here state that the medium is of short stature, broadly built, and his hands are short and chubby, and early physical labour has caused his hands to spread beyond their natural dimensions; while the hands seen at the aperture were varied in shape, most of them being long and slender, and some of them beyond question female hands."

Here it will be observed that the means of observation afforded were close enough to prevent any clumsy attempt at fraud, such as is sometimes suggested by critics. The inflated india-rubber glove could not be passed off as a human hand. Indeed, that I may not overload my narrative by explanations and refutations, I may say at once that I have selected cases for citation when such criticisms do not apply; and further, that I know of no cases where such feeble attempts at trickery can reasonably be held to cover the facts. If there be such, they will not be quoted here.

The same observer records a curious test that he obtained in the presence of Mrs. Andrews, of Moravia:—

"Then the same arm that appeared to me before again was presented, with the same black ring upon the finger. Upon my requesting the spirit to turn the arm, it was turned in every direction, so as to expose to view every part of it, as also the palm and the back of the hand, and I observed that the fastening of the sleeve at the wrist was a plain button." [The name Charlie was given.] "This is the name of one of my sons, who, some years before, when a lad, often amused himself with cutting rings out of black rubber buttons."†

"Twice she held out her hands, and we both recognised them as hers [Kate], Mrs. S——'s. After this four little hands appeared, and soon two more were added to the number, and we distinctly saw

* Op. cit. ii. p. 506-8.

† Crowell, vol. i. p. 449.

some tiny fingers belonging to another hand. They were all in lively motion, every finger moving, and repeatedly directed towards us."*

Dr. Wolfe† records a great number of cases which occurred in the presence of Mrs. Hollis, in his own house, and under carefully guarded conditions. "A large brown hand, with two small hands, apparently children's, of three or four years old"—"the long muscular hand and naked arm of a man, the hand opening and closing so as to show the play of the muscles" (p. 308)—a long arm and hand projected, and hand wrote a long message on a slate—three hands presented simultaneously—then ten hands, five seen at once, and all open hands, one of them large (p. 311) and four belonging to children. Some of these hands, as will hereafter be noticed, left the impression of their size in a vessel of flour, so that the eyesight was corrected by exact measurement.

I shall also have occasion to notice more fully the employment of another special test to which I refer briefly. Mrs. Hollis's hand was frequently marked in the palm with burnt cork. The hands presented were then carefully scrutinised, and found to be free from any such mark, which, at the close of the séance was found intact on the medium's hand. This was repeated over and over again.

In the course of the investigations of materialisation, through the mediumship of Miss Florence Cook, there are repeated instances of the formation of detached hands—"a long, sturdy, masculine right arm, bare to the shoulder, and moving its fingers flexibly." Many other cases precisely similar to those already quoted, I need not dwell upon.

The phenomenon was observed under excellent conditions by Mr. Desmond Fitz-Gerald at his own house, Mr. Eglinton being the medium. The following is his account:—

"Mr. R. S. Wyld, LL.D. (Edin.), and Mr. Collingwood were requested to constitute a 'tying committee.' These gentlemen performed the duty in a very thorough manner; first tying the medium's wrists together behind him with tape; then seeing that his coat-sleeves were securely sewn together with white cotton; then tying his wrists to the back of the chair within the cabinet; then tying his neck to the chair; and, lastly, passing the free end of the tape used for the last-mentioned purpose through an aperture in the cabinet, so that Dr. Wyld might hold it in his hand whilst he was seated in the circle. When the tying was completed the medium was requested to place his feet upon a hassock, the curtains of the cabinet were drawn so as to leave his feet and knees in view, and a stringed instrument was placed in his lap, constituting a kind of table on which were placed

* Crowell, vol. i. p. 445.

† "*Startling Facts*," p. 307, et seq. 29.

a book and a handbell. The gas was then lowered and we took our seats. In about half an hour the book was distinctly and repeatedly seen to open and close up again. Then a *finger* was seen in proximity to the book, and in a short time afterwards a *hand* was several times protruded between the curtains. Joey now requested that some one should come forward and ascertain, *immediately after a hand had been shown*, whether the medium was still secured as at first. This challenge was taken up by Dr. Wyld and Mr. Collingwood. As this test is an important one for investigators, I requested these gentlemen, at the conclusion of the *séance*, to give their individual testimony as to the result. This they freely did by signing the following short statement:—

“On two occasions, *immediately* after seeing the spirit-hand protruded from the cabinet, I examined Mr. Eglinton’s bonds, and found them to be perfectly secure. (Signed) “‘R. S. WYLD.

“‘I also on one occasion did the same.

“‘J. FRED. COLLINGWOOD.’

“Miss Kislingbury then asked Joey whether Dr. Wyld could be allowed to stand behind the medium, *inside the cabinet*, whilst the materialised hand was shown to the sitters outside. This inquiry was answered in the affirmative, and accordingly Dr. Wyld entered the cabinet, and took up a position behind the medium, who moaned and shivered as though power were being drawn from him to an unusual extent. In relation to this test, I obtained the following brief but sufficient testimony, bearing in mind the value of evidence obtained on the spot and at the time:—

“‘We saw the hand whilst Dr. Wyld was in the cabinet.

“‘G. DE VEH.

“‘E. KISLINGBURY.

“‘ELLEN POTTS.

“‘E. FITZ-GERALD.’”

With this same medium three persons sat in the cabinet when hands were seen outside by other members of the circle.

“Mr. Eglinton’s coat-sleeves were sewn together, and to his coat behind his back; the coat was also sewn together in front near the throat. . . . The following attestation explains what took place:—

“‘We, the undersigned, entered the cabinet during the *séance* with Mr. Eglinton, and stood behind him during several minutes. In this period of time, according to the statement of the sitters outside, hands were seen, and several objects were moved about by those hands which we certify were not those of the medium, since we satisfied ourselves on this point by keeping our hands on his shoulders during the occurrence of the phenomena.

(Signed) “‘C. FITZ-GERALD.

“‘JOHN JAMES.

“‘MARION COLLINGWOOD.’

“Miss Collingwood also placed her hands, by request, on Mr. Eglinton’s head while the above was taking place.”

“The objects which were moved by the hand or hands were placed on the little stringed instrument known as the Oxford chimes, which

was laid inverted on Mr. Eglinton's knees. The strings of this were struck at times, and a book which was placed upon it was opened and shut repeatedly. Sometimes a hand was seen to touch the book ; sometimes it appeared to open and shut alone. In any case, the hands were not Mr. Eglinton's hands, as is proved below:—

“ ‘ We, the undersigned, entered the cabinet in which Mr. Eglinton was seated, examined the sewing which secured the medium's hands behind his back, and found it intact. *Immediately before and after this examination various phenomena occurred, and hands were exhibited at the aperture of the cabinet.*

(Signed) “ ‘ MARION COLLINGWOOD,
“ ‘ EMMELINE COLLINGWOOD.’ ”

This seems the place to introduce some specimens of evidence given by Col. Olcott. This gentleman devoted a long time to a very minute investigation of the mediumship of the Eddy Brothers, and published the result in a volume entitled, “People from the Other World.” From this I quote. Horatio Eddy was the medium in every case. Col. Olcott had provided a spring balance to test the power of the detached hands.

“ I stepped upon the platform and handed the hook to the hand, which grasped it, moved its fingers on and off the hook to get a firm hold, as any one naturally would, if he were about to exert his full force in that way. . . . Forty pounds was the measure of the *horizontal pull*. The hand was the left one, large, broad, and white. I stood as then a foot off it when it pulled, and my attention was attracted to a peculiarity which proved that it did not belong to Horatio's body. Upon the wrist, at the root of the thumb, *there were two thin parallel lines of tattooing in blue Indian ink.*” *

“ The vertical pull was made on the evening of October 2nd, when I myself sat next to Horatio in the light-circle. The hand to-night was the right hand of George Dix, as I recognised by its mutilation in the loss of the little finger. . . . The hand was not more than six inches from my eyes, and with so good a light in the room that I could read the small figures on the dial with ease. Moreover, I noticed how the skin was drawn down into the cavity of the cicatrix, when the wound had been healed. I furthermore remarked that the hand was as white as marble, the wrist broad and with no depression where it joined the hand ; and when the fingers clutched the hook to pull, the inside was partially turned towards me, so that I could see the blue veins half concealed beneath the fat, and the projection of the tendons as they contracted in the strain.” †

“ If I had been in any doubt about seeing the baby-hand, previously described, there was no occasion for it to continue, for on this occasion the hand of a child touched me on the back, and upon my mentally requesting it to show itself, was thrust out and patted me on the cheek. It disappeared, but when I mentally asked that it might be

* Olcott, p. 254.

† *Ibid.* p. 257,

held to my lips, it came again, and remained there until I could kiss it." *

"Several other hands, large and small, women's and men's, wrote cards before my eyes, each being closely scrutinised as it appeared."†

I have myself seen, in the year 1872, when Mr. Williams and Mr. Herne were accustomed to sit together, five hands and arms, together with a little child's foot, delicately formed, protruded from the cabinet in which the two mediums were secured. The phenomenon, indeed, was of ordinary occurrence before faces were regularly shown, and when the materialisation of a full form was yet rare.

In March, 1877, I find myself recording an excellent séance with Williams.‡

"I felt three quite distinct hands one after another, distinct in size and temperature; one, at request, pinched my thumb and ear, and was placed heavily on the top of my head. It was, in all respects, a human hand of large size."

I do not adduce further instances when the medium is secluded, though there are plenty when the evidence is sufficiently good. I have brought forward sufficient to prove my case: and I hope to see this method of investigation, so far as the public is concerned, give place to one that gives greater facilities for observation, and that cannot be misused for purposes of fraud.

II.—Appearances of detached hands under special conditions which rendered the identification of them, as distinct from the hands of the medium, a matter of certainty.

(a) ABNORMAL FORMATION.

As far back as the year 1851, Daniel Knowlton being the medium, Adin Ballou|| records the appearance of a hand which Hervey Chase identified as exactly similar in form to that of his late wife. The fingers were bent inwards, and the nail of one finger was peculiarly formed, in consequence of a severe burn in childhood. The narrative is worth reproducing:—

"After being seated a short time, the rapping and other manifestations were made, and several questions were put and answered, before making the object of our visit known. I then put the question, 'Are the spirits present who promised to take me by the hand?' The answer was, 'Yes.' I then held my hand in open space, where it was not possible to be reached by any one present without altering

* Olcott, p. 258.

† *Ibid.* p. 459.

‡ *Medium*, March, 1877, p. 137.

|| *Spirit-Manifestations*, pp. 91, 92.

their position, which they did not, as I must have seen them. I felt a hand as perfect as that of a living person; the touch and separation of the fingers was plainly perceptible. It purported to be the hand of my former wife. One of her hands was deformed by being badly burnt when a child. Two of her fingers were bent inward toward the palm, and the nail of one finger was very short and thick. I then asked her to put her deformed hand into mine, which she immediately did, and then passed her finger with the thick nail over the palm of my hand, as if to convince me of her identity."

Then we have Dr. Wolfe testifying* that after recognising his mother's face, Mrs. Hollis being in the cabinet, he asked that her left hand might be shown. That hand in life was of peculiar formation, the forefinger being shut at the middle joint in consequence of a burn. In a brief space of time precisely such a hand was shown at the aperture.

"I said, 'Mother, please materialise your *left hand*, and present it at the aperture.' In a very brief space of time a left hand appeared at the opening, *with the forefinger shut at the middle joint*. My mother had just such a finger on her left hand, when a child she received a burn, which contracted the tendon and fixed the forefinger of her left hand permanently in that position."

Mr. Tapp records among other experiences of his with Katie King the following very remarkable one:†

"'Katie' has frequently stood by me, and leaned against me, at *seances*, for several minutes together, permitting me to thoroughly scan her face and figure in a good light. I have also been permitted often to touch (but never to grasp) her. At one sitting she laid her right arm in my outstretched hands, and allowed me to closely examine it. It was plump and shapely, longer than that of the medium. The hands, too, were much larger, with beautifully shaped nails. I may here state that Miss Cook, ever since I have known her, has had a bad habit of biting her nails almost to the roots. I then held the arm lightly in one hand, and passed my other hand along it from the shoulder. The skin was beautifully—I might say, unnaturally—smooth, like wax or marble; yet the temperature was that of the healthy human body. *There was, however, no bone in the wrist*. I lightly felt round the wrist again, to make sure of this beyond doubt, and then told 'Katie' that the bone was wanting. She laughed, and said, 'wait a bit,' and after going about to the other sitters, came round and placed her arm in my hand as before. Sure enough *the bone was then there!* I joked her on this point, and also said what fine finger nails she had got. She took hold of my hand, turned it quickly round, and gave a vigorous scratch on the back of it that raised the skin and drew blood. This excellent test has also been given to other sitters. I have had it on two occasions. One even-

* Wolfe, pp. 312, 313.

† *Spiritualist*, vol. iv., No. 6, p. 69.

ing recently, I made some jesting remark to 'Katie,' who stood near me, when she suddenly struck me heavily in the chest with her clenched fist. I was startled, and, indeed, hurt by the unexpected blow: so much so, that I inadvertently caught hold of her right arm by the wrist. Her wrist crumpled in my grasp like a piece of paper or thin cardboard, my fingers meeting together through it. I let go at once, and expressed my regret that I had forgotten the conditions, fearing that harm to the medium might ensue, but 'Katie' reassured me, saying, that as my act *was not intentional*, she could avert any untoward result."

Col. Olcott testifies* to a special test, which may find a place here, Horatio Eddy being the medium—

"Various detached hands were shown through the aperture in the shawls, and among the number that of the boy Michalko himself, which Madame Blavatsky recognised by some peculiarity, as well as *by a string of amber beads wound round the wrist*." [It is a custom among the Georgian peasants to wear a string of amber beads upon their arms, hence the test, which is also mentioned by Dr. Peebles.]†

I remember in early days of my investigation that I saw a hand of abnormal formation, more like a claw than a human hand, protruded from a cabinet in which Herne and Williams were sitting. It was apparently attached to one of the speaking-tubes used in that circle, and was as white as if made of plaster of Paris. The claw-like fingers were in constant motion, and the thing presented a most uncanny appearance.

(b) IMPRESSION OR MOULD TAKEN.

There are several cases recorded in which the idea derived from a cursory view was confirmed by obtaining an impression of some of these fugitive hands. Dr. Wolfe records several cases in which he obtained such impressions in a dish filled with flour. In no case was there any resemblance between the impression so obtained and that made by the hand of the medium. This evidence is important,‡ and I reproduce the material portion of it.

"It was not five minutes after Mrs. Hollis was closed in when the hands began to appear at the aperture. These varied in size; one especially was noticeably large. . . . I filled a dish with flour and set it before the aperture, sideways. The hand changed the position of the dish, and commenced a kind of magnetic manipulation of the surface of the flour, which lasted several minutes. . . . It settled on the dish, till the hand and fingers were buried in the flour. . . . At the conclusion of the *séance* there was not a hand in the circle that could fill the well-preserved matrix in the

* Olcott, p. 65.

† *Vide supra*.

‡ Wolfe, pp. 349, 481, 531.

flour; and Mrs. Hollis's hand could very little more than half fill it."*

"The next experiment, at the table, was with a dish of flour. This I placed on the chair. . . . In two or three minutes a slender, delicate hand came out, and, after hovering over the flour a few seconds, retired. In five minutes it reappeared and settled deep in the flour, leaving a perfect imprint of itself. I then procured another plate of flour, by request; and this time 'Jim' put his hand into it. The matrix left was half as large again as the first. After closely inspecting Mrs. Hollis's hand, to discover any flour-dust there might be upon it, but in vain, I requested her to place her hand in the imprints, which she did, and had in the first room enough to receive two hands the size of her own; and in the second enough and to spare. The imprint which she subsequently made of her hand in flour was smaller and entirely different in structure."†

Mr. Plimpton testifies:—"Dr. Wolfe procured a platter of flour The request was made that the doctor would hold it at the corner of the table farthest from Mrs. Hollis. He did so; the hand appeared and, after indescribably fluttering over it with a rapidity of motion that seemed electric, rested in it for a moment. Mrs. Hollis was requested to place her hand in the print, the finger marks were half an inch longer than her fingers."‡

With Slade § Zöllner reproduced the experiments of Dr. Wolfe with perfect success:—

"I proposed to Mr. Slade to have placed under the table a flat vase filled up to the edge with wheat flour, and that he should then request his 'spirits' to put their hands in the flour before touching us. . . . I fetched a large porcelain bowl of about one foot in diameter, and two inches deep, filled it evenly to the brim with flour, and placed it under the table. We did not trouble ourselves at first about the eventual success of this experiment, but continued for over five minutes the magnetic experiments, Slade's hands being all the time visible upon the table; when suddenly I felt my right knee powerfully grasped and pressed by a large hand under the table for about a second, and at the same moment, as I mentioned this to the others, and was about to get up, the bowl of meal was pushed forward from its place under the table about four feet on the floor. Upon my trousers I had the impression in meal of a large strong hand, and on the meal-surface of the bowl were indented the thumb and four fingers, with all the niceties of structure and folds of the skin impressed. An immediate examination of Slade's hands and feet showed not the slightest traces of flour, and the comparison of his own hand with the impression on the meal proved the latter to be considerably larger."

* Wolfe, p. 349 (*Medium in Cabinet*). † *Ibid.* p. 481 (*Medium at Table*).

‡ *Ibid.* p. 581 (*Medium at Table*). § Zöllner, p. 49.

With the same private medium whom I have mentioned before, and whom Zöllner designates by initials S. E., Professor Wagner obtained impressions of a hand and foot.*

"We took an ordinary folding slate with clasps; on each side within was fastened, by means of wax, paper blacked with soot. . . . We closed it, bound and sealed it with seven seals. The signet I took away with me. At the following sitting violent movements of the slate occurred, and finally I was directed to lay the slate on my knees. . . . We struck a light, opened the slate, and perceived an impression on each side; on the right that of a hand; upon the left that of a foot. . . . All three mediums and E—— at once recognised in the impression the hand of Catherine L——, which had characteristic peculiarities. . . . For greater certainty this impression was shown to a sculptor who well knew the hand of the deceased, and he at once asked—'Is this an impression of the hand of Catherine L——?'"

Another method of obtaining moulds of hands is to provide a vessel of paraffin in a melted state, and another vessel of cold water. It has been found that the hands have been dipped into the melted paraffin, and that the thin glove so obtained has been left floating in the vessel of cold water. This has been done under conditions which seem good; and, though I am free to confess that I have seen some moulds which had evidently been manipulated fraudulently, I have seen others which presented no such appearance, and from which an ordinary human hand could not have been withdrawn without leaving traces of its exit in the widening of the wrist, and rupture or enlargement of the fingers. For, if such a mould can be shown to extend sufficiently over the wrist, and if it has not been cut open and rejoined—an operation that leaves traces which are readily detected—then it may be accepted as reasonable evidence that the hand of which it is a mould or glove was withdrawn from it by dematerialisation, such as I have adduced cases of when these detached hands have been firmly grasped.

Such a case is recorded at length by Epes Sargent,† Mrs. Hardy being the medium, and the conditions good.

"In January, 1876, I attended a sitting at the *Banner of Light* office, Boston, at which Mrs. Mary M. Hardy sat for the moulding of spirit hands. I sat on the platform within three feet of her, and with no one between us. A pail of hot water, with a thin layer of melted paraffin floating on top of it, was brought on to the platform. Before Mrs. Hardy was a small pine table, formed of a simple plank with four slender posts for legs. Over this plank a

* Zöllner, p. 143.

† *Spiritualist*, March 31, 1876.

cloth, reaching to the floor, was thrown by two gentlemen well-known to me, and selected by the critical spectators to superintend the process; and then the pail was placed in the little dark chamber formed by the cloth under the table. . . . I sat and watched the whole external performance. In two or three minutes the cloth was thrown up, and on the floor, visible to all, lay two delicate gloves of paraffin, light as gossamer, perfect in every part, and indicating by the bend of the fingers and the part of the wrist attached, that for a human fleshly hand to have extricated itself from the glove, leaving it in that form, would have been difficult, if not impracticable."

I have now quoted such evidence as I consider sufficient to establish the fact that detached hands, in appearance like the human hand, though occasionally like a plaster cast of it, are produced, both when the medium is sitting in the circle and when he is secluded in a cabinet. I have shown that these hands are of every variety of size, and that they are not in size, shape, and appearance like the hands of the medium. This has been demonstrated by the testimony of eyewitnesses, as well as by impressions of such hands in flour. Furthermore, moulds of such hands have been taken in paraffin under good conditions of test, which moulds demonstrably could not have been produced from an ordinary human hand by any known method. Once again, some of these fugitive hands present peculiarities of structure identifiable with malformed hands known to some observer, and recognised by him as having belonged to some relation or friend.

There are still some noteworthy points to which I desire to direct attention.

1.—Temperature.

The temperature of these fugitive hands is very variable. In some cases they are of normal temperature, feeling like a hand of ordinary flesh and blood. I believe that there is no recorded case—certainly none within my own knowledge—in which they have been of fever temperature; although, from the abnormal excitability to which some mediums are liable, this might not have been unexpected. On the contrary, there are many recorded cases in which they are of icy coldness, chilly, or of an abnormal temperature. This corresponds to the abnormally white appearance of some, which present a look as though made of plaster of Paris.

I have collated various cases, and find that the temperature varies very considerably.

Adin Ballou* records—Mrs. E. Wilcox the medium—that some hands were of normal temperature; others cold: "in a single instance the hand was absolutely cold to chilliness."

* *Modern Spiritual Manifestations*, p. 88.

Dale Owen* relates that Mrs. Owen was touched "with what greatly resembled the touch of a human hand—soft, moderately warm, and a little moist."

Hiram Powers† says that on one occasion he was patted on the cheek by a little hand. "I took hold of it: it was warm."

I may here introduce a remarkable piece of testimony given by Colonel Olcott.‡ Horatio Eddy was the medium, and the case seems a good and conclusive one of the passing a welded iron ring on to Colonel Olcott's arm. Incidentally we get some suggestive evidence as to temperature both of the medium's body and of the fugitive hands:—

"When the ring test was about to be given, I was requested by the medium to take both his hands in mine and keep a firm hold. It must be remembered that, up to this moment, he had been grasping my bared left arm with his two hands. At the beginning of the séance his hands were very cold, but I noticed that they gradually grew warmer, until, just before the ring test, a shiver ran through his frame, a sudden chill passed into them, and they became icy cold. I never felt hands so cold before, except upon a corpse that had been laid in ice. Our hands crossed; my right holding his right, and his left my left. The iron ring used for the experiment *was then exhibited through the shawl by another hand*, so that all could see it, and then dropped upon the floor at my feet, striking it with a metallic sound, and rolling off the platform. After all who chose had had an opportunity to examine it, it was passed back, and taken behind the curtain by the detached hand. I then felt an arm and shoulder pressing against my back, as I sat touching the edge of the table behind me, and the ring and a cold hand that held it, touched the bare, warm skin of my left forearm. Another tremendous shock ran through the medium's body, and instantly the iron ring slid down from his arm over my right wrist and hung there."

Dr. Peebles had a similar experience §:—

"Taking a seat forward of the cabinet to the right of Mr. Eddy, he tightly clasped with both his hands my bare arm. . . . The hand, which I both saw and felt distinctly, was cold, white, and delicate, utterly unlike in shape and appearance that of Eddy's. . . . This hand and arm appearing the second time, there was upon the wrist amber-coloured beads. These I not only saw, but I felt, and heard them jingle. . . . The materialised hand also smoothed my hair, rung bells, and wrote upon cards before the eyes of both the circle and myself.

(Signed) "J. M. PEEBLES."

* *Debatable Land*, p. 307.

† *Spiritualist*, Jan. 14, 1876.

‡ Olcott, p. 259.

§ *Ibid.* p. 808.

Zöllner says that in one of his experiments with Slade he covered and held fast with the palm of his left hand both Slade's hands. "With my right hand I seized the hand [that appeared below the table]. It had quite a living warmth, and returned my pressure heartily." Professor Hoffman was present.

Mr. Crookes, F.R.S., says that in his experience with D. D. Home, "the hand sometimes appears icy cold, at others, warm and life-like."

Lastly, Mr. Livermore, in that most perfect piece of evidence which I have so often referred to, says, "I took each finger separately in my hand, and could discern no difference between it and a human hand, except in temperature: the spirit-hand being cold at first and growing warm."

I should expect to find this to be the fact on careful observation. The withdrawal of energy from the medium would most probably be at first imperfect, and would be more complete in good conditions. A cold hand would grow in warmth, *i.e.*, in vitality, after a first attempt; and the pale, cold, plaster of Paris presentments would occur only under inadequate conditions when some cause or other (out of many) interfered with the full success of the experiment.

2.—Colour and Texture of Skin.

This varies as much as the temperature, ranging from the deathly white which I have mentioned, to the natural appearance of the skin of a robust human being. But the prevalent appearance, so far as I have observed, is more wax-like, smooth, and unnaturally polished than ordinary flesh and blood. This is more particularly the case with faces, which often present a startling resemblance to the counterfeit presentments of Madame Tussaud, but it is also the case with the hands. "The skin," one observer records of Katie King, "was beautifully, I may say unnaturally smooth, like wax or marble." This, however, is by no means applicable to that great hand, whether of Peter or John King, which raised me (and others) with a firm grip till it melted in my grasp at the ceiling. That was of coarse texture, to all intents and purposes a *working hand*, quite like what a navvy's might be, and quite unlike any then in the room. So of the brown skinny hand and arm that were stated to belong to one who had been in life an old Arabian. There the appearance was completely *vraisemblable*, and was absolutely unlike the hand of any of the three observers. The general impression, none the less, left on my mind by these hands is of a waxen, smooth, and pinkish appearance.

3.—Shading away at the Wrist or Forearm.

A noteworthy point is the way in which these fugitive hands terminate. They do not usually present an appearance of being abruptly severed, as though cut off from a body. Rather they seem to shade away into mist, as though the atoms with which they are temporarily clothed became more rare, and finally were lost to the view of our human eyes. The materialisation, complete in respect of the hand, becomes incomplete in the arm, until our eyes can see it no more. Yet if we consider what is required to work the fugitive hand, what complete mechanism there must needs be attached to it, when for instance it grasps my hand and draws me up and up till I can go up no further, it becomes a question of surpassing wonder how the work is done. Where is the fulcrum? How is the energy communicated, the fingers moved, the force supplied? I have been grasped by such a hand with a force that bruised my joints. The muscular force was enormous. Yet, so far as my eyes could see, there was no arm and no body to which it could be attached.

The feminine hand is often terminated by a filmy edging of lace. This is repeatedly mentioned by Dr. Wolfe, and other observers. But, male or female, they seem to shade away at the wrist or forearm, as though the materialisation had not been continued.

[*Note.*—It is a matter of great regret that I cannot complete this chapter in the manner in which it has been begun. I have still to deal with the evidence as it respects faces and full form. The latter, especially, is most voluminous, and will entail a very much larger amount of labour than I had anticipated. I was prepared to find the work of selection and arrangement very laborious, but I did not realize the great difficulty of arranging and grouping the facts. I shall now have more time in which to deal with them, and I am not sorry, for this cause, to be relieved from the necessity of periodical publication. The completion of the chapter will be added as unpublished and new matter to the volume of "Researches" which I am preparing to publish when opportunity seems favourable.

M.A., OXON.]

WILLIAM HOWITT AND HIS SPIRITUALISM.
 BIOGRAPHICAL SKETCHES BY HIS DAUGHTER, A. M. H. W.
 PART VI.
 HIS WORK FOR SPIRITUALISM—BRIGHT SUNSET OF LIFE.

“Nor can the snow, which now old age does shed
 Upon thy reverend head,
 Quench or allay the noble fires within ;
 But all that thou hast bin,
 And all that youth can be, thou’rt yet,
 So fully still doth thou
 Enjoy the manhood and the bloom of wit,
 And all the natural heat, but not the fever too.
 Here hoary frosts, and by them breaks out fire ;
 A peace secure the faithful neighbours keep,
 The embolden snow next to the flame does sleep !
 And if we weigh—like Thee—
 Nature and causes, we shall see
 That thus it needs must be.
 To things immortal Time can do no wrong,
 And that which never is to die, for ever must be young.”
Cowley.

IT was in the year 1858, in the pages of *The British Spiritual Telegraph*,* that articles relative to Spiritual manifestation first appeared from the pen of William Howitt. It was there that originally were printed his papers upon

THE PROPHETS OF THE CEVENNES,
 which later, incorporated in his “History of the Supernatural,” became one of the most stirring and romantically interesting of its richly varied chapters. This account of these martyrs

* *Yorkshire Spiritual Telegraph*, published at Keighley, in Yorkshire, at the expense of Mr. Weatherhead, a grocer, and edited by his shopman, Mr. Benjamin Morell, who conducted it with much ability from 1855 to 1860. After the publication of one volume it assumed the title of the *British Spiritual Telegraph*, and contained a great mass of valuable matter. It ceased on the appearance of the *Spiritual Magazine*. (It contained contributions from Dr. Garth Wilkinson, Dr. Ashburner, the late Mr. Elihu Rich, Mr. Thomas Shorter, etc.) “Beside the support of this journal, Mr. Weatherhead built a Spiritual Lyceum. Mr. Weatherhead lived, not only a staunch Spiritualist, but as a Temperance and Dietetic Reformer, till 1875, when he died at the age of seventy-three—a man who, in a remote corner, had rendered most essential services to truth and progress.”—*William Howitt*. Whosoever shall undertake the important task of writing the history of the rise in England of the Spiritual-movement, will find in the volumes, now all but forgotten and rare, of the *Yorkshire Spiritual Telegraph*, a mine of curious and highly valuable information. The memory of earnest workers in the cause is so speedily overgrown by new labours and new names, that it is necessary an “Old Mortality” should ever and anon appear to piously restore their epitaphs.

of the Free-spirit, amongst whom burst forth Spiritual manifestations of mighty power and high significance, was a labour of love to him. It needed the light of the Spiritualism in the reign of Victoria to vindicate and resuscitate the truth regarding these persecuted, humble children of the Spirit,—hounded to death by Louis XIV., and set in the pillory by Queen Anne. The facts relative to this group of French Protestant-martyrs had to be sought for in many obscure places. "Many were the cross lights," says William Howitt, "which gleamed bewilderingly from the statements of the time." But the gleam of the light once discerned and followed,— "what a spectacle of poor men lifted up by the mighty power of God, amid their magnificent mountains and their rushing rivers, poor, obscure shepherds, pastors, wool-combers, into heroes, martyrs, equal to the most renowned of the most soul-inspiring times. Earth has few such stories."

In the *Spiritual Telegraph* appeared another series of papers much quoted at the time—"Some Remarks on Lectures by the Rev. Edward White against Spiritualism, delivered at St. Paul's Chapel, Kentish Town, from Oct. 31st to Dec. 12, 1858, from notes taken at the time by William Howitt." These two series of articles may be regarded as types of the opposite poles of my father's labours for the cause of Spiritualism; the one treating of the universal and historic aspects of the subject, vitalised by his knowledge of the underlying principle of universal truth recognised in the phenomena of modern Spiritual-manifestations; the other, treating of the modern manifestations themselves, and more or less written in a spirit of controversy. Both were needful elements in his work—both characteristic of the man himself—but it is to the more universal, and, consequently, least ephemeral portion of his labour that the writer would direct attention.*

To carefully and reverently gather together knowledge of the past history of humanity—imbued with the power of the spirit—of men and women of all ages, of all countries, of all religions, churches and sects of churches; to sift the know-

* In his later life, looking back upon his work accomplished, in a poem, "Longing for Rest," he has said—

"I have fought out the fight of this hard world
Boldly and steadfastly, intent to hold
The onward, only way of Truth and Faith,
But waxing oft too feverish in the strife
With the perverse and loveless sons of men,
Which better had been borne in Wisdom's peace."

It is in this spirit of his later life that these sketches have been sought to be written; with controversy, consequently, they have little in common.

ledge of the past through the sieve of the new experiences, he ever regarded as a work of highest importance. It was no less than to reveal, to the unwilling eyes of men, the mighty and sure foundation already laid through past ages for completion in the future, of the vast superstructure of the Universal Church Spiritual.

That his aspiration for usefulness in this direction was considered by the thoughtful and experienced of his readers to have not been without its accomplishment, may be seen by the following words, which I quote with satisfaction from the preface (p. 12) of the *History of Spiritualism in America* by Emma Hardinge. * :—

“William Howitt alone has exhausted the subject, and as far as a world-wide history can be transcribed, and bound up in a limited space, that noble champion of divine truth has ransacked the ages to bear witness on the side of God, Immortality, and Religion.”

WORK IN THE “SPIRITUAL MAGAZINE.”

In January, '1860, commenced the *Spiritual Magazine*, under the able editorship of Mr. William Wilkinson, its originator and proprietor, and with Mr. Thomas Shorter, best known at the time by his *nom-de-plume* of Thomas Brevior, as sub-editor. During the thirteen years which it was destined to run its course under the aforesaid management, William Howitt was a constant contributor. Within these thirteen volumes will be found somewhat above a hundred articles from his pen. It was the hope of my father to have seen the more important of these papers collected into a volume to form an illustrative sequel to his “*History of the Supernatural*.” Passing over the purely controversial letters and articles which, from the nature of controversy, possess, as already suggested, rather an ephemeral than lasting interest, we find that his writings divide themselves into three distinct classes. Firstly, articles containing biographical and historical information, bearing upon the supernatural in the life of men and of nations, and usually directed to some special phase of Modern Spiritual manifestation under discussion at the time; secondly, articles relative to the religious and philosophical aspects of the manifestations of the phenomena of Spiritualism; thirdly, accounts of séances with “mediums;” accounts of “hauntings;” and personal experiences in general connection with the subject of “Spirit-manifestations.”

* “*Modern American Spiritualism; a Twenty Years' Record of Communion between Earth and the World of Spirits*. By Emma Hardinge. New York. 1876.

“GLEANINGS FROM THE CORNFIELDS OF SPIRITUALISM”

is the title of a series of papers which William Howitt contributed to the *Spiritual Magazine*, and under such a heading the most important of his contributions would arrange themselves. He says—“Let us stroll through the wide cornfields of Spiritualism. Let us lift up our eyes and see that they are white for harvest. There are immensities of grain garnered in its barns—the libraries—which those who will may thresh out. There are standing crops also, some green, some milky in ear, some golden for the sickle; let us draw the awned ears through our hands! Let us hear the larks—the poets of all ages carolling above our heads!” He had ascertained that Spiritualism, in its higher phases, is living Poetry; and, through Spiritualism, that Poetry of the highest, is Spiritual Truth. Strolling through “the cornfields” of Literature, past and present, was one of the highest enjoyments of his life. Thereby, indeed, he accomplished one of his most valuable labours for the cause, collecting thus, in many of these papers of the *Spiritual Magazine*, as well as in his “History of the Supernatural,” the golden grain of spiritual knowledge ripened through centuries for the sustenance of the future, but which most men, in the present, are either too lazy, or too busy, or too blind, to gather in for themselves.

The most noteworthy, perhaps, of these contributions, taken in sequence, may be said to be the following:—

Vol. I., 1860: Two articles, “*On the Poetry of Thomas Lake Harris*”—“*Persecutions of Baron Reichenbach for his Discoveries of Odyle Force.*”

Vol. II., 1861: “*Spiritualism amongst the American Indians.*”

Vol. III., 1862: “*Berg-geister, or Clamps in the Wood,*” an account of the writer’s visit to a remote farmhouse beyond Ilam, in Staffordshire, where for upwards of fifty years, and until the time of William Howitt’s visit, appeared at certain seasons of the year mysterious globes of fire proceeding from a wall in the house; these accompanied by a figure or figures of dwarfish black-men, presumed to be spirits from the neighbouring lead-mines. Appended to this article references concerning the varied classes of spiritual beings—elementals and elementaries—together with instances of similar appearances recorded of spirits connected with mines.

Vol. IV., 1863: “*Modern Miracles in the Catholic Church—Curé d’Ars,*” his life of prayer for souls in Purgatory and wonder-working benevolent power. “*The Haunted Tower of Spedding,*” with remarks on the philosophy of ghosts. “*Peeping or Muttering; or, Who is the Sinner?*” a letter full of

humour and cogent reasoning, in reply to one signed "Rustica," to show the results to "Rustica" if she determined to literally carry out the whole law of Moses.

Vol. V., 1864: *Persecution and Expulsion from his paternal home of M. Joller, late member of the Swiss National Council, by disorderly Spirits*: translated from the narrative of M. Joller. These hauntings, of a most persistent and annoying description, occurred in 1860-62 at Stans, near to the Lake of Lucerne.* "*Spiritualism in Germany; Researches of Hornung*,"—two articles of importance, giving a brief account of the researches of Daniel Hornung, late Secretary of the Berlin Magnetic Union. Hornung was a man of great learning, who took up in 1853 the inquiry into Table-turning. He was on all sides deserted by his former assistants in magnetic researches, but undauntedly prosecuted his investigation for five or six years with unremitting activity in the chief cities of Germany, Switzerland, France, and Italy, either personally or through trustworthy coadjutors. He published the results in 1857-58 in his works, the most important of which are "*Neue Geheimnisse des Tages*," and "*Neueste Erfahrungen aus dem Geister-leben*." These remarkable researches of Hornung appear to have been quite forgotten by the present German investigators—an instance, by no means rare, as Sir Thomas Browne tells us, of "our fathers finding their graves in our short memories, and sadly telling us how we may be buried in our survivors!" "*Spiritualism in France—Jean Hillaire, the Medium of Sonnac*." Curious account of a remarkably powerful physical medium, peasant by birth; written with reference to manifestations of the Davenport Brothers, just arrived in England.

Vol. VI., 1865: Three articles relating to "*Throwing of Stones and other Substances by Spirits*," collected from a variety of sources, ancient and modern. Two articles upon "*Spiritualism in Sweden*," translated from various Swedish sources. "*Darkness as an Element of Power in Divine Economy*,"—one of William Howitt's most powerful and poetical pieces of writing. Searching the twin-books of the Creator—the Book of Revelation and the Book of Nature—he demonstrates the existence of "a Law auspicious to the performance of the Power of Spirit in the absence of the sunlight, and often of all Light." He regards Darkness as the handmaid of Light in one sense; in another sense, that all Life and Light are the children of "Nox, most

* The house was still unoccupied by the family in 1870, when visited by the writer of his article and her husband.

ancient, most regal of all mothers," since all the lives and bodies of men, of animals, of vegetables, and the substances of metals and minerals—all things subtle, powerful, rare, and beautiful are generated in the womb of Darkness. "*Prophets of the Cevennes.*"

NEW SERIES OF "SPIRITUAL MAGAZINE."

Vol. I., 1866: Two articles relating to the psychological experiences of two German poetesses—"*Bettina von Arnim*" (néé Brentano), and her friend, "*Caroline von Günderode.*" "*Spiritual Idiosyncrasies of the Goethe family.*" "*Spiritualism in France—Mademoiselle Le Normand, the Parisian Sibyl of the Revolution.*" "*A Few Stories from the Quarry of Truth for the building of the Temple.*" contains teaching regarding various spiritual laws, as revealed through personal intercourse with spirits.

Vol. II., N.S., 1867: "*John Darrel the Exorcist;*" "*Joseph Balsamo, the so-called Count Cagliostro;*" drawn from various sources; the moral of this extraordinary narrative being, that "such men are deserving of unmitigated contempt, for they are those who make truth appear a lie; who by their deceptions give the air of deception to the real power which they possess, and render the progress of genuine knowledge a perpetual martyrdom." "*Healing Mediums—Prince Hohenlohe*" (written with reference to the arrival in London of the Zouave Jacob, "the healer"). A second article also on "*Healing Mediums.*" "*On Fire, and other Phenomena amongst Eastern Nations*" (with reference to the remarkable "fire-tests" of Mr. D. D. Home).

Vol. III., N.S., 1868: "*Spiritual Discoveries of the French Magnetists prior to the outbreak of Spiritualism in America,*"—full of valuable facts; drawing attention to a circumstance little realised in England, that the magnetists of France anticipated by at least half a century the revelations made at Hydesville in 1848. This great fact is brought to light by the publication of the correspondence of Messrs. Billot and Deleuze in 1836. "*French Magnetists (Part II.): A critical Examination of Cahagnet's Arcanes de la Vie-future dévoilée.*"

Vol. IV., 1869: "*Baroness Juliana von Krüdner.*" "*Classical and Modern Notions of Matter and Spirit,*"—important, showing the imminent danger of "obsession" and "possession."

Vol. V., N.S., 1870: "*Walt Whitman's Poetry and Spiritualism.*" Written *con amore.* "*Spiritual Communications of Maria Kahlhammer and Criscentia Wolf, No. I.*"

Vol. VI., N.S., 1871: "*Excitement in Munich in 1855,*

occasioned by the *Spiritual Communications of Maria Kahlhammer and Criscentia Wolf*, No. II." Highly curious. Maria Kahlhammer and Criscentia Wolf, two pious young women of humble origin; Maria, a cook to a family in Munich, became a writing-medium; Criscentia, a friend of hers, became a "trance-medium," both of a highly developed order. Their manifestations becoming known far and wide in Munich, called forth interference from their Church, both being Roman Catholic. Criscentia was removed to Rome, where Pope Pius IX. taking kindly notice of her, her mediumship was swallowed up in the life of a convent. Maria, as an obedient daughter of the Church, signed a document promising to have no more to do with *séances*, and thus the wonderful door of her mediumship was closed. "*Reason and Faith, or Lavater and Nicholas von der Flüe.*" "*Modern Spiritualism, from the different standpoints of Catholic and Protestant. Estatica with Stigmata,*"—valuable as showing the existence in the Roman-Catholic Church of an outpouring of magnetic-power in the early portion of the century, analogous in nature with "Modern Spiritual Manifestations. Vide writings of Clementz Brentano. Letters of Clementz Brentano to his brother Christian." "*Spiritual Experiences in the Life of St. Vincent de Paul.*"

Vol. VII., N.S., 1872: "*A Significant Parallel betwixt Old Times and New, showing how the Primitive Church was regarded by the Roman.*" "*Curious case of Spirit-Life, including remarkable proof of Identity,*"—a personal experience. "*Some Seances with Mr. Home some years ago.*"

Vol. VIII., N.S., 1873: "*Old Father Taylor,*" a Sailor-Preacher in the United States,—a fresh and vigorous spirited article. "*Trance and its Suggestions.*"

In the cause of Spiritual Truth, the most important of all William Howitt's work will assuredly be regarded his production in 1863 of

"THE HISTORY OF THE SUPERNATURAL

in all ages and nations and in all churches, Christian and Pagan, demonstrating a Universal Faith." It was published by Messrs. Longman. *The Spiritual Magazine*, May 1863, in reviewing the book, says—

"Through it, is opened out to the reader a mine of wealth from the rich stores of the modern and dead languages, which there are few authors who could have given to us; and the whole is presented in the always rich and glowing words of Mr. Howitt. He reminds us, for his vigour and strength, of some brawny, poetical blacksmith, with bare arms, striking away at the iron which he has got to a white

heat, and moulding it as he likes, amidst a coruscation of sparks like fireworks, and singing sweet songs the while. He has such life and vigour, and there are such gleams of bright forest glades, and rich anecdotes interspersing the depth of earnest wisdom to be found in his writing, that we shall wonder if these volumes be not taken up generally by the reading public in place of the fashionable novels, which have not half the adventure, and none of the peculiar interest attaching to the great subject of the spiritual."

Of his special object in writing this book, the preface tells us—

"Thus all past history being supported by a vast present experience, *the Author deems the candid consideration of this aggregate of historic evidence as the highest duty of the day for all who regard the most sacred hopes and the moral progress of humanity.* If this evidence be found conclusive—and it cannot be found inconclusive except at the cost of all historic verity—then it presents an impassable barrier to the ultimate and dreary object of scepticism, and renders easy the acceptance of the marvellous events of the Sacred Scriptures. Once admitted as historic and present truth, it furnishes of necessity the only conceivable antidote to the great psychological malady of the time; for nothing can ever effectually arrest the now age-long conflict of words and opinions but the blunt and impassable terminus of fact."

And he continues—

"As to the Supernatural? The answer lies in these volumes. If you could crush it in the Bible, there remains yet a little task for you—you must crush it in the whole universe, and to do that you must crush the universe with it, for it exists everywhere, and its roots are in the foundations of all things."

"The Author of this work intends, by the Supernatural, the operations of those higher and more recondite laws of God with which, being yet but most imperfectly acquainted, we either denominate their effects miraculous, or shutting our eyes, deny their existence altogether. So far from holding that what are called miracles, are interruptions or violations of the course of nature, he regards them only as the results of spiritual laws, which in their occasional action subdue, suspend, or neutralise the less powerful physical laws, just as a stronger chemical affinity subdues a weaker one, producing new combinations, but combinations strictly in accordance with the collective laws of the universe, whether understood or not yet understood by us."

Concluding his labours, William Howitt declares that to the thoughtful student who has worked his way through the history of the great ages, and natures of the past, there cannot fail to reveal itself a

LEX MAGNA.

"The farther I have proceeded," he says, "the more material, as I have often had to avow, have I had to select and reject. On all sides facts came pouring in. Men of all nations, and all religions, of all grades of education, and every rank of intellect, pressed on to put in their claims as witnesses. In the heart and soul of all mankind the great truth is found to be rooted inextricably, with the roots of all life and of all consciousness. It has proved itself, what I started with calling *Lex Magna*, a great law of creation. It is no longer what the incapables—I mean those incapable of judging of and admitting evidence—would fain call it, the belief of a few weak, or visionary individuals; we may boldly pronounce it the faith of all the race, the contrary being only the exceptions. The greatest names in the history of intellect and of human achievement, are the prominent names in this cardinal faith. The list of these names, and the proofs of the fact *in extenso*, would make a large volume in itself. We must go on mustering the princes and chieftains of mind through all time. Like Scott's clans, they come thronging over the hills—

" 'Still gathering as they pour along,
A voice more loud, a tide more strong.' "

All these labours of the pen for the cause of Spiritualism may be regarded as the recreation of their author. He was at the same period occupied with other books. We must now give a glance to these and to his personal life.

In 1865, her Majesty granted William Howitt a pension from the Civil List, in acknowledgment of his and his wife's long and valuable literary services.

In 1867, William and Mary Howitt removed with their unmarried daughter from Highgate, once more to the neighbourhood of Esher, endeared to them by the memory of their former residence there some five-and-twenty years previously. Their cottage, called "The Orchard," standing in the midst of an extensive flower and fruit garden—whence its name—in this pleasant neighbourhood, amply gratified their tastes. There William completed a work, requiring much research, occupying him more or less two or three years—

THE NORTHERN HEIGHTS OF LONDON.

It may be regarded as a third volume of his "Visits to Remarkable Places." It was warmly welcomed by the press as a store-house of historical, antiquarian, and topographical anecdote and fact. During the last few years he had written on a variety of general topics. A small volume on "Transportation as the only means of Convict-Reform;" also on "Certain Practices of great Cruelty under the Game Laws," together with a

series of valuable letters on Co-operation, which appeared in a paper entitled *The Co-operator*. Many contributions appeared from his pen at various times to the pages of "*The Animal World*."

Between the year 1852 and 1862, he wrote five large volumes of a

POPULAR HISTORY OF ENGLAND,

for Messrs. Cassel, Petter, & Galpin, which within five years had passed through seven editions. It was sold originally in weekly numbers to the amount of 100,000 copies. Of this history, Lord Brougham observed, that "in it the interests of virtue, of liberty, and of peace—the best interests of mankind—are faithfully and ably maintained throughout." The late Dr. Robert Chambers also bore his testimony to its high value, speaking of it as "the very best 'History of England' with which he was acquainted." It is to be regretted that the enterprising publishers, Messrs. Petter & Galpin have not, as yet, seen fit to issue this really standard work without illustration, and in a library edition.

Whilst residing at Highgate, William Howitt had written two novels—firstly, in 1860, "*The Man of the People*" (Hurst and Blackett).* The intention is to depict the life of a true English patriot. The book contains curious pictures of the political life of the earlier portion of the century. The motto on the title-page gives an idea of the spirit of the novel. "It is calamity which proves the man: the self-sustained is overthrown by it; the God-sustained is ennobled by it.—*Sir Philip Sidney*."

The second of these novels appeared in 1867, entitled "*Woodburn Grange: a Story of English Country Life*" (3 vols.; Charles W. Wood, London). In this book the author has blended his love of the rural in nature and human nature with his love of the supernatural. The spiritualistic element is strongly brought forward in the character of an elderly Quaker lady, Mrs. Heritage, a *replica*, with some variations, of his Madam Dorrington of the Dene—a lady whose clairvoyant faculty, and whose premonitions intensify the romance of the plot.

It is, however, rather with reference to an instance of curious

CLAIRVOYANCE IN AUTHORSHIP,

as shown in the details of one of the incidents of the novel

* It may interest the readers of the *Review* to mention that, in 1864, appeared an English edition of a novel by Epes Sargent, entitled "*Peculia*," to which its author had requested William Howitt to write a preface. It was a novel which treated of the phenomena of Spiritualism.

that especial attention is here drawn to it. In the third volume is a chapter headed, "Scammel's Death." Scammel is a fierce, almost gigantic poacher, concerned in a mysterious murder, upon the unravelling of which mystery, of course, much depends. At length the poacher is captured; and bound with cords, is brought in a cart for examination before Sir Henry Clavering, a magistrate and important personage in the story. Under pretence of great suffering on the part of Scammel through the tightness of his bonds, they are unloosed in the presence of Sir Henry. Thus at liberty, he rises up, so tall and stalwart a figure, that the magistrates feel the imprudence of their concession. He darts forward, escaping through the window, and, flying headlong across the park, followed by Sir Henry and his servants; he makes, after an abortive attempt to escape by the wood, for the river Trent—is pursued by the men and Sir Henry in boats, whilst with much desperation he swims down the current. "With stupendous strength and agility, the daring haunter of woods and midnight fields, ploughed his way through the water. His muscular arms sent back waves like a strong pair of oars, and that black curly head of his rose at every stroke more visibly above the stream. At once the desperate murderer cast a furious glance on one boat and then on the other, from which several hands were already straining to seize him, and throwing aloft his arms, with a savage, half-drowned exclamation, 'Damnation!' he went down perpendicularly like a stone. There was a burst of horror from all in the boats." The poacher murderer had drowned himself!

Shortly after the publication of this novel, the author read a paragraph in the newspapers of the day, giving account of the seizure of a poacher, or poachers, in Nottinghamshire, *together with the escape of one of the gang from the presence of the magistrate when brought up for examination; of his making for the adjacent river Trent, and of his death, as above described, in the river!* What renders the matter still more noteworthy, is the fact that *the real event occurred at the very place throughout pictured in the author's mind as the scene of his imaginary incident in his novel!**

* Instances of the possession by poets and writers of fiction of a curious sort of clairvoyance, as regards incidents, characters, or the plots of their works, are by no means rare. Singular psychological phenomena have been experienced, and *been recognised as such*, by various authors of eminence. Amongst these, in modern times, may be named Charles Dickens and Charlotte Bronte, *vide* "Life of Dickens," by Foster—"Life of Miss Bronte," by Mrs. Gaskell. The poetess, "L. E. L." (Miss Landon), in one of her novels describes, as if by anticipation, her own

In 1865 William Howitt published a

HISTORY OF EXPLORATION OF AUSTRALIA, TASMANIA, AND
NEW ZEALAND.

Two volumes, written *con amore*, through the author's sympathy with the life of exploration, and with these noble colonies of England. The author's two sons had distinguished themselves in the explorer's arduous career. The concluding volume contains a manly and touching memorial of the death of the youngest son, Herbert Charlton, who, at the age of five and twenty, whilst employed in New Zealand by the Government to superintend and carry out the cutting of a horse-track upon the wild West Coast of the Middle Island, was, with the whole of his party of men, excepting one sad survivor, drowned in Lake Brunner. Their remains, carefully sought for, were never recovered—as is the case in the lakes in Switzerland—having, it is supposed, been borne away in that deep lake by an under-current. It has been said that drowning in New Zealand may be considered a *natural* death. *The Littleton Times* observes, September 12th, 1863, in announcing the catastrophe, "Last week will long be memorable here, as having brought us the intelligence of the death of one of the most active and intelligent explorers who has ever responded to the call which has so often been made in a new and partially explored country, by those whose duty it is to open up the waste, by forcing roads through what hitherto has been the impenetrable mountain and forest." A mountain on this West Coast bears the name of Howitt in memory of this young pioneer who thus perished amidst these mountains.

To commemorate the loss of this son, as ardent a lover of the free-spirit of nature and of her beauty, as he was a firm and ardent believer in the truth and beauty of Christian Spiritualism, his father has not alone preserved a memorial of him in his "History of the Exploration of New Zealand," but left in manuscript an account of the touching and remarkable premonitions received by his parents regarding his tragic fate. He has also—referring to this great sorrow—said elsewhere,

tragical end by poison. Shelley, writing his elegy on the death of Keats, closes his noble lament for his brother-poet by a picture, as it were, anticipatory of his own speedily approaching end by drowning. It would seem that, *going inward into the depths of his being*—as the poet *must* do, if he be a poet—and free to enter the realm of true Imagination, that he enters into the realm of "the Eternal Now," where Past and Future are bodied forth with equal intensity, and become one with that which, in the World of Time, we call "the Present," and which even *here* is so evanescent that we cannot retain it for a moment's existence—as the *present*.

"This power (of the spirit) brought us from New Zealand the news of the loss of one of our sons before it arrived by mail. *But these things are too sacred for the public eye. All Spiritualists have them, and they are hoarded amongst the treasure which are the wealth of the affections and the links of assurance with the world of the hereafter.*" To these "*Sacred Things*" also belong the series of beautiful and consistent communications continued through a period of several years, which subsequently, in due course, were given to bring comfort to the sorrowing hearts of the parents, by those who joyfully called themselves "their children in heaven." Happy for those who can regard the promise of "the Comforter" as more than a vague and far-off promise, but as most assuredly again and again fulfilling itself in mystical, yet very certain, wise in the beautiful consolations proceeding from the Realm of the Spirit of Love. Thus are tenderly "wiped away the tears from all eyes" *of such as believe that such things verily can be.*

In 1868-69 was painted, by the late Mr. Thomas Heaphy, an admirable portrait in oil of William Howitt, one of this artist's best works. In 1873 the late Mr. B. Coleman, ever zealous in kind action, purchased this picture from the artist's widow, at the request of a circle of Spiritualists, and presented it in their name "To Mrs. Howitt in testimony of their appreciation of William Howitt's efforts for the best interests of humanity, and for his advocacy of a pure and elevating Spiritualism. The value of this picture is enhanced by the knowledge that Mr. Heaphy was the "Mr. H." of "Mr. H.'s Narrative," which originally appeared in "All the Year Round," October, 1861, and which, corrected by Mr. Heaphy himself, appeared in *The Spiritual Magazine*, December, 1861. This narrative relates to the appearance to Mr. Heaphy, on several occasions, of a beautiful young lady dressed in deep mourning, *who ultimately proves to be a lady in the spirit and not in the flesh.* For the production of a portrait of this spirit-lady a dire necessity existed; upon it hung the sanity of her sorrowing father. The picture was ultimately produced by "Mr. H.," from sketches made from the spirit, and the father was restored to health. This strange history occurred in 1858, since which time repeated appearances of spirit-materialisation assist belief in the complicated detail of this marvellous experience.

LAST LABOURS IN LITERATURE.

Virtually William Howitt's labours for the cause of Spiritualism-proper, terminated with the cessation of *The Spiritual Magazine* in its original form. He continued to contribute

an occasional article to its pages when it re-appeared under the editorship of Dr. Sexton. These articles belong rather to the controversial, than to the more universal class of William Howitt's writings, and as such require here simply a reference.

It has been asserted "that in 1873 William Howitt repudiated Spiritualism;" an assertion bearing upon its face—exaggeration. During the last nine years of his life, from the spring of 1870 to that of 1879, residing entirely on the Continent—with the exception of a three months' visit in 1872 * to London—surrounded by new and interesting scenes, people and associations—his mind ever active, naturally occupied itself with a variety of fresh and attractive subjects. During this period he was occupied in writing the remeniscences of his long life, together with an important work which more or less had engaged his thoughts for a considerable number of years, namely—

"THE LIFE OF GEORGE FOX AND HIS FRIENDS."

In this book, which unhappily he did not live to complete, he was desirous to set forth in the most attractive and careful manner the pure principles of the "Early Friends," wherein he ever more and more recognised genuine Spirituality and manifestations of "the power of the Spirit" of very varied description, strikingly in accord with "spirit-manifestations" of the present era. In the intellectual and emotional "leading of the Spirit," as recorded in the life of the early followers of George Fox, and in the life of Fox himself, with their sufferings for "the Truth," my father found his fullest practical embodiment, as he believed, of the simple and unadulterated teachings of the Lord Christ. His own experimental personal knowledge of the facts and phenomena of modern Spirit-manifestation had placed within his hand a key whereby easily to unlock the experiences of these "Children of the Light." Thus the fragment that remains completed by William Howitt of the life of the founder of the Society of Friends, possesses a purpose and a character peculiar to itself.

* It was on this visit to London that William Howitt, interested in accounts of Spirit-Photography, which had reached him from Chevalier Kirkup of Florence, paid an impromptu visit to the studio of Mr. F. Hudson, in company with the late Mr. B. Coleman and the writer, and obtained the spirit-portraits, professing to be, of his sons, an account of which is given by himself in the *Spiritual Magazine* for that year, as quoted by Miss Houghton in her valuable book on "Spirit-Photography," p. 39.

† "Chronicles of the Photographs of Spiritual Beings and Phenomena invisible to the Material Eye," by Miss Houghton. London: E. W. Allen, Ave Maria Lane. 1882.

The last letter written by him—indeed, this letter was cut short by the first attack of that hemorrhage which finally sapping his vitality caused his death—was to his daughter in London, begging her to despatch without loss of time certain books needed for the completion of the Life of Fox. Should this fragment ever be given to the world, it will show how firm a “Spiritualist” he remained to the very end.

It may be said that when the *Spiritual Magazine* ceased, there simultaneously ceased with it the first Chapter—or it might be Book—of the History of Modern Spirit-manifestations in England.

A NEW GENERATION OF INQUIRERS

and of experimenters was arising, or about to arise. With the production of the “Materialisation of the Spirit-form” a new epoch in the history of the manifestations had arrived. In the inquiries and experiments of the new generation, the phenomena henceforth sought after, with the greatest ardour, manifested rather—in every phase of development—*spirit descending into matter*, than *the sublimation of matter into spirit*, and the swallowing up of materialism in the realm of the spiritual. The intellectual branches of the subject also, where pursued, had become, even more complex, sprouting forth with countless unfolded buds, into varied directions in harmony with, and no doubt answering the needs of the classes of more complex younger minds drawn within the circle of investigation.

With this more complex, and as it must necessarily for a season appear, confused, imperfectly developed, and bewildered ramification of these young branches and twigs of the Tree-Spiritual, my father, living amidst quite other spheres of mind, had but little sympathy, and held himself all the more firmly fixed to the roots and stem of first principles. In order to present a fair picture of his opinions on these subjects, during these later years, I had desired to have given in full, a letter written by him in 1875 to Mr. Thomas Shorter. I must content myself, however, with simply extracting the concluding paragraph, which is as follows:—

“In a word, dear Shorter, let us thank God that He has sent down to us Spiritualism as the seal and servant of Christianity; and not be dismayed at the attempts of low spirits to damage its clearness and fairness. Flies and wasps, too, are sure to collect about a honey-pot, but that is precisely because it is a honey-pot. Odd spirits and people will, of course, come about Spiritualism, and why not? Were it not something bright and good and comfortable, they could not be drawn towards it. I am sorry that so many tender-conscienced people

are kept aloof from it by the eccentricities that they see in its inspirations and in some of its adherents; but if they would dive a little, they would find that even amongst the queer things that come up from the spiritual Nile, there is in the midst of the New Egypt the rod of Divine Power still working there its enfranchising miracles.—
Yours faithfully,

“WILLIAM HOWITT.

“Mayr-am-Hof, Dietenheim, Bruneck, Tyrol.

“September 8th, 1875.”

To visit

ITALY

had been a life-long dream with William and Mary. In April, 1870, this day-dream drew towards realisation. Henceforth the remainder of our author's days was to be spent abroad. April, 1870, saw our three travellers, William and Mary, and their daughter Margaret, set forth for a summer's sojourn in Switzerland, and a winter's sojourn in Italy. They were at Zurich when the first tidings of the Franco-Prussian war reached them. The horrors of the struggle called forth from William Howitt an indignant protest against the inhuman cruelties and madneses of war, shaping itself into a blank-verse poem, entitled—

“THE MAD-WAR PLANET.”

This poem gives its title to the volume, which, however, contains several shorter poems, mostly of a highly spiritual character. The author in his preface, says—

“Whilst almost daily ascending the snow-clad mountains of Switzerland and northern Italy,* whilst gazing on their silent glaciers, traversing their noble forests, or listening to the sounds of their rushing rivers, or the musical cadences of their pastoral rills on their Alpine heights, these poems were written. Amidst the peace

* In an article upon “Health,” written by William Howitt, for *The Herald of Health*, 1871, he says—“During the last summer in Switzerland, Mrs. Howitt and myself, at the respective ages of sixty-eight and seventy-six, climbed mountains of from three to five thousand feet above the level of the sea, and descended the same day with more ease than many a person of the modern school could do. . . . Late hours, heavy dinners, and crowded parties, would soon have sent us whither they have sent so many of our contemporaries long ago. After an evening spent in one of the crowded parties of London, I have always found myself literally poisoned. It was simply undergoing a process of asphyxia. The air was speedily decomposed by so many lungs. Its ozone and oxygen were rapidly absorbed, and in return, the atmosphere was loaded with carbonic acid, carbon, nitrogen, and other effluvia, from the lungs and pores of the dense and heated company; this mischievous matter being much increased from the product of combustion of numerous lamps, candles, or gas-jets.” He ever sought *fresh air* as the true Elixir of Life.

of Nature in these glorious lands, the continual tidings of the incredible barbarities of war inflicted on each other by peoples calling themselves civilised and Christian, have stimulated me to make that solemn protest against such prodigious madness and crime, which ought to be uttered by every man and woman who claim to be in their senses."

The spirit of the volume is embodied in the following lines from one of the minor poems, entitled, "The Great Dishonoured Name"—

" Oh, Lamb of God, how still doth shine
The lamb's meek sufferance in thine!
From earth's foundation for our pain—
Still art thou slain from day to day
By those who stab thee as they pray.
Blest Lamb of God! how long wilt thou
This mockery of Thy name allow!"

"The lyrical poems which conclude the volume," observes a reviewer, "are outbursts from the sanctum of the poet's heart: they are combinations of a child-like purity and tenderness, with the indignant protest of an aged seer, against the blindness and hardness of the human heart in its dealing with its Lord and its brother man." One poem deserving a special welcome from the true Spiritualist, "The Hymn of Nicholas of the Rock," is descriptive of the inner spiritual joy and clairvoyant visions of Divine Beatitude of Nicholas von der Flüe, the celebrated Hermit of Switzerland, who died in 1487.

In October, 1870, our travellers, crossing the Alps, soon found themselves at home, amidst Italian sights and sounds, at Bellagio, on the banks of the Lake of Como. Winter approaching, they visited Venice and Florence, *en route* for Rome. Italy, with the amenity of its climate, and with its riches of historical and poetical association, its inexhaustible beauty, both of art and nature, more than realised their anticipation. In Rome they passed the memorable winter of 1870. William Howitt, watched with a keen interest, the startling changes which marked the dawn of the new era in the "Eternal City," now become the capital of "United Italy." William and Mary Howitt passed in Rome, April 16th, 1871,

THEIR GOLDEN WEDDING DAY.

This domestic festival was celebrated for them by the circle of cordial friends—English, American, German, and Italian—who had drawn around them. It was a day of sunshine and of congratulations; and heaps of flowers were presented to the pair of venerable authors until their *salon* was gay and fragrant as a flower-garden.

Thus, for nine successive years, did William and Mary Howitt, with their younger daughter, continue to reside on the Continent—the winter and early spring being spent in Rome, and the summer in Tyrol. For the last few winters they resided at No. 55 Via Sistina. From the windows of the “apartment” over-looking the Via Gregoriana, above the fore-ground of closely crowded together roofs, with their intervening courts, orange and vine-planted, you caught a view, most beautiful, as seen through the purple haze of the golden sunsets, a view of the majestic dome of St. Peter’s, of the long lines of the galleries of the Vatican, and rising into the clear heaven of gold, the crest of the memory-haunted Mount Janiculum. Associations, historical, poetical, sacred, artistic, archæological, fill the very air of the “Eternal City.” Something keenly attractive to the imagination is forever rising to the surface in that inexhaustible repository of buried ages. These influences were fully appreciated by the venerable pair.

Whilst in Rome, William Howitt strenuously exerted himself, both by writing letters to the Roman newspapers, and by introducing seed from Australia, to forward the cultivation in Italy, and especially in the Roman Campagna, of the *Eucalyptus globulus*, the gum-tree of Australia, celebrated for its power to destroy malarious atmosphere wheresoever it is planted. The successful cultivation of the tree by the intrepid French Trappist-monks, at the Tre Fontane—until their plantation of the Eucalyptus, one of the most deadly and desolate spots on the Campagna—was an object of lively interest to him.

Nor was he less zealous to promote in Rome the formation of a “Society for the Protection of Animals,” a movement, quite new in Italy, and greatly needed. He lived to see this society fully established.

With so many intellectual interests, the winter in Rome had strong attraction for my father. The beauty of Nature he used greatly to enjoy in his daily walks to the adjoining gardens of the Pincio, interesting specially to him for their sub-tropical vegetation, and for the marble busts of the illustrious men of Italy which adorn them; or further still, he might walk in the beautiful wildernesses of the Villa Borghese, whence in spring he returned with handfuls of the wild purple anemone, growing there in such profusion, in the grassy lawns amidst the black solemn avenues and groves of the ancient ilex-trees.

Then with the May-warmth of Rome would come the exclamation of “To-morrow to fresh fields and pastures new!”

Speedily the scene would change to the fresco-covered ancient mansion in Tyrol, standing somewhat aloft in the sun-bathed expanse of the broad green valley of the Pusterthal. The wide valley is circled with pine-covered hills, and, higher still, overlooking them, snow and glacier-covered mountain-summits arise. The valley is shut in at its further end by the sharp peaks of the far-famed "Dolomites," which at sunset take upon their stern stony pinnacles the most translucent colouring, as if they were the very mountains of heaven! And—

"O! the life, the life
That summer poured around;
The merry ringing strife,
The jocund of sound
In wood and sky and ground;
What a chorus! what a maze
Of beauty there was found
In summer days!"*

Josiah Gilbert, author of "Excursions among the Dolomite Mountains," and "Titian's Country," etc., has given the following picture of the

MAYR-AM-HOF, WILLIAM HOWITT'S HOME IN TYROL.†

"At Dietsheim," says Mr. Gilbert, "near Bruneck, in their Tyrol home, I had a hearty welcome, and enjoyed two days of happy converse with the Howitts. They occupied the upper portion of a delightful baronial house, which had fallen into *Bauer* (peasant) hands. The farmer and his family lived on the ground-floor. The ample, black-timbered staircase led firstly into a broad corridor (where hung some large pictures and antlered heads), then into a spacious room, reminding one, with its wide bay-windows, of the Haddon Hall of the William Howitt's native Derbyshire. This was the general sitting-room, and in their equally roomy bed-chamber, it was only necessary to draw back a curtain to look into what had been the private chapel of the baronial family, and to kneel, if so minded, where they had knelt in the small gallery opposite the altar. An English garden had been formed by William Howitt on one side the house."

CHANGES AND THE GREAT CHANGE.

The brightest and most peaceful day must terminate, however brilliant, soft, and lingering may be its hours of sunset.

* From a poem by William Howitt descriptive of summer enjoyments in Tyrol, entitled "Summer Days."

† American readers may possibly recall in *Lippincott's Illustrated Magazine*, a few years ago, a series of papers descriptive of life at the Mayr-am-Hof, by Margaret Howitt, entitled "Our Home in Tyrol." It may interest some kindly reader to mention that Mary Howitt and her daughter have continued, since William Howitt's decease, to spend their summer months in this old mansion, their winter residence being at Meran, in Tyrol, one of the most beautiful spots in Europe.

Thus, amidst the amenities of this Indian-summer chapter of my father's life, ever and anon came those changes which naturally announced the approach of the final great change for himself. Ever and anon dropped off from the branch of his family tree first one and then another of the lingering leaves. His brothers were fast departing. Richard who, not inappropriately, has been styled "the Wordsworth of Sherwood Forest," had calmly departed at his farm, on the skirts of Sherwood, in 1869.* In 1874 came the news from Australia that Godfrey had also gone to his rest.† The youngest, Francis, yet remained, still resident in the old family house in Derbyshire. Throughout the year of 1878, he also appeared drawing gradually to his close. Letters, messages, books, continually passed to and fro between the brothers. William, although several years the elder, still strong and hale spite of his weight of eighty-five years, appeared likely to outlive his brother some time longer. They were, however, destined to quit this life at the self-same day and hour. To Francis, upon the occasion of his last birthday, William thus wrote in the true spirit of consolatory faith:—

"The advantage of old age is, that it brings us ever nearer to a more permanent youth. The putting off this mortal covering is but the dropping of that material veil which shuts out the spiritual world, where are living around us all those whom we most would desire to see again, and who will welcome us with warmest affection to the great majority of the enfranchised and purified of our race. I remember the cheery saying of a lady friend of ours, whom we called to see in her last illness, and who, remarking that the doctors assured

* A writer in *The Reliquary*, speaking of the death of Richard Howitt, in 1869, records the following interesting psychological facts:—"The watchers beside the dying poet observed with awe-struck surprise, that for several hours during the night before his release, he was holding a long and affectionate conversation, as if with the spirit of his beloved mother. In the concluding stanza of one of his poems, written on his mother's decease, he had said, in 1840—

"When these dim lights of being close,
And gates of heaven are nigh at hand,
Her hands will fold us to repose,
And wake us in a better land."

The last two lines, printed in italics, would almost appear as if they had been written in a prophetic spirit."—*The Reliquary*, vol. xi.

† "Dr. Godfrey Howitt died in his seventy-sixth year, at Melbourne, Australia, December 8, 1878. An enthusiastic naturalist, he bequeathed to the University of Melbourne his extensive Entomological collection and his library, equally valuable, on the subject of Entomology and Botany; also founded three 'Howitt's Natural History Scholarships,' in the subjects of Comparative Anatomy, Zoology, Chemistry, Mineralogy, Botany, Geology and Palæontology."—*Australian Illustrated News*.

her that she had not many days to live, said, 'But I do not trouble myself about that, for I know all my friends there are waiting to receive me.'

In the same spirit, within the course of a few months, did he meet his own end. To the writer of these sketches he made use of the selfsame expression regarding himself when drawing very near the confines of the next existence. "They will be all waiting for me, *I know*," he said.

In January, 1879,* chilled through being caught in a sudden shower, bronchitis supervened. By this bronchial attack he was confined to the house for some weeks. His family grew anxious. Still greater became their anxiety when hemorrhage set in, the heart being affected. On the receipt of this sad intelligence, the writer and her husband started immediately for Rome. Happily we found my father still alive. To us he looked at first but little changed. He was seated in his arm-chair in the dining-room, wrapped in his dark purple dressing-gown, with his venerable snow-white beard falling upon his breast, on his head his small black velvet cap. His face had grown slightly thinner; over his whole countenance was spread a strangely spiritualised and almost transparent look—and he was so very still! He said that he hoped soon to be stronger, and that then we would all go together to Albano and enjoy some days of mountain air; that he should like to show us the lovely flowers which grew there in the spring. Alas! we knew that never *in this world* would he be stronger, nor go forth again to gather spring-flowers. As yet he was unaware of the fatal nature of the recently developed symptoms. For three weeks he yet remained on earth to those who loved him so tenderly.

From the commencement of his illness, he appeared to have become merged into the pure realm of love. The vigour, the energy, the fire, the combative strength of that great nature

* When seized with his fatal illness, William Howitt was meditating for the first series of the *Psychological Review* an article upon Spirit Manifestations in the Life of the self-styled "Messiah" of Italy, David Lazaretti, shot 18th August, 1878, at Archidosso, in the Appenines, an enthusiast who was followed by vast crowds calling him "Santo Davido." For some months my father had been searching for official information regarding Lazarette, and also for his pamphlet entitled "*La mia lotta con Dio*" ("*My Wrestlings with God*"). Psychological study of the dreams of "modern Messiahship would be of value in these latter days," when the "*Lo here, and the lo there!*" are on the increase. Knowledge of the general law might tend to free the individual from self-delusion. "The coming man," or the "coming woman" is no new phenomenon.

already had passed off like an outer envelope, revealing to the full, the innermost nature—the principle of his being—Love.

He deeply felt the ceaseless ministrations of affection shown him throughout this season of weakness and suffering by friends whose friendship to him was very precious. "I am ministered to by angels in earthly form!" he said repeatedly, referring to these friends in Rome.

He bade his wife and children "to rejoice with him and not to mourn when," as he expressed it, "he should have cast off this clod of a body and have passed on to his own generation." Almost the last words uttered by him were "blessing upon his family, his friends everywhere, and," he added with emphatic, though feeble accents, "upon the whole world."

On the Sunday evening of March 2nd he became much weaker. All afternoon he had been seated in his arm-chair near the window. He said he was "weary," could he not be removed to his bed? He marvelled at his extreme sense of prostration. "Except for this heaviness of the body," he added, "I feel quite well, and as though I could go anywhere."

Tenderly he was borne by his beloved ones to his bed, from which his emancipated spirit, on the morrow, was to ascend to its Creator.

After a physically restless, but mentally calm night, it was evident, when morning dawned, that the end was near. He now spoke but rarely, yet appeared constantly to pray inwardly. Evidently in some occult manner he had learned the exact hour appointed for the removal of his spirit. Thus in great weakness did he continue through the forenoon.

About three o'clock p.m. a friend, the Rev. Dr. Nevin, the clergyman of the American Church, called to inquire how he was; my father, hearing who was come, said he should be pleased to see Dr. Nevin. After the exchange of a few friendly words, Dr. Nevin asked my father if he should offer up a prayer for him. "Certainly," was the reply. We all knelt around the bed. The two faithful Italian servants, who were devoted to their dying master, knelt near the door of the room, weeping like children.

Scarcely had Dr. Nevin retired when, as if the blessed angels had assembled to receive the spirit, now ready to depart, with a sudden and startling energy, he exclaimed in a strong voice—"Lift up my hands! Lift up my hands!" His wife and daughter, standing one on either side his bed, each held up a hand, already heavy with death, when, somewhat raising himself upon his pillows, as if to grasp the Invisible before him, his head sank back, and the spirit had arisen! The aged countenance assumed almost immediately an incredibly youth-

ful, it might be called a beatified, expression—the expression as of one who, having fought the good fight through Divine Grace, had gained the victory and entered into his rest.

His mortal remains lie in the newer portion of the far-famed

PROTESTANT CEMETERY OF ROME,

amidst a host of illustrious dead. It is a cypress-planted lawny garden-plot on a gentle slope within the southern corner of the ancient Aurelian Wall, which shuts in “the Eternal City” from the wide purple wastes of its encircling Campagna. It is the sacred spot of which Shelley, whose own heart was destined to find burial there, said, “It is so beautiful that it makes you in love with death.”

William Howitt’s grave is near to the grave of the sculptor Gibson. There through the months of winter blooms the camellia, and with earliest spring the ground is carpeted with violets.

Dr. Nevin had arranged with friendly care a choral service for the interment, which, beneath the cloudless, blue Italian sky, took place on March 5th, 1879. In the climate of Italy burial follows close upon the heels of death. Numerous was the assembly who, besides the members of his own family, came to pay William Howitt these last solemn honours. It was mentioned in the newspapers that “various foreigners of distinction were present, as well as representative men, not alone of Literature and Art,* but of every branch of the Church Catholic, as also Lutherans and Nonconformists.”

The writer of an account of the funeral, which appeared in *The Guardian* for March 12th, 1879, says that, as Dr. Nevin stood beside the open grave, “his voice trembling with emotion,” he commenced an extempore address, in which, amongst other testimony borne to the unvaryingly Christian spirit of the life of William Howitt, he observed —“His life was pre-eminently the outcome of his faith—singularly led by the Spirit of God. If it be true,” he added in conclusion, “as I believe most profoundly that it is—that he ‘prayeth best who loveth best all things both great and small’—then the life of William Howitt . . . was one fervent and unbroken prayer!”

* It is pleasant to record that “Spiritualism” also had a representative amongst these “foreigners of distinction” in the person of H.S.H. the Prince of Solms-Braunfels.

MONTHLY SUMMARY OF CONTEMPORARY SPIRITUAL OPINION.

"THE THEOSOPHIST" (BOMBAY).

The organ of Indian Occultists is still concerned with the "disputations" H. X. He has ventured, in a way that commends itself more to Western than to Eastern minds, to question the methods pursued by the Adept-Brothers in doling out information. "Is it a sin to withhold certain knowledge?" (as H. X. roundly alleges) is discussed at length in a letter from a correspondent who "has not the honour of knowing much about the Brother-Adepts," but who makes out a fair case for reserve in communicating knowledge which might conceivably be used for nefarious purposes, or the very possession of which might be dangerous.—Writing to an enquirer H. X. gives reasons for such faith as is in him. His is evidently a mind that can contemplate the reality of the claim made to superior knowledge and power, and yet criticise logically the methods of procedure adopted by these superior beings. This seems to us fair and just, but to the editor of the *Theosophist*, and various enthusiastic Chelas, it is evidently sheer blasphemy. One more than usually effusive Chela, writing from Darjeeling, details, at great length, an interview with a "Mahatma of the Himavat," with long black hair hanging down to his breast; dressed in a yellow mantle lined with fur, and with a yellow Thibetan felt cap. He gives vent, in an access of rapt enthusiasm, to this remarkable Nunc Dimittis, "I see HIM before me in flesh and blood: and he speaks to me in accents of kindness and gentleness. What more do I want? . . . Now that I have seen the Mahatma in the flesh, and heard his living voice, let no one dare to say to me that the BROTHERS *do not* exist. Come now whatever will, death has no fear for me, nor the vengeance of enemies, for what I know, I KNOW." There!—"M. A. (Oxon.)," who has, in his own way, pursued a line similar to that adopted by H. X., but with a difference, is, we see, visited with mild rebuke. His offence would seem to be that he has used his critical faculties on the pretensions of the Brothers, and has even questioned the very existence of such persons, and their claims on moral grounds, even admitting their existence, to any such obedience as is demanded in their name. We have not seen it stated whether this denial is intended to be absolute on his part, or whether he would say that the evidence was

second-hand, and so logically defective as to be practically worthless to him. That this is the impression it makes on most minds is evident; and such are abundantly justified in demanding first-hand and unimpeachable evidence before they accord their belief. When that is given it will be time enough to discuss the moral claims to what is very like adoration and implicit obedience which are made in the names of these mysterious Adepts. It is a pleasure to turn from the heated rhapsody, a specimen of which is quoted above, to a calm and temperate letter signed by Mr. Niblett, Vice-President of the Prayag Theosophical Society. "I may as well tell you (he says) that I am a Theosophist of the second class, described in 'Fragments of Occult Truth' as students of various philosophies, searchers after truth, whencesoever it may come. They neither believe nor disbelieve in spirits. They are open to conviction on any way, *but will accept nothing on second-hand testimony.*" That is the sound position to take up.—Madame Blavatsky is disposed to think that such arguments, and such methods of criticism, cut as deeply against Spiritualism as against Occultism. Well! if Spiritualism cannot stand that critical method, let it fall, let it perish as a delusion and a snare. For whatever makes that immoral demand on mere faith, and shrinks from meeting the test of criticism, is a mental snare, and can but demoralise the mind that yields to it. We are in no way disposed to give that obedience either to Adept or Spirit. It is indeed a fair test of the moral status of a spirit that it does or does not make such a claim. As to the nomenclature of Spiritualism, its surface explanations, and possibly too hasty generalisations, no intelligent Spiritualist offers any objection to their being treated as, for instance, the Society for Psychical Research is now treating them. The facts are in evidence, and any honest and intelligent body of sane men, who will patiently look into them, will find the evidence at first-hand and unimpeachable. They are alleged to be caused by "Spirits." If not, then by what intelligent operator are they caused? We may possibly have vague ideas of what "Spirit" is. Again we profess ourselves willing to learn. But we are disciples of the school of H. X., and not of the enthusiastic Chela.—"Letters on Theosophy: the Secret Doctrine," is a very able and temperate statement, too intricate for summary, and too elaborate for reply, raising, as it does, a variety of controversial questions, and bristling with statements to which we should feel bound to take exception.—Another "Fragment of Occult Truth" is also worthy of all consideration. When these Fragments are complete we shall have a clear and compendious statement of

Occultist belief such as at present we do not possess.—The head quarters of the Theosophical Society are to be at once removed from Bombay to Adyar, Madras, which is the new address to which all communications are to be sent.

“LIGHT” (LONDON).

The controversy between the Hon. Roden Noel and C. C. M. on certain theosophic doctrines occupies a vast amount of space which most readers of our contemporary will grudge. Already the cry for more facts and less philosophy is being raised, and it is hardly surprising when we turn over page after page of abstruse discussion, the very terms of which must be unintelligible to all minds that have not a sort of metaphysical or philosophical bent, or indeed that have not received some such elementary training as will enable them to understand what is being written about, if not what is being written. We are inclined to say that Mr. Noel, C. C. M., the writers of the *Perfect Way*, Mrs. Penny, to say nothing of other writers less abstruse but more irrelevant, present a very serious case for editorial consideration. We do not for a moment deny that the matter in discussion between Mr. Noel and C. C. M. is of importance, but we do think that it is presented at desperate length, and with a fulness and even profundity of disquisition that must be absolutely wasted on the average reader.—The teachings of the *Perfect Way* are also discussed at a length out of all proportion to the value of the subject. The matter is, we believe, editorially withdrawn from discussion.—Mr. Thomas Shorter contributes to the controversy on public professional mediumship and the conditions of investigation at public circles a powerful argument against the encouragement of professional mediumship at all. There is very much in what Mr. Shorter says that deserves careful attention, and also in “M.A. (Oxon.’s)” rejoinder. The latter writer does not see his way to transfer the risks that he believes to be inherent in the investigation to private and family circles. He sees grave danger in the imperfect development of young women of an emotional or hysterical temperament, and thinks that facilities for the investigation, which will undoubtedly be prosecuted, should be given in properly regulated public circles.—The discussion on Mr. Shorter’s address does not add greatly to our knowledge, but the attention drawn to the subject must be of value in the future.—Mr. Henry Spicer contributes a good article on “Deathbed Apparitions,” in the course of which he asks the question so often put, Where no conceivable rapport exists between the person who sees the

apparition and the person appearing, what is the law? Why should a cook who wanted some herbs from a garden appear at the herb-bed while her bodily presence was in the kitchen? If it be replied that her desire projected her astral body, what accounts for a gentleman who suddenly died at the mess-table, where he was seated with three brother officers, appearing in his kitchen at the moment when they had not observed his death, and frighten his cook into hysterics?—"The Fairy Land of Mathematics" is the title of a series of most perplexing papers, the *raison d'être* of which is not apparent. They deal, in a manner that a mathematician must find terrible, with subjects that are in no way connected with any matters that fall within the scope of *Light*. We cannot conceive how that fly ever got into the amber.—Another "fly" is Martin Tupper on a very ancient telegraph; a very strangely irrelevant little extract from an old number of *The Spectator*, with a few mild remarks, the concluding one of which is somehow familiar to us, probably from our knowledge of Proverbial Philosophy, "Verily, there is nothing new under the sun."—"Magnetic Dreams," communicated by C. C. M., deserves attention, but will not bear condensation.—Mrs. Heckford sends a thoughtful paper on "The Practical Teaching of Materialisation," to which Mrs. Penny takes some exception. The address was delivered before the C.A.S., and is full of a certain speculative thought which is characteristic of some minds when brought into contact with the mysterious and unexplained. Within easily defined limits such speculations are at once interesting and useful.—The Society for Psychical Research is fortunate in its President. At the second general meeting of the Society, held on December 9th, he delivered an address, which is, in its way, as good as anything we ever read. His playful satire is extremely effective, especially in dealing with that highly comic article from the *Pall Mall Gazette*, which is already embalmed in our pages. To describe the *Pall Mall's* "innumerable connections of brain-fibres" tending to superstition as a "grotesque substitute for original sin" was extremely effective and happy.—Mr. Spicer follows up his ghosts with "Catarina: A Veritable Ghost," a story well told, as all his are.—"Notes by the Way" traverse, as usual, a very wide area. It seems to us that those on a scarce book of Dr. Mason Neale's; on Mesmerism; on Mediumship and the conduct of promiscuous circles; on "what constitutes personal identity"; on the development of the mediumship of Mr. Spriggs, and the remarkable experiences of Mr. Rees Lewis with him, are worthy of more than passing attention.

"THE BANNER OF LIGHT" (BOSTON, U.S.A.).

Our venerable contemporary maintains its full measure of interest. Honest John Wetherbee chirps quaintly his "Cricketisms," which are good and wholesome reading.—A. E. Newton notices two articles on Spiritualism, published in the *Unitarian Review*, by a man who, like so many others, has been a Spiritualist for years, but has never seen reason to own himself until his faith was attacked. The real strength of Spiritualism lies in such. The enthusiast is frisky enough in the sunshine, and is perhaps obtrusively in evidence when he is not wanted, but the man who possesses himself in patience and in faith, is on hand when the fight comes.—Judge Nelson Cross contributes a paper read before the American Spiritualist Alliance, in New York City, on "The Philosophy of Spiritual Control." The thoughts expressed are a useful contribution to the study of a difficult subject.—Mr. Kiddle on "The Two Schools of Spiritualists," presents various thoughts which we should like to discuss. But we have said our say. Our readers can have no difficulty in deciding what line we should take on the subject of Materialisation with which Mr. Kiddle deals, and we are disinclined to open at length a subject which has been well thrashed out. The point is in a nutshell, and Mr. Kiddle ignores it. It is *not*, Shall we, ignorant mortals, dictate conditions to the superior beings who condescend to visit us? But it *is*, Shall we eliminate conditions of investigations that are demonstrably auxiliary to gross fraud, and that in themselves are scientifically valueless? All beside this is mere vapouring, and of that most of Mr. Kiddle's utterances consist.—"The Lost Continent, Atlantis," is adorned with more than the usual imaginative rhetoric of Mrs. Richmond. The Atlanteans must, if we are to credit the description of them, have been a godlike race, but alas! for their language, "combining the perfection of symbolism—the best portions of the phonetic system with the best portions of the hieroglyphics of the ancients." Woe, for the young Atlanteans! But, as the old woman said, on hearing the story of the offering up of Isaac, "What a mercy it is it is not true!"—Dr. J. P. Newman, of the Madison Avenue Congregational Church, Boston, has been expressing his belief that the dead do return. *The Tribune* has interviewed him, and has ascertained that he has held that belief for twenty years. Whereupon *The Tribune* is exercised. There are many Dr. Newmans, and the belief is growing apace. As soon as it is *safe*, the tribe of Newman will be seen to be very numerous.—Mr. Hazard has been having some very extraordinary materialising séances at Vanclose, his own home,

we believe. The medium was Mrs. M. A. Hall of unpleasant notoriety. Three materialised relations of Mr. Hazard's are said (by Mrs. Hall) to have joined her in a walk on the ground in broad day-light. It speaks volumes for Mr. Hazard's faith that he should comment on a statement, which, if true, would advance the investigation to a point that it has never yet reached, in these words—"It was true that I was not present at the time, but I know there is not a truthful and candid person on earth, who is well acquainted with Mrs. Mary A. Hall, who will for a moment question her word." What is the precise value of the testimony given by a mind that can calmly record such a tremendous assertion on such authority, and not see how absolutely worthless is the record? Is this the same Mrs. Hall of whom we know? There is no doubt that it is the same Mr. Thomas Hazard.—The Rev. Joseph Cook has returned, and, on his own authority, the only thing he has learned on a voyage round the world, lasting two years and fifty days, is, that the higher class Orientals are better than he thought them. That is a deplorable scrap of knowledge to be gained by such an expenditure of labour and time. But it is something: and the Rev. Joseph Cook has much to learn.

"RELIGIO-PHILOSOPHICAL JOURNAL" (CHICAGO, U.S.A.)

The *Journal* quotes at length the manifesto of English Spiritualists, and the opinions of prominent representatives of Spiritualism in this country, respecting which our readers are fully informed. The *Journal* cordially endorses our procedure, which is in, in fact, on the same lines as its own.—The silver wedding of Hudson and Emma Tuttle was celebrated with *eclat*. We had the pleasure of adding our own good wishes, and are pleased to find ourselves in the company of such well-known Spiritualists as Peebles, Lees, A. B. French, Judge Davidson, A. E. Giles, Giles B. Stebbins, Hon. G. W. Park, Hester M. Poole, Col. and Mrs. Bundy, A. J. Cranston, to say nothing of some English Spiritualists.—Mrs. Maria King has some sensible words on "The Situation." She entirely agrees with the view that darkness, with its attendant and inevitable mischief, should be avoided. She thinks, and we agree with her, that phenomena should be presented to the public on the best possible basis, and that until they can be so presented, they had much better not be presented at all. Anything is better than allowing fraud to posture as mediumship, and some men, who have no prejudices to bolster up, are beginning to find that that is an axiom.—Molecular and Spiritual Dynamics is too closely written to bear summarizing,

but not for careful study.—The *Cincinnati Enquirer* records a haunting in that city where it thinks the ‘devil has been raised.’ It is one of many similar records, and the devil must be ubiquitous.—Slade is getting as good manifestations as ever at Baltimore. A reporter of the *Baltimore News* who was detailed to interview him came away with much surprise.—It seems that the *New York World* has a correspondent in London who has been sending home a list of haunted houses, or, as it is more grandiloquently put, “a list of English mansions which harbour spectres.” The narrative is thrilling, suitable for Christmas, but not for scientific analysis.—Stuart Cumberland, finding England too small for him, or possibly being too well known, whether as Mr. Garner (his correct name) or under the magnificent alias that he has elected to adopt, has gone to America, and has struck up some sort of partnership with Margaret Fox Kane. It is not apparent what part the lady plays in the performances. But the *Journal* should be warned that Bishop and Cumberland, which latter person it “welcomes to the United States” and calls “a remarkable Englishman,” are decidedly remarkable persons, to be observed as such.—A screed of Ingersoll is at anyrate amusing reading. Some people have been trying to criticise “Godless Bob.” Some vipers tried to bite a file once. But neither effort appears to have succeeded.

“THE HARBINGER OF LIGHT” (MELBOURNE).

The records of Mr. Spriggs’ circle do not carry us further this month, but there is no falling off in the materialisation phenomena. There has been a clear view of medium and psychic form at the same time. Another form passed round the circle, looking intently into the eyes of each sitter, “bringing his face within an inch” of theirs. The contrast between the vigorous, muscular frame of “Geordie,” or of “Lion,” “swinging a heavy wooden chair high over his head,” and “the slender form and small feminine foot of ‘Charity,’” with her “beautiful semi-transparent drapery, and little graceful movements,” is as strong a piece of evidence as one can hope for at present. The medium is placed behind a curtain stretched across a corner of the room, to which there is no access other than through the opening of the curtain. From that space all these various forms issue, and to it they again retire, sometimes showing the entranced medium as they draw the curtain. It is impossible for the most robust scepticism to deny that such evidence as I have given above is conclusive. A man may conceivably disguise himself and increase his bulk,

and even his stature, but he cannot transform his masculine frame and muscular limbs into the lithe and graceful figure of a woman, and instantaneously resume the manly form, only to pass equally rapidly into the appearance of a child.—One of the most cheering signs of the times is the wide spread of knowledge as to what can and what cannot be expected from promiscuous circles, as well as of common sense rules for holding them. In America that is an old story; in England we have had our expression of opinion; and now we find in Australia that thoughtful minds are tending to the same general conclusions. As an instance of consentient opinion independently arrived at the following will be of interest:—

“Experience shows that phenomenal mediumship, and more especially that of a physical nature does not depend upon the morality of the individual, but upon a peculiarity of constitution, which generates and emits an aura, or property, capable of being utilised by supra-mundane intelligences in the production of mundane phenomena. The uses to which this force can be applied is dependent upon the knowledge and experience of the intelligence working with it, and the ruder and unintelligent phenomena, such as the violent movement of bodies, erratic percussive sounds, and bad drawings are usually the product of undeveloped spirits, or those ignorant of the scientific application of the force. The higher and more intelligent phases, such as the production of spirit lights, passing matter through matter, materialisation of forms, playing of music, etc., imply the action of scientific minds, or at least those conversant with this phase of psycho-dynamics; but, as in this world, there are many clever men who are neither wise nor good, so on the other side are there many clever but unprincipled spirits who amuse themselves with experiments in this direction, utterly regardless of their influence either on the medium or witnesses. In these instances a decadence of the moral tone of the medium is the almost inevitable result, until stimulated by the demand of his clients for more marvels, upon the production of which his pecuniary success depends, he supplements the phenomena with a few manifestations on his own account, and emboldened by the success of his experiment, pursues the deception till the detection of some of his handiwork destroys all the value of previous legitimate phenomena. This has been the result over and over again. Setting aside the numerous imitators of mediumship, who by impudence and dexterity impose upon the public, there are a large number of individuals whose psychic powers have, in the early part of their career, been proved beyond question, who have subsequently been detected in fraud; and so it will be, with very few exceptions, so long as a stereotyped form of physical mediumship is professionally pursued for any lengthened period, the exceptions being where a high moral tone and a strength of will (which is rare in mediums) enables them to counteract the deteriorating tendency of their surroundings. The investigation of this class of phenomena should be conducted scien-

tifically, and it should not, as is too frequently the case, be made a show of; it does not convince even honest inquirers, for unless their minds have been prepared by previous study or experiments leading up to it, they are mentally incompetent to realise the spiritual basis of what they witness."

—Successful efforts are being made to circulate M.A. (Oxon.'s) "Spiritualism at the Church Congress." Six hundred copies are to be at once sent out to the clergy in the neighbouring colonies.—Mr. Roden Noel's "Philosophy of Immortality" finds a favourable notice.—An alleged message from Epes Sargent bears, we should say, very little or no trace of his vigorous thought and incisive style. One feels sure that he would never have talked about "travelling into a dark crevice," whether of materialism or anything else. We have not yet got at the truth regarding these messages. It may be that the spirit, when it revisits earth, is in an abnormal state, and that the dress in which its thoughts are clothed is borrowed. But then the thoughts themselves! How flabby and thin as a rule! Probably the medium who affords the evidence of materialisation may not be best suited for quite another kind of proof of the presence of such a man as Epes Sargent.

EDITORIAL VALEDICTORY.

WITH this number the *Psychological Review* will cease to exist. The regret with which I make this announcement will, I know, find a response in many quarters, yet the fact remains that, notwithstanding the endeavours of a few to sustain this magazine, the general support necessary is not forthcoming. I have done my best; none can do more.

This step has not been taken without the facts of the case being placed before every subscriber. None can therefore say they were not cognisant of matters being in such a critical state, and had they known they would have interested themselves.

I have given much of my leisure time to this work—indeed far more than I could well spare from a busy life, and the step now taken is no small trial. I can, however, only hope that my labour is not all lost, and that some have reaped a benefit from it.

It only remains for me to direct the attention of subscribers to the publishers' announcement on next page, and to urge all who do not already take in *Light* to give their most hearty support to that paper. I shall now and again hope to address you in its columns.

JOHN S. FARMER.

PUBLISHERS' NOTICE TO SUBSCRIBERS.

A FEW subscribers will, through the stoppage of the *Psychological Review* at this date, have a small credit balance in their favour. We shall be pleased to return the same in full, or, if preferred, to deal with it in either of the following ways:—

- (1) To place it to the *Psychological Review* Liquidation Expenses Account.
- (2) To send books published by us to the amount due.
- (3) To transfer the subscription from the *Review* to *Light*.

Subscribers will please notify which course they desire us to adopt, and their wishes shall be promptly attended to.

PSYCHOLOGICAL PRESS ASSOCIATION,
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