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"THE SPIRITUALIST" NEWSPAPER:

A Record of the Progress of the Science and Ethics of Spiritualism.

PUBLISHED WEEKLY, PRICE TWOPENCE.

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THE SPIRITUALIST, published weekly, is the oldest newspaper connected with the movement in the United Kingdom, and is the recognised organ of educated Spiritualists in all the English-speaking countries throughout the globe; it also has an influential body of readers on the Continent of Europe.

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Monday, 9th.—General Purposes Committee, at 4.30 p.m.
Tuesday, 10th.—Finance Committee Meeting, at 6 p.m.
COUNCIL MEETING, at 6.30 p.m.
Friday, 13th.—Experimental Research Committee, at 6.30 p.m.
Monday, 16th.—DISCUSSION MEETING. Mr. Stanton Moses, M.A., on "The Intelligent Operator at the Other End of the Line."
Wednesday, 18th.—House and Offices Committee, at 5 p.m.
Soirée Committee, at 5.30 p.m.
Friday, 20th.—Library Committee, at 5.30 p.m.
Experimental Research Committee, at 6.30.

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Dec. 2.—Captain R. F. Burton, F.R.G.S., "Spiritualism in Eastern Lands."
Dec. 16.—Mr. Stanton-Moses, M.A., "The Intelligent Operator at the other end of the Line."
Jan. 6.—Baroness von Vay, "Visions in Vessels of Water."
Jan. 20.—Mr. W. H. Harrison, "Hauntings."
Feb. 3.—Miss Kishlingbury, "Apparitions of the Living."
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March 3.—Dr. Wyld, "Christian Occultism."
March 17.—Mrs. Ellis, "Experiences in the Home Circle, No. 2."
April 7.—Dr. Bloede, "Psychometry."
April 21.—Mr. C. C. Massey, "On some of the less-known Facts of Spiritualism."
May 5.—Mr. D. Fitz-Gerald, M.S.T.E., "Recent Research in the Phenomena of Spiritualism."
May 19. These days are purposely left free for the discussion of any subjects of importance that may arise.
June 2.—Mr. Stanton-Moses, M.A., "Review of the Session."

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LONDON, FRIDAY, DECEMBER 6th, 1878.

THE VENERABLE ORDER OF DEACONS.

A SHORT time ago one of the most respected Spiritualists in London, innocently suggested at a public board meeting that the relations between an organised body of Spiritualists and mediums, should be similar to those which exist between ministers and their flocks. Presumably, he meant Dissenting preachers, because in the Church of England the taught have little direct rule over the teacher. And what are the relations between Dissenting ministers and their flocks? A number of average men band themselves together and pay a minister. Supposing the latter to be a common-place man, little superior to the dead-level of the average of his employers, and supposing him to kow-tow to deacons and deaconesses, who further increase his difficulties because they do not agree among themselves, he may manage to jog along through a humdrum life. But supposing him to be a man with a soul in his body, and supposing him to incautiously conceive that it is his duty to teach a little true religion to the wealthy grocer or draper who is his head deacon, the indignation of that worthy functionary may be imagined. "What! After I pay"—he always lays great emphasis on *pay*—"After I pay Mr. Boanerges to teach my doctrines, shall he dare to say from the pulpit that righteous deacons, who never exact more than their legal due, but who grind the faces of the poor and kill their apprentices with over-work, are worse than the generous-hearted among the 'eternally lost' who never enter the doors of church or chapel? I never meant to pay this man for such dangerous teaching. I pay him to preach the true doctrine which I believe in." Then the deacons hold meetings about the rash preacher behind his back, discuss his mode of living, his dress, and where he buys his boots and muffins; they further consider the latest scandalous tea-table rumour to the effect that the unfortunate wretch disguised himself in a black tie and went surreptitiously to the theatre when last in London. Thus they judiciously deal with a variety of offences not recognised as such by the British law, and they adjudicate upon evidence in a manner unknown to courts of justice. Individuals of culture, æsthetic proclivities, and of independence of character, cannot live in the middle of this petty tyranny, and are soon removed from such an atmosphere by force of natural antipathy on both sides. The one order of mind can no more live in contact with the other, than Mr. Ruskin—who holds that "a rogue's religion is always the rottenest thing about him"—could live in subserviency to a vulgar little deacon who had made plenty of money, and fancied that he could rule his superiors with the flourish of a cheque-book. The best preachers among Nonconformists are driven away in their youth by the system, and the Established Church retains its ascendancy, notwithstanding that its greater freedom permits the existence of occasional drinking and swearing parsons. Some of the very cream of Nonconformist preachers have told us of their experience of such grievances as herein set forth, which, moreover, are pictured to the life in Mrs. Oliphant's excellent novel, *Salem Chapel* (Blackwood), a work which Spiritualists should present to every chapel library in the nation.

Here and there a Nonconformist divine rises superior to the system which drags down the standard of his calling. The tables are then turned; the deacons all become faithful followers where it is useless to grasp at ascendancy, and the man is too important to be excommunicated. Mr. Spurgeon is said to have remarked—"Resist the devil and he will fly from you, but resist the deacon and he will fly at you." Few other preachers dare to say this, however much it may be in their hearts.

Let us have as little as possible of this miserable system of petty tyranny inside Spiritualism, or let those who want

it keep it to themselves. A little while ago principle was departed from inside our movement, by the pronouncing of a verdict, founded upon evidence which the experience of British law courts has discovered to be insufficient to warrant a safe decision. Probably the feeling was that it was desirable to make an example, in order to show the public that Spiritualists want to hunt out imposture; to effect this object an abominable expedient, condemned by the British law, was adopted, but with laudable intentions nevertheless. The expedient was religiously, morally, and legally rotten.

A man who is a natural tyrant, who is also so unfortunately situated that he has nobody to tremble at his mandates, and is obliged himself to obey the orders of his superiors, can usually revenge himself on Fate, and on a solitary victim, by the cheap resource of turning chapel deacon. Why do not the victimised preachers imitate the rest of the world, and go out "on strike?" If they were to announce that on a given Sunday they would preach from every pulpit on "The Sins of My Deacons," great would be the fluttering in the dovecots of Nonconformity. On that Sunday all the chapels would be full, and all the pews of the deacons denuded of their regular occupants, whilst overflowing collections would break the hearts of the absentees. Meanwhile, if any preacher wishes to confide his misfortunes to the breast of the general public, our columns are open. We will help to exhibit stiffnecked deacons, and willingly undertake the functions of the youth in the venerable story, which sets forth that in the middle of a sermon a boy in the gallery began pelting with apples the heads of the deacons below. The preacher paused. "All right," said the boy, in a confidential tone, "you go on preaching. I'll keep 'em awake!"

The system of a teacher of the people receiving his appointment directly from those working immediately beneath him from day to day, operates powerfully against the growth of religious and scientific truth. It tells against the spread of Spiritualism. Although clergymen who publicly avow themselves to be Spiritualists are tolerably numerous, we know but of one or two Nonconformist ministers who do the same, and they deserve all honour for speaking out the truth under the difficult circumstances. Their flocks also deserve honour for omitting to fetter liberty of thought, and for recognising the principle that a minister has a right to hold opinions of his own at variance with those of his deacons. Few of the latter class are so tolerant as to admit such principles for a moment.

The great central organisations of the different religious sects vary in constitutional quality. The worst of them have boards of management which sit with closed doors, which furthermore have altogether gagged the press connected with their movement, and have been known to inflict suffering upon individuals, by acts springing from narrow-minded intolerance. Anything like a free press in their movement they would oppose to the utmost, and they would hold Sir Roderick Murchison in contempt, for stating that the public interests demand that an organised public body should constantly be acted upon by a healthy public opinion operating through a free press. They would furthermore abominate any idea of performing all their work openly before the eyes of men like the local government boards throughout the country, whose constitution is so good that no legitimate work can be done within them, without the full knowledge of the managers and the public. At the best of these local government boards not a few of our members of Parliament learnt the principles of constitutional procedure, and the duties and responsibilities of public life, thereby receiving a useful education unobtainable in organisations established upon worse principles. Whenever any organisation is formed

inside Spiritualism it should be of the best kind, and the members should decide at the outset the constitution they intend to adopt, so that confusion may be avoided by the managers knowing upon what principles they are required to act, and that the public may decide whether they will or will not combine to support the constitution selected.

Those who think that Spiritualist organisations and mediums should stand in the same relation to each other as deacons and ministers, might do well to consider the usual close of those relations, as set forth in the following poem by Elizabeth Cumings, in *The New York Home Journal*:—

"We need a younger man to stir the people,
And lead them to the fold,"
The deacons said. "We ask your resignation,
Because you're growing old."
The pastor bowed his deacons out in silence,
And tenderly the gloom
Of twilight hid him and his bitter anguish
Within the lonely room.
Above the violet hills the sunlight's glory
Hung like a crown of gold,
And from the great church spire the bell's sweet anthem
Adown the stillness rolled.
Assembled were the people for God's worship;
But in his study chair
The pastor sat unheeding, while the south wind
Caressed his snow-white hair.
A smile lay on his lips. His was the secret
Of sorrow's glad surcease.
Upon his forehead shone the benediction
Of everlasting peace.
"The ways of Providence are most mysterious,"
The deacons gravely said,
As wondering-eyed, and scared, the people crowded
About their pastor—dead.
"We loved him," wrote the people on the coffin,
In words of shining gold;
Above the broken heart they set a statue
Of marble, white and cold.

PHYSICAL MANIFESTATIONS.

LAST Saturday night I attended the semi-public *séance* of Mr. C. E. Williams, at 61, Lamb's Conduit-street, London. About fifteen persons were present, some seven or eight of whom were Spiritualists more or less known to me, the others were strangers. Mr. Rita, who possesses strong medial powers as well as Mr. Williams, was among those assembled, and during the *séance* the two mediums sat opposite to each other. All the sitters sat round a table with their hands interlinked, so that the hands of the mediums were never free from first to last. I was glad to discover that the use of the cabinet was abolished, the holding of the hands of the mediums giving far better evidence to strangers, especially when, as is often the case, the mediums sit for manifestations in private houses, off their own premises, and away from their intimate friends.

The best test manifestation of the evening was the flying of a stringed wooden musical instrument, some two feet long, all round the large circle quickly in the dark, and resting for a moment on the head of every sitter in the circle. The strings were sounded as if by fingers at the moment the instrument rested on each head. If any conjurer tried to do this in the dark with the same great velocity, he would necessarily cut somebody's head open with the wooden corners, before he had performed the feat half round the circle.

The next point was that a half-length materialised spirit form showed itself inside the circle by means of a flashing light in its hands, over the table, five or six times. This is a common and well-verified manifestation, but strangers seated on the opposite side of the circle might, last Saturday, have supposed that it was done by a confederate released by those next him, were they not aware that the same manifestation has been commonly obtained, while the same mediums have been held by both hands, in the homes of private families of high respectability.

As to the intelligence connected with these forms, unscientific members of circles so commonly, by leading questions and otherwise, force their theories and opinions into the mouths of the spirits, that the latter have small opportunity to make unbiased utterances for themselves, and the will-power of the circle, acting primarily upon the medium, seems to exercise a proportion of mesmeric control over them and their remarks. A practical acquaintance with mesmeric experiments is essential to forming proper conceptions of a portion of the phenomena of spirit circles. Any Spiritualist who knows nothing of mesmerism will modify his previous views considerably after he has seen a hundred experiments therein.

The manifestations already described are common, I know, indeed so ordinary that the majority of Spiritualists are weary of them; but it is necessary to record them again and again for the benefit of the ever-increasing circle of new inquirers into Spiritualism, who require facts not of a subjective nature, to work upon.

So far as professional physical mediumship is concerned, it tends to the comfort of mediums and their best friends if the former never sit with the public unless they are held hand and foot, and, where it is possible, off their own premises. Then, whether spirits or mortals play tricks, the mediums must be held blameless; whereas, if the latter are free to play tricks if they like, they are sure to be credited with so doing if anything doubtful occurs, and, indeed, they almost deserve it for carelessly leaving such priceless phenomena open to question. This was the first time I had seen Messrs. Williams and Rita since their return from Amsterdam, and I hope they and other mediums with the same kind of power will hereafter enable Spiritualists everywhere to say:—"Our materialising mediums never sit for manifestations in the presence of disbelievers, without being held hand and foot, and they prefer being so held in private homes, where confederacy is impossible, rather than on their own premises." Conjurers cannot do this without proving themselves to be mediums who are swindling the ignorant public by presenting genuine phenomena as jugglery. New mediums cannot do it, so much competition may be disarmed, for it takes long for the power to develop to such an extent as to permit such manifestations. If spirits play tricks and practical jokes, as some of the more earth-bound often do, the mediums will, nevertheless, be held free from blame if responsible witnesses certify that their hands were continuously in custody.

W. H. HARRISON.

38, Great Russell-street, London.

CUTTING OPEN A MAN TO PROVE HIS DEATH.—If the words "*post-mortem examination*," in the following case, quoted from *The Weekly Times* of Dec. 1st, bear their ordinary but not literal interpretation of the opening of the body of the deceased to examine the interior, the performance of the operation in this case is specially exposed to the criticism of psychologists, who know that prolonged trances, resembling death, are more common than orthodox doctors are aware. Is the newspaper report itself trustworthy?—"At a recent inquest at Leigh, near Southend, a doubt was raised by the jury as to whether the subject of the inquiry was really dead, and a brief adjournment had to be made for a post-mortem examination. The deceased was James William Osborne, fifty-eight, fisherman. He was shrimping on board a smack in the Thames, off Grays, when he appeared to become giddy and fell down twice, the first time into the hold of the vessel. After the second fall he did not move again, and two or three surgeons who saw him declared him to be dead. His usual medical attendant, Mr. Jones, of Leigh, gave evidence at the inquest. The foreman of the jury, Mr. W. Foster, said that he and other members of the jury were not at all certain that Osborne was dead, and they thought that Mr. Jones had better ascertain definitely. The Coroner remarked that he was ready to guarantee that the man was dead. The foreman said that Osborne certainly looked as life-like as ever. He had seen brothers of Osborne remain in a state of torpor, and appear to be dead for hours together. He wished to know whether it was not possible for a man to seem as if he were dead, when in reality only in a fit or trance? The Coroner said it was possible that a man might lie in such a state for months. Mr. Jones went and examined the body, and on returning into the room, said that so far as he could see, life was extinct. There was but one other way of proving that the man was dead, and that was by a post-mortem examination. The foreman and other members of the jury said they would like to be certain. The inquest was then adjourned for an hour, and in the meantime Mr. Jones made a post-mortem examination. He stated, as the result, that he found the man to be quite dead, and the probable cause of death was congestion and inflammation of the brain. A verdict was returned in accordance with this evidence."

Poetry.

SPIRITUAL UNION.

THERE is a sacred tie that binds
 Congenial minds together;
 A silent mingling, heart with heart,
 Almost unknown to either.

And this sweet influence may be felt,
 When not a word is spoken;
 And to the outward sense there seems
 To be no sign or token.

Yes, those who ne'er had met before
 May meet, and then be parted;
 And though no words may pass between,
 Feel they are kindred-hearted.

And when such spirits meet and join
 In converse with each other,
 How free the interchange of thought!
 No feelings there to smother.

It is not fashion's formal chat,
 The inmost soul congealing;
 But that the free unbridled tongue
 O'erflows the fount of feeling.

And though they part and sever wide,
 As to an outward union,
 Still they may often know and feel
 A near and sweet communion.

They meet not with the bow and nod,
 A cold and formal meeting,
 But with the open heart and hand,
 A true and friendly greeting.

O! give to me a few such friends,
 Who are with life contented,
 And free from custom's heartless forms
 Our souls shall be cemented.

I care not whether rich or poor,
 Of high estate or lowly,
 If pure in heart and noble mind,
 Of purpose high and holy.

THE LONE ONE.

Correspondence.

[Great freedom is offered to correspondents, who sometimes express opinions diametrically opposed to those of this journal and its readers. Unsolicited communications cannot be returned; copies should be kept by the writers. Preference is given to letters which are not anonymous.]

"AN OLD WOMAN'S EXPERIENCE."

SIR,—“Your experience ought to be given to the public,” friends have long persisted; but I confess to feelings of delicacy and reluctance in undertaking to set it forth. I was eighty last July. What I am to relate took place one summer twenty years ago.

I had been in failing health through the winter—could not tell what was the matter—supposed it was an old complaint. What I first noticed as peculiar was the moving of my hands without my volition. They were thrown over my head in a singular way, and made to pass over my weak eyes again and again. These exercises were quite violent in the morning before I got up, causing the bed and floor to vibrate. I was able to be about the house at the time; but the movements soon became so rough and uncontrollable that I was obliged, in order to escape observation, and not alarm persons going by, to betake myself to another building farther from the road, where I was shaken and made to jump up and down in a most astonishing manner.

At this point I became much concerned, and prayed earnestly to be released from the influence which had me in hand, or that I in some way might be made to know what I was wanted to do. I knew little about Spiritualism—never had been to a circle; indeed, the little I had learned had made me quite distrustful concerning it; but believing I was under the control of an intelligent power, I entreated to be given some clue to its character and purpose, and finally inquired, mentally, if it would not make my hand strike my breast three times for “Yes,” and carry it in the opposite direction once for “No?” I thought if it could use my limbs so freely, in spite of my resistance, it might go further, and use them in a way to indicate its wishes. In an instant came a response. My hand struck my breast three times with great rapidity. “Do you want me to write?” I asked. “Yes,” was the reply. I took a slate and went upstairs, without letting any one know what was going on. My hand wrote these two words, “George Combe.” That was all. To this chamber I afterwards retired whenever I was violently shaken, but for some time nothing appeared on the slate but George Combe! George Combe! George Combe! I well remember how the name looked, and the peculiar form of the capital G.*

After a few days my hand began to write other names—names that were familiar—family names for the most part, but I kept everything secret. Even my two grown-up daughters living with me knew nothing about the matter at this time, except the shaking given me before rising in the morning. I wanted to reach some good result, if possible, or at least something reasonably satisfactory, so that I should not be laughed at when I came to tell the story. But I was growing weaker and weaker

* I afterwards learned that I was made to write this name “George Combe” in order that I might identify my control—the spirit of Doctor N. He was our family physician many years before. While acting in that capacity he prevailed upon me to read Combe’s *Constitution of Man*, a work in which he was deeply interested.

every day. My hand moved so rapidly when writing on the slate that considerable noise was made, and when I became so reduced that I was obliged to remain in bed, I asked—still wishing to keep the matter private—to have my hand moved quietly, and, finally, to have the letters traced on the counterpane. This was done, and after a time I read the characters thus outlined as easily as when written on the slate.

One day towards evening my fingers slowly traced these words: “Now you must do just as we tell you. Lie on your back, and press your feet firmly against the footboard.” A short time before, I had been made to tie two corners of a shawl together and loop it over one of the posts at the foot of the bed, and now I was directed to rise occasionally to a sitting position, to take hold of the shawl and pull with all my strength, at the same time pressing against the footboard with my feet. I laboured in this way during the entire night, though hard to believe that any good would come of it. Once I bantered the control, who responded, “You are going to have something, and must do just as we tell you.” The control always wrote “we,” as though he was the mouthpiece of a committee or council. I toiled on.

At daybreak something within me gave way. I was suddenly relieved. The bed was drenched with water. I tried to get out of bed, and succeeded. I was very weak, but managed to drag myself to a lounge near by, and then lost consciousness. My hands and feet became cold, and the heart apparently ceased to beat. My husband was with me; but he slept profoundly during the greater part of the night. He was aroused, however, early in the morning, and called the girls, when I fainted on the lounge. As soon as I came to, indeed, I had hardly reached a sense of external realities, when I was soundly belaboured by my own unwilling hands. My life thus importuned returned in larger measure; but the black-and-blue spots on my breast—the records of that beating—remained for many weeks. At length I was helped into bed, and I did not leave it again—this was the eleventh of July—until September.

The girls insisted, against my wishes and instincts, on having medical attendance, and, as it happened that a doctor with whom we were well acquainted came riding down the road while the matter was under consideration, it was thought best to ask him in. He advised stimulants, called again the next day, but being an honest man as well as a good doctor, came no more thereafter. He told a neighbour—the girls were informed—that he was not a-going to run up a bill there, for she could not get well anyway.

The voluntary abandonment by the doctor was a providential indication to my mind that I should look in another direction. But we were in the midst of relatives, who soon learned the condition I was in, and came flocking to see me once more. “You must have a doctor,” they said; “while there is life there is hope. There is old Doctor P——, try him.” I was overruled, but referred the matter to my invisible counsellors. They demurred at first, but finally acquiesced. “If we can handle his pill-bags,” was traced on the counterpane, “we’ll allow him to come.” This doctor was noted for giving overdoses. His professional experience, however, was large; it reached back forty years, and his practice was still extensive. He understood the liabilities of his patients of that day, having doctored their fathers and mothers. He was called to my bedside. “No,” he replied, in answer to my inquiry; “I remember only one case of sickness like yours in my experience.” This was the third day after that memorable night. The watery discharges continued. I was growing emaciated, had no appetite, ate a very little porridge the first day or two, after which my stomach would retain nothing. Dr. P—— wanted me to eat notwithstanding, and the relatives who kept coming, said, “Now, you will certainly die if you don’t eat.” Then my fingers traced, “Don’t you mind what they say. You are not going to die now; we will take you through if you will listen to us, and do just as we tell you.” But I kept sinking—sinking.

At length my hand and arm became too weak to trace letters on the counterpane. These were the last words thus formed: “We cannot use your hand in your present state, but are not going to desert you. We can read your thoughts, and you can now hear what we say. Henceforth we will converse in this manner.” I soon learned this was true. I could hear invisible beings talk—not through the natural ear; the voices seemed like echoes in the top of my head. Such a sense of protection, such a feeling of thankfulness as I then had! I could speak only in a faint whisper, so was obliged to hold my gratitude in my heart. Had I been strong, how I would have poured it out! I listened. “Now you ask the doctor to get some oxide of iron and wine.” Oxide of iron! I had never before heard of that medicine. “Ask him if he doesn’t think it would be good for you.” He was then sitting close by the bedside, watching me. I gave him a glance, and he leaned over and put his ear close to my lips in order to catch my words. “Yes,” he slowly replied, with a puzzled look, “I guess it would.” Again the voice, “Tell him it had better be old wine, and ask him if he hasn’t some in his cellar.” Again his curious look before his slow reply, “No, but I will get some old port wine.”

The next day the medicine was ready, and the doctor, true to his good fame, administered a big dose—double the amount I should have taken. I was made dizzy and sick by it, and told him he had given me too much; it had made me drunk. “Well, never mind,” he replied soothingly, “I won’t say anything about it.” I was too weak to take any the second day, but the voice said, “We will tell you how much to take, and when to take it.” This was the way the medicine-giving was afterwards managed, except when the doctor attended to it himself. For several days this mixture was all that passed my lips. It was both food and medicine. At length there was a change. I heard my mentor say—“Now make the doctor get you some Jesuit’s bark, and be sure and get the right kind, the kind that is rough like a goat’s beard.” A strange kind of bark, I thought, and when I whispered these words into the doctor’s ear, he looked into my face a long time before speaking. “I know what you mean,” he finally said, “but that kind is not in the market now. It is called Peruvian

bark these days." He procured the best he could find, he told me, and it was regularly given to me, alternating with the wine.

About this time I began to take sage tea, without sugar or cream. The voice said, "You may take two tea-spoonfuls five or six times a day." This, with the wine and Peruvian bark on alternate days, was all that I swallowed during six weeks—the pint of wine, the quantity the doctor procured, just lasting me through this period. I became very weak—so weak I could not raise my hand to my head; but was many times uplifted and sustained in a sitting position by invisible hands. "It will do your head good to sit up," I was told, "and we will mesmerise it."

Baths were given me from time to time by their direction—a mild form of bath, of course, but of much importance in their estimation. On one occasion the need was very urgent. "You are suffering for a hand bath. Get your daughter at once to give you one!" were the words that broke into the chambers of my brain. One daughter was away teaching school, one was busy preparing dinner—no one else in the house at the time. I could see her occasionally flit by the doorway. She caught my beckoning gesture, and came to the bedside. O! yes; she would give me one without delay. Dinner could wait. A towel and some tepid water were brought; then giving me a little lift which placed me in the grasp of other hands, her own were left free to apply the water, and to wipe and rub my body to the satisfaction of all concerned. The bed was then lightened up, and I was again laid upon my pillow much refreshed.

One day, when I was very, very low, the doctor sitting by the bedside, and my eyes and attention centering on him, with what startling distinctness did I hear the injunction, "Lean towards us, and not towards the fore side of the bed! That way is the world and death! This way is life!" My attention was at once turned into another channel; I was made to lean the other way, and firmly held in that position, supported, I know not how, but by something that seemed as unyielding as marble, and yet as soft as wool.

Yes, I was quite despondent at times, almost despairing, and ready to give up the struggle, so slender was my hold on life. Then it was my invisible friends began to divert and amuse me. I was told little incidents of a humorous character that occurred in my early years. So vividly were they brought to mind that I laughed and laughed, while hovering on the verge of the other world. Here is one of the many that lured me out of the gloom: "Do you remember, Susan," the voice began, "that little affair with Abel Davis, the lad who used to shine around you, at about the time you entered your teens? how he went up to your father's one day, and stayed around there, waiting till school should be out; and your father being busy asked him, when it was time, to take the bay horse and ride up to the school-house, and bring you home? There had been a fall of snow, you remember. Abel could not have been told to do a nicer thing, could he? O, he was cranky when he set out! He told your brother Jesse, 'By-and-by you'll see me come riding back here, with Susan on behind!' But pride must have a fall, ha! ha! You wouldn't ride with him, after all, you know, but made your brother Ezra ride front in his place, while he, poor fellow, could do no better than trudge along behind you, in the path made by the horse. Your folks were immensely tickled. Father said, 'Well, Susan, you have mittened Abel, have you.' How I laughed over this reminiscence. It seemed but a short time, so perfectly was I transported to those days, when the circumstance happened. So story succeeded story, enough to fill a volume, all droll and jubilant; and in this way the tide was turned. I began to improve, grew stronger day by day, was carried over that gulf of torment, sleeplessness, lasting nearly two weeks, after which all things seemed to bear me healthward.

I have told but a little of my experience, after all; I have only touched upon the most striking passages. Very many details and explanations now thronging my mind with more or less persistence might be added; but perhaps this will do. The friends whom I did not see, but whom I felt and heard, were faithful and true. When I recall their blessed ministrations, I am thrilled with gratitude and joy. I thank God for sending them on their errands of mercy. They did more than heal my body; they brightened my faith. They made the spirit-world so real to my hitherto unbelieving heart, that not a doubt has since clouded its immortal skies.

SUSAN UNDERWOOD.

Oneida, Madison Co., N.Y., U.S.A., Nov. 20th, 1878.

PRIVATE SEANCES.

SIR,—Will you kindly allow me space in the columns of your paper to state the result of two *séances* held at the house of Mr. Burgess, Fitzroy-street, Cambridge, on Monday and Tuesday, Nov. 25th and 26th respectively?

The Association of Spiritualists had determined upon inviting Mr. Williams down that we might see some of the, to us, higher forms of spirit power. To our gratification he consented to come and give us two sittings; Monday and Tuesday were the days fixed for them to take place, Mr. and Mrs. Burgess in their usual kind way entertaining the medium and other friends.

We sat down at about 8.30 p.m. to a circular table, on which were placed a musical box, violin, guitar, and table bell, the usual conditions being observed. I must here state that there were fifteen ladies and gentlemen of the town and university. Mr. Williams was placed between two of the circle, who each held one of his hands, they in turn being held by others, so that forming a complete circle it was impossible for one to move without the others instantly being made aware of the fact, and this order was strictly maintained during the whole of the time the *séance* lasted.

At first rappings were heard proceeding from the table, then the musical box was wound up and set going, the bell was rung violently, at the same time the violin and guitar were also heard; the instruments were then taken and floated rapidly about the room, many times touching the ceiling about nine or ten feet high. Our hands, faces, and

heads were stroked by unseen hands. The voices of John King and Peter were heard in different parts of the room; rings were taken from the hand and necktie of two of the circle, and instantaneously conveyed to others sitting some distance off, in fulfilment of a promise made the night before. Peter took a pencil and wrote his name upon the ceiling; two of the circle were grasped by the hands and drawn successively upon the top of the table, at the same time the instruments were going; and last, but not least, the spirit form of Peter suddenly materialised, and was seen standing upon the top of the table.

The next day another *séance* was held; the manifestations were much of the same character, except that John King wrote his initials upon the ceiling, and materialised three times standing upon the table. Little "Billie" was also with us, stroking us and touching us on the face, head, and hands, he as usual appearing delighted to do what he could for us.

Well, sir, as for the facts above mentioned, here are fifteen intelligent ladies and gentlemen ready to vouch for their accuracy. It is not a matter of opinion with us now whether Mr. Williams is a genuine medium; it is simply a matter of fact, but I will make no comment. I leave facts to speak for themselves; we are ready to answer any inquiries which may be made.

WM. CHAPMAN,

Member of the Cambridge Association of Spiritualists.

7, Fitzroy-street, Cambridge, Nov. 30th, 1878.

SIR,—Will you kindly insert in your paper the following account of a *séance* held last Sunday evening in my house by Mr. Rita, under the strictest test conditions?

The only persons present were myself and my wife, and after searching Mr. Rita's pockets, we sat down to a table and held his hands without one moment's cessation during the whole time—three-quarters of an hour. We sat in a room behind the shop, the only door being locked and the only window fastened. After about ten minutes' silence we were touched by hands varying in size (one a child's), and two distinct spirit voices conversed with us. Then Charley, after throwing out some beautiful lights, showed his face four times distinctly. It was the face of an old man with strongly marked features, and short white hair and beard.

A small musical box was taken off the table and floated in various parts of the room, playing all the while. Mr. Rita was entranced the whole time, and to our certain knowledge never stirred from his chair.

I should add that we are well acquainted with Mr. Rita, who has given many *séances* here to the great satisfaction of ourselves and friends, but at his own request the above-mentioned was held under strict tests.

R. COCKER.

74, Dalston-lane, London, December 3rd, 1878.

THE CREATIVE FORCE OF THE IMAGINATION.

SIR,—In Mr. Atkinson's interesting letter in last week's *Spiritualist*, he quotes Bacon's use of the word "magical" with regard to "the fundamental and profound 'magnetic' law of life." A writer less well known, but who traces causality many degrees deeper than Bacon could—the seer, or (as some like to call him) the fanatic Jacob Böhme—in many parts of his obscure writings refers to this magic, this creative force of imagination.

A few extracts, bearing on this subject, from works not easily got at, and when first studied likely to perplex, may be welcome, I think, to some of your readers. They are but samples from a rich mine of theosophic and psychological truth.

"The soul, together with its blood and water, is in the outward blood and water, but its substance is magical, for the soul is even a *magicle* fire, and its image or form is generated in the light (in the power of its fire and light), out of the *magicle* fire, and yet it is a true image in flesh and blood, viz., in the original thereof. For as fire must have substance, if it must burn, so the *magicle* fire of the soul also, hath flesh, blood, and water."—*Jacob Böhme's Six Small Points. Point 1. Par. 2, 3. Date 1620.*

"A spirit proceeding out of nature is a *magicle* fire source or quality, and is desirous of substance, or of the substantiality of its forme; the desire maketh substance, and bringeth that substance into its *imagination*—that is the *magicle* fires, viz., the spirit's *corporeity*, whence a spirit is called a creature."—*Jacob Böhme's First Apology to Balthasar Tyleken. Part 1. Par. 186.*

"The centre of everything is *spirit*, from the original of the Word. The separation or distinction in the thing is own self-will, of its own self-impression or compaction; where every spirit introduceth itself into substance, according to its *essential desire*."

"The formability of bodies existeth out of the experience of the willing, where everything centres as a piece of the outspoken word, &c.—out speaketh itself, and compriseth or frameth itself into separability, or distinguishability, after the kind and manner of the Divine speaking."—*Jacob Böhme's Knowledge of God. Par. 11.*

And William Law, Böhme's English expositor, says—"This magic or imaginative property which hath desire for its rock and mother, is the greatest power in nature; its work cannot be hindered, for it creates and substantiates as it goes."—*W. Law's Appeal to those who Doubt. Page 169.*

Cullompton, December 2nd, 1878.

SPIRITUALISM IN GLASGOW.

SIR,—Spiritualism cannot be said to be flourishing in this city; nevertheless, it is making undoubted headway. It is doing a mighty work in the churches, unconsciously permeating the sermons and lectures of leading divines—men who would shrink with horror at the possibility of doing such a thing. I find that those lectures or sermons which depart from the confines of Calvinistic theology the farthest, attract the

greatest audiences; in a word, I find Spiritualism here, minus its name. But Spiritualism as represented by an organisation is not what it might be or can be. The Society is composed of men of marked individuality of character; men who have dared to be radical, to think for themselves, each possessing decided views of his own. It will take some time before these good stones are rightly moulded, by greater experience and more spirituality, to fit firmly into a sound foundation for the erection of a spiritual temple in this place. But these are earnest men, and we may, without the gift of prophecy, look forward for better times spiritually for Scotland.

To give the readers of *The Spiritualist* an idea of the quiet and sure way in which Spiritualism is spreading, two ministers of the United Presbyterian Church called at my rooms, and inquired if I could cure a sore throat by mesmerism, to which I gave a suitable reply, according to the impressions I had at the time. One of the rev. gentlemen then asked me pointedly—Did I heal by mesmerism as generally understood, or was I aided by spirit-power? My reply was, "I heal by spirit-power, mesmerism being the process adopted." The result was that the diseased one came; I saw, and conquered. The leaders and teachers of the people know a great deal more of Spiritualism than they are willing to admit, for, as of old, "they fear the people," and "they hunger after the loaves and fishes."

The state of commercial affairs here is frightful; there is a depressed condition of trade, the outcome of previous inflation, and roguery in high places. The failures in this city alone since the 1st of October amount to some twenty-two millions. Over a thousand men are fed and get a shilling a day from the Corporation, and the number is daily increasing. Thousands of families that were in comfortable circumstances before the great Bank smash are now ruined. Some have found a resting-place in the grave, others are drivelling lunatics in the asylum, and the rest see penury and grim want staring them in the face. This being the case, it is scarcely surprising that Spiritualism as a public movement should suffer also. Such indeed is the great struggle made by thousands to keep body and soul together, or, rather, to find food for the body, that they have no time, no thought, or feeling for what are to them the "vain babblings" of some would-be Paul concerning things spiritual.

The meetings of the Glasgow Spiritualists' Association have not been crowded to overflowing, but I understand the attendance has been better than for some time past, although the collections have not been so good. I have attended about ten public meetings of the Association since I have been here, and I must say both variety and interest have been well kept up by the management; the only pity is that more of the public were not present on these occasions. Mr. Duguid, trance medium, of Kirkcaldy, has twice delivered excellent addresses in point of matter and delivery. Mr. Potter, a gentleman who occupies a prominent position amongst the Unitarians, has lectured for the society; his utterances are greatly valued for their breadth of thought, and the intense earnestness with which they are placed before his hearers. Mr. Harper, of Birmingham, gave an eloquent address on "Financial Reform," in which he introduced some startling propositions which it may, perhaps, be possible to carry out, but the prospect is not very cheering. Mr. Harper is an earnest, whole-souled Spiritualist, ready to give his best thoughts, efforts, and means to the cause, and is about shortly to publish his ideas upon the subject of "Financial Reform." Mr. Harper is well thought of in Glasgow, and secures good audiences when he comes. Mr. E. W. Wallis, of London, is now lecturing under the auspices of the society; he is doing a good work, harmonising jarring elements amongst us, and his genial presence and unostentatious manner are not without their influence for good. Mr. Wallis's guides have lectured upon subjects selected by his hearers on the last two Sunday evenings, and the intervening Tuesday night; the subjects were well handled to the satisfaction of his audiences, which were the largest I have yet seen in Glasgow.

Upon week evenings Mr. Wallis is busy holding *séances*, and giving information how to hold *séances*—an important work which is too frequently overlooked. His psychometrical delineations of character give great satisfaction. A great number of *séances* are held in the city, but I have not been able to attend any. Mr. Duguid, the painting medium, gives a *séance* weekly to an "inner circle" of Spiritualists, the results of which will take the form of a volume one of these days. Visitors who have been invited to his *séances* speak in glowing terms of their extraordinary nature. Direct paintings, direct writings, given under strict test conditions (conditions that would delight the heart of the Research Committee of the British National Association of Spiritualists, could they only draw him out of his shell to give public exhibitions of his mediumship), trance addresses, and inspirational utterances being the manifestations.

There is an earnest desire here to place Spiritualism as a public movement upon a "self-sustaining basis." Mr. J. J. Morse and Mr. Wallis come alternately as public speakers, and the gap is filled up by local lecturers, normal and abnormal—Mr. Birrell, trance medium, and myself, so far doing duty as "gap stoppers." In that capacity I have given the society four lectures. Mr. J. J. Morse occupies the platform next Sunday, at half-past six p.m., at the Society's rooms, 146, Tron-gate, Glasgow. Through the mist of financial depression, the fog of sceptical doubt, and the struggles of men for the "bread that perisheth," there is a glimmering light that foretells better days in store for the spiritual movement in Glasgow. JAS. COATES.

65, Jamaica-street, Glasgow.

GERMAN MATERIALISM VERSUS SPIRITUALISM.

SIR,—The *Pall Mall Gazette* (Nov. 28th), in an article on "The Social Condition of Germany," the reading of which I highly recommend, confirms the somewhat gloomy picture I intended to portray last week. Speaking of Hartmann, the leading philosopher of the day, the author says: "The moral of his latest work (published within the

last few weeks) is that progress and civilisation mean misery, and that the nearer we approach to the animal type the happier we shall be. If so, then the Germans should speedily become the happiest of nations, for brutishness is sadly on the increase," &c., &c.

Now, even should the writer have, as I hope, exaggerated a little in his description, a downward tendency cannot be denied; and Prince Bismarck's confession may awaken misled Fatherland, nay, prepare even for a greater conquest by that great mind than has been achieved by the sword. His apparently sharp measures, directed against the recent organisations of malcontents, will be appreciated as aimed against the threatening tyranny of disbelief, and its rude companion, gross materialism; and, perhaps, give a view in the distance of the blessed state of the "*Faustrecht*." If, then, after a little touch of surprise, the essence of Prince Bismarck's religious views should produce the salutary effect of causing the reconsideration and arrestation of the march towards low sensualism and barbarism, the allusions I printed last week to his believing in certain mysterious influences will draw a smile of approbation from those who, nevertheless, detect traces of "superstition" still clinging to even such an enlightened mind. Up to this day, shallow newspaper misrepresentations, surface imitations of truth by conjurors and mountebanks, have had the best of it, as such false guides are supported by young kid-gloved professors, who have sucked their knowledge from Carpenterian sources, and who successfully hide the fact that genuine results are obtained and cultivated, from the highest private circles down to the cottager's kitchen-parlour, after some of the most eminent scientists have tested these "capricious miracles" long enough to let them off as "unquestionable facts." If the tone of sceptical opposition should be interesting to future historians, when comparing various nations in their antics while giving way to "the philosophy of the future," the restoration of Christianity, erroneously supposed to be at the bottom of Spiritualism, will explain the emphatic cry against it given by young literati and newspapers in Germany. These are mostly under control of talented Jewish leaders. Resistance is also offered because the new light is not welcome; it shows up corruptions which now slide along smoothly under the elegant cloak of respectability and the faint light of a tallow candle. But another motive for resistance, and perhaps the mightiest, is the evident fear of upsetting the structures of modern philosophy, by admitting the genuineness of our phenomena. To be sure, their universal acceptance would act like an earthquake, but whilst the firm pillars of science will remain intact, their stucco coatings will crumble away. The leaves of the speculative books on mind and matter, now held as leading philosophies, will be scattered to the winds.

The opposition of the clergy in Germany seems to be less objectionable since they admit the reality of the spiritual phenomena. Mr. A. Aksakof recently showed me a clerical paper of influence, where this admission was used as a warning against practical experiments with them. A secret dread that the further spread of the new light might reveal the rottenness within the Church itself may be at the bottom of all this, especially if a purification and clearer definition of Christianity are to be effected. A comical attack on our cause was made in a recent issue of the "*Deutsche Rundschau*," which means, verbally translated, "Round-book," the opposite of *insight*. There Prof. Preyer has a fling at Spiritualism, by belabouring ancient mesmerism in its first phases, where ignorance of conditions favoured hostile influences. Encouraged by the non-resistance of the half-decayed carcass, he turns valiantly to modern accomplishments, calls Slade a vile impostor and all believers dupes, including, with a sentimental sigh, Messrs. Wallace, Crookes, and Zöllner, as victims of a deplorable delusion. The best part of it is that a Dr. Christiani (of Berlin) is said to do all these things by conjuring.

If these gentlemen will turn their attention to the genuine thing, their undoubted ability and sincerity will prove of service in confirming what others have already found out to be true. Against all these angry waves, Mr. Aksakof's gallant little bark, *Psychic Studies*, progresses steadily, particularly since Prof. Zöllner's remarkable experiments added welcome ballast. CHRISTIAN REIMERS.

SPIRIT IDENTITY.

SIR,—Will you be so kind as to insert this in the next *Spiritualist*. Dr. Carter Blake wonders why my brother-in-law, the Hungarian, not German, Baron Hendrik Vay called himself, when appearing through L. Fowler's mediumship, *Hendrick*. Why? Because Henry is spelled in Hungarian, Henrik, or Hendrik; that was just the test that our brother gave also in direct writing through Lottie Fowler, his full name in Hungarian. I must remark here that the Vay family is one of the oldest pure sang Hungarian magnates; that one Laszlo Vay was christened with King Stephen; and that our brother Henrik was of a chivalrous spirit. He had fine moustaches, a broad chest, was a tall and bony man, just as he appeared through L. Fowler's mediumship. We have so often tested her mediumship, that I cannot hear of any blame being put upon her name. Mrs. Fitz-Gerald's paper so interested me! How beautifully all is said; so full of trust, love, and wisdom. I like to read such papers. These lectures do much good.

Genobitz, Austria, November 25th, 1878.

THE next annual general meeting of the members of the National Association of Spiritualists might be made a specially interesting and valuable one, if the Council or some member would bring to the issue of a public vote, the as yet undecided points in the methods of constitutional procedure of the Association. Those very few persons who try to mix up personalities with the consideration of these important philosophical questions, might be requested to abstain from that course, because of its lowering character. They form as proper subjects for intelligent examination as any dealt with at the present Monday evening meetings.

CAPTAIN BURTON'S ADDRESS ON EASTERN SPIRITUALISM.

LAST Monday night the rooms of the British National Association of Spiritualists were thronged to overflowing by members and their friends, who attended to listen to Captain Burton's paper on "Spiritualism in Eastern Lands." Even all the standing room was occupied, and several persons were unable to gain admittance. Mr. Desmond Fitzgerald, M.S.T.E., presided, and the speakers were Captain Burton, Mrs. Burton, Mr. William Crookes, Mr. A. R. Wallace, Dr. Wyld, Mr. Shorter, Mrs. Hallock, Mr. Spencer, Dr. Carter Blake, Mr. C. C. Massey, and Mr. Harrison. A full report will be published in these pages next week. Captain Burton's paper, in full, is in the present issue.

THE "DAILY TELEGRAPH" AND CAPTAIN BURTON.

THE following is part of the article from *The Daily Telegraph* of November 14, 1876, alluded to by Captain Burton. A few observations were appended to it by him for the better elucidation of its views:—

The magistrates, however, rightly or wrongly, appear to have felt themselves bound by the decision of Mr. Flowers in the Slade case, and we may consequently take it for granted that the appeal of "Doctor" Monck will follow the result of the appeal of "Doctor" Slade.

Pending this issue, the faithful few who still believe in what some people call "psychic force," others "animal magnetism," and Dr. Monck himself "spiritualism," will perhaps derive some comfort from the letter of Captain Burton, the well-known traveller and explorer, who, finding that he had been publicly mentioned as one of those who "have certified to the genuineness of spirit phenomena," has felt it due to himself to write from Trieste for the purpose of explaining his true position. According to Capt. Burton's own account of his convictions and how he came by them, an experience of twenty years has convinced him that, first, "perception is possible without the ordinary channels of sensation;" and, secondly, that he himself has "been in presence of a force or a power—call it what you will—evidently intelligent and palpably material, if, at least, man be made of matter."

The statements, distinct as they may at first sound, are nevertheless somewhat vague, and our doubt is increased when we find Capt. Burton roundly declaring that "some such power or force the traveller is compelled to postulate, even in the absence of proof." We may be, perhaps, too blindly given to what most ordinary people call common sense, but which is dignified by philosophers with the title of "logic." We frankly confess, however, that this *naïve* admission of Capt. Burton's is, in its way, as remarkable a sentence as it has yet been our fortune to come across. It is precisely because credulous people, who are not over-close reasoners, are in the habit of "postulating" ideas of their own "in the absence of proof" that professional mediums have so rich a flock of dupes, and spiritualism itself so noble an army of martyrs. Capt. Burton, it seems, has been in various foreign countries, where he has "perceived" a something without any "sensation" of it. We certainly fail to understand what "perception" without sensation is like. How, for instance, can a man "perceive" a cat in the room without the sensation of sight; or "perceive" eau de Cologne without the sensation of smell; or "perceive" a clap of thunder without the sensation of hearing? What we suppose Capt. Burton means must be, that he has been convinced by some sort of mysterious inner consciousness that he has been in the presence of "some force or power" of which his ordinary senses gave him no cognisance. This, of course, is mere fancy, and if indulged it develops itself into hysteria, and finally, as Dr. Forbes Winslow can tell us, into confirmed insanity. It is difficult to know how to reason with a man who deliberately asserts that he can "perceive;" or is, in other words, directly conscious of the presence of a "force or power" which he cannot touch, see, smell, or hear.

We all know that Oriental jugglers are able to do wonderful things; and Captain Burton has no doubt seen as much of Eastern magicians as most men have. A clever Indian juggler will make a lemon tree in full blossom grow out of a loaf of bread chosen by yourself and placed by yourself in the palm of his hand; so, at any rate, we are told by travellers. He will put a rupee on the palm of your hand, which, under your own eyes, will convert itself into a cobra, and he will float in broad daylight in open air twenty feet above your head, without any visible support. Captain Burton's argument is that because extraordinary feats of this kind are performed by certain people in every nation, whether savage or civilised, and because nobody is exactly able to explain how it precisely is that they are done, we are therefore bound to believe that they belong to a "suprahuman category." What his own private opinion is he does not attempt to conceal. He begs the whole issue by calling the "force or power" in question a "legitimate agent." Nor does he stop here. "Speaking generally," says he, "I fear that many a professional medium has at times, when the legitimate agent failed him, learnt to supplement it by sleight of hand, pure and simple." What we, in all humility, would wish to know, is in what this same "legitimate agent" really consists, and Captain Burton would render the onerous task of investigators into the phenomena of spiritualism comparatively simple if he would only tell them how they could for themselves "perceive" this mysterious entity, without recourse to the "ordinary channels of sensation." In the famous old story in the earlier days of *Blackwood* of how Father Tom made the Pope a hare, his holiness, it may be remembered, propounds the subtle conundrum, "How would you deal with a heretic who gave you a passage from the

Fathers saying, 'Every sensible man knows transubstantiation is a lie?' The reply of the Irish priest is eminently amusing. "Every sensible man," he argues, "can only mean every man who judges by his natural senses. Now, the natural senses are a fallible guide, and no man can come to a right conclusion until he shakes off these 'five deluders,' and calls in the aid of the 'sixth, and only true sense,' which is, of course, the voice of the Church." The Pope, if we remember rightly, admits himself worsted, and makes his ingenious antagonist a cardinal upon the spot. Captain Burton deserves some similar reward of merit for discovering for us the sixth sense of "perception," which is neither seeing, hearing, smelling, touching, nor tasting, but something superior to all five. Seriously, it is melancholy to find a man of strong common sense, as Captain Burton undoubtedly is, indulging in such nonsense as this. The moment we are told that before we can properly understand or appreciate the "phenomena" of spiritualism we must give up our ordinary senses, and resort to a sixth sense, known as "perception," we see what is expected of us. It is evidently intended that we are to abandon all those ordinary processes by which each one of us, from the most eminent physical philosopher down to the humblest peasant, is accustomed to investigate and judge for himself external facts, and that we are to believe whatever follies our fancy may suggest to us, and whatever extravagances we may be invited to adopt. The inquirer who commences an investigation into Spiritualism in this frame of mind will probably, before his first *séance* is half over, find himself as confirmed a believer as even Captain Burton, in the existence of a "suprahuman force or power" which can be "perceived" without the assistance of "the ordinary channels of sensation."

Of late Spiritualism has been growing too strong for the public to believe the misrepresentations of the daily press, and for the last nine months or more no newspaper abuse has reached us printed in any journal of importance, except one, in which Mr. Gladstone's utterances in favour of Spiritualism irritated political party spirit.

PSYCHOGRAPHIC PICTURES.

A COLLECTION of eleven psychographic pictures obtained during the past five-and-twenty years, some of them possessing historic value in connection with Spiritualism, has recently been offered for sale at the price of £75. Two of the pictures are considered by competent judges to possess high artistic merit, and were produced in an incredibly short time through the hand of Mrs. Mapes, wife of Professor Mapes, of New York, and who had no technical acquaintance with painting. Some of the other pictures were the work of a few seconds. All are attested by several witnesses, including the late Judge Edmonds, Professor Lyman, Mr. B. Coleman, and others. The pictures are now on view in the rooms of the British National Association of Spiritualists, 38, Great Russell-street.

The following letter of Mr. Charles Blackburn to Mr. Tebb explains itself:—

Parkfield, Didsbury, near Manchester,
18th November, 1878.

DEAR MR. TEBB,—Respecting the spirit pictures of Mr. Coleman's, many of them obtained under his own eyes, and *therefore genuine*, I think they really ought to belong to the British National Association of Spiritualists by a general subscription of its members; they would be very interesting ornaments in the rooms of the Association, and that establishment ought to become the *dépôt* of every original manifestation of spirit power for the gratification of all visitors, and I will contribute £5 towards that object.—Very sincerely yours,

CHARLES BLACKBURN.

Mr. Tebb cordially unites with Mr. Blackburn in this design, and it is hoped the requisite amount will be made up, and that the pictures will become the property of the Association. Miss Kislingbury has kindly consented to receive subscriptions.

Mr. Charles Blackburn . . . £5 0 0
Mr. William Tebb . . . 5 0 0

WILLIAM WHITE.

Thurlow-road, Hampstead.

THE absent are never without fault, nor the present without excuse.—*Franklin*.

News has reached us of the formation of a spirit circle on the borders of the Persian Gulf, in one of the hottest regions on the face of the earth.

Now that Spiritualism is fast becoming popular and fashionable, it requires less courage to avow belief in its phenomena than some twelve or fourteen years ago, when Mr. Varley, while chief engineer to the greatest telegraph company in the country, went into a court of justice, and made an affidavit, which was published in the newspapers, that the manifestations were all true and produced by spirits. Mr. Wallace made a public avowal when it was highly unpleasant so to do, and so did Mr. Crookes, so far as certifying the reality of personally observed facts was concerned.

SPIRITUALISM IN EASTERN LANDS.*

BY CAPT. R. F. BURTON, F.R.G.S., HON. MEMBER OF THE BRITISH NATIONAL ASSOCIATION OF SPIRITUALISTS.

I FELT highly honoured when your energetic secretary, Miss Kislingbury, proposed to me a lecture in these rooms. It is, indeed, a privilege; for here we Students may speak out what we honestly believe to be the truth, without fear of those brother-foes, the Theologian and the Scientist—the Black Terror and the Red Terror.

The subject allotted to me for this evening is "Spiritualism" (or rather Magnetism, Occultism, and similar matters) "in Eastern Lands," and I would obtain your leave to enter into a personal matter which may interest Spiritualists. As regards standpoint, it can matter little to an audience what may be the opinions, spiritual or unspiritual, psychological or unpsychological, of one whose humble duty is to collect and narrate a few facts. But it would hardly be fair to enter upon such a subject without briefly laying down the standpoint from which it is viewed. Of course the *point de vue* is that of the individual who pretends to be right individually, but who has no pretension to be right either absolutely or relatively to others.

The standpoint is intelligible enough. Seen from it, life is nothing but the innate condition of man's material and sensuous organisation; as the old Materialist said, "it is the swabhām (nature of things) which thinketh in man." Consciousness, concerning which battle still rages, is not a "quality of the sentient principle, or, in other words, the soul;" but a condition of life inexplicable to us at present—a life itself. The supernatural is the natural misunderstood or improperly understood—we cannot say where nature either begins or ends. The superhuman is the superlative of human; we know what our sense and their "interpenetration" teach us, but no man—positively, absolutely, no man—neither deity nor devil—angel nor spirit—ghost nor goblin—has ever wandered beyond the narrow limits of this world—has ever brought us a single idea or notion which belongs to another and a different world—has ever eluded the simple cognisance of man's five wits. "I refuse," says Verax, "to doff my hat and go on my knees and strip myself of all that is deemed spiritual in my being, in deference to an arbitrary negation, which they who propound it profess their inability to maintain." Let him keep his hat on, and point out one single spiritual entity which is not subject to our animal senses, or rather to the brain which directs them. With such belief, or absence of belief, I must be contented to remain, as a facetious friend said, "a Spiritualist without the Spirits."

An agnostic, who can have no knowledge save that which his senses bring to him, is necessarily a materialist. By "matter," or molecular structure, or concourse of atoms, or whatever you please to call it, the Common Sense of mankind, our supreme arbiter of physics and metaphysics, understands that which is perceptible to, or cognisable by, the senses. When Berkeley proves logically that spirit only exists, we admire the ingenuity with which he shows that white is black and black is white. Like the Hindú philosopher he inverts the normal mode of definition by calling the invisible prototypes the only reality. Similarly, when Schopenhauer, the Buddhist of modern Europe, assures us that "in reality there is neither matter nor spirit," we note that he has adopted the Hindú idea of *Mâyá*, or universal illusion; and that he reduces all existence to will and manifestation—will in motion being force, and force producing matter. When it is proved to us that matter does not "exist," we recognise a quirk or conceit in the use of the verb "to exist." Meanwhile, this chair, this table, these walls, and all with them are of matter, material. And that suffices us for everyday use.

We avoid asserting that spirits do not exist; we fear being called upon to prove a negative; and we students are addicted to "suspension of judgment"—a mental operation apparently distasteful to the multitude. But we affirm that if they do exist, they are material. As you see upon these walls they allow themselves to be photographed; therefore, they have substance, shape, and size; upstairs a simple instrument shows you their connection with weight. We, therefore, conclude that there are ample grounds for holding

these spirits to be, like ourselves, of the world, mundane, of the earth, earthy. And when Spiritualists speak of a "materialised spirit," I can think only of a form of speech whose genus is *Taurus*, species *Hibernicus*. Similarly Lucretius makes Epicurus argue that the soul is material because all its belongings are of the material world. And Paracelsus, the mighty adept, declared "the imagination of man is a seed which is material."

We, a goodly company, thus place ourselves in direct opposition with immaterial animisers. We regret the term "psychic force" applied to zoo-electricity, because it asserts a soul-theory. We claim to know the genesis of the soul, the place and almost the date of its birth. The beautiful conception of a refined body-form, denoted by the golden heart of the mummy, was familiar to the ancient Egyptian who, as Mr. Bonwick lately told you, had a soul's soul, as well as a body's soul. And, note, held that your modern belief in perispirits and spirit-forms is that of the heathenry on the banks of the Nile who disbelieved in Moses. The Hebrews, Moses included, agreed to banish from their system a Soul-land, a Spirit-land, a Ghost-land, a Kutome, or Dead-man's-land, as Dahome calls it; in other words, a future world, a state of rewards and punishments. Contented with *Ruach* (Arabic *Ruh*), the "breath," that is, the sign and symbol of life, these sturdy materialists wanted no Gentile "*Atma*" (soul) in addition to "*Mátrá*" (matter). In Asia the fair vision may be traced to the Guebres, who taught it to the Jews during the captivity at Babylon: their subsequent teaching, Manicheism, or Dulism, the antagonism of light and darkness, good and bad, god and devil, positive and negative electricity, is still, and long will be, a power in the world of faith. In Europe it arose amongst the fair humanities of pagan Greece and Rome; as Cupid and Psyche prove, it did noble service to the poets; while prosaic Pliny declared that "to seek for other beings external to him, is not only useless to man, but beyond his power." St. Paul introduced into Christendom the threefold idea of a natural body, which could become a glorified body, of a soul, and of a spirit; while the moderns remark, "Our ideas of the soul are not what they were a century ago; a century hence they will not be what they are now." Personally, I ignore the existence of soul and spirit, feeling no want of a self within a self, an I within an I. If it be a question of words, and my *ego*, or subject, as opposed to the *non-ego*, or object; or my individuality, the concourse of conditions which differentiates me from others, be called a soul, then I have a soul, but not a soul proper. For some years, however, I have managed to live without what is popularly called a soul; and it would be hard to find one violently thrust into the recusant body.

But why do the Spiritualists so violently rage against us? Why these wails concerning the "awful spread of materialism?" The Church hates the admirable Epicurus above all other heathen sceptic-sages, simply because he would abolish Churchmen. Is this the standpoint of the psychologist? Can there be anything less rational than the phrase which has of late grown popular: "The dark and debasing doctrines of materialism?" Listen to the latest words of the learned Serjeant Cox. "The pursuit of psychology ('*Psyche*,' my pretty maid) is certainly as elevating as that of materialism is degrading. The eyes of the materialists are fixed upon the earth. Psychology at least looks up to the heavens (blank sky and air). The regards of materialism are only for the present; psychology has a future"—let me add, a very unpleasant future, if Spiritualists say true. Hear, again, the words of one who was called in his day *l'austère intriguant*—"Belief in the supernatural is a fact, natural, primitive, universal, and consistent in the life and history of the human race. Unbelief in the supernatural begets materialism; materialism, sensuality; sensuality, social convulsions, amid whose storms men again learn to believe and pray."—(*Guizot*.) Granted to thee, O theologian! a personal Demiourgos, an anthropomorphic creator, by what right canst thou limit his power, his omnipotence? Surely the baser the material, the greater the feat which works it out into the noblest of forms. Far more wisely speaks an Eastern poet:—

Is not the highest honour His who from the worst can draw the best?
May not your Maker make the world from matter, at His own behest

*A paper read last Monday night before the British National Association of Spiritualists.

Nay, more; the sordider the stuff, the cunninger the workman's hand—
Cease, then, your own Almighty Power to bind, to bound, to understand !

But man—made, we are told, in the image of God—has returned the good office by modelling his God after his own very human fashion. This is the anthropomorphism, the “theanthropism” of Mr. Gladstone, concerning which the great master, Aristotle, wrote—“Men create the gods after their own image, not only with regard to their form, but with regard to their mode of life.” Meanwhile, I hold it to be one of the brightest features of our times—this gospel derisively called “of Doubt and Denial.” It shows the firm resolve of mankind no longer to be fooled with the fallacies of many faiths; his longing to supplant the fatuous fires of belief by the pure daylight of present reason, and his determination to shed the lively ray of science upon the dark deceptions and delusions, the frauds, the follies, and the failures of the past.

And yet another objection. The scientist, in his turn, is addicted to laying down terms and bounds to the immeasurable field of human knowledge in the ages to come. He assures us, for instance, that we shall never know the connection between the body and the soul—for there are scientists who still have souls. I would ask—By what manner of authority can man lay down such a *ne plus ultra*? We hold, under certain limitations, the law of development—of progress—to be the normal order of the world. What, then, will be the result when the coming races shall have surpassed the present as far as the present has surpassed the man of the Quaternary and, possibly, the Tertiary ages? Meanwhile the antidevelopists, theological and scientific, who cling to the obsolete and immoral doctrine of degradation, are bound to find, sunk deep below earth's surface vestiges and remains of ancient civilisation in an ever-ascending scale; they must show us, in fact, water running up to its source. They are bound to produce, amongst the old stone folk, a cave-man who, by his noble and symmetrical skull, his delicate jaw, his short forearm, his straight shin, and, possibly, his “hyacinthine locks,” shall receive the fading honours of Father Adam and Mother Eve. Lord Beaconsfield is “all on the side of the Angels.” I cannot but hold to the apes. And if he be a fallen angel, I, at least, am a Simiad that has done something to develop itself.

Before entering upon magnetism and occultism in Eastern lands, will you kindly allow me a few words of personal explanation? In 1876 I addressed to the *Times* the following note upon extra-sensuous perception in the mesmeric state, suggesting the universality of the so-called “spirit” phenomena:—

“Sir,—Seeing my name quoted in your columns (Oct. 30, 1876) as one of those who have ‘certified to the genuineness of spirit phenomena,’ I venture to request the briefest of hearings. The experience of twenty years has convinced me that (1) perception is possible without the ordinary channels of the senses; and (2) that I have been in presence of a force or a power, call it what you will, evidently and palpably material if, at least, man be made of matter; but I know nothing of what is absurdly called Spiritualism, and I must be contented to be at best a Spiritualist without the Spirits.

“Some such force or power the traveller is compelled to postulate, even in the absence of proof. He finds traces of it among all peoples, savage as well as civilised; and it is evidently *not* a ‘traditional supernaturalism.’ This all but absolute universality claims for it the right to rank in the ‘suprahuman category’ of the late Lord Amberley, who did not hold, as I do, the superhuman and the supermundane to be the human and the mundane imperfectly understood. Even mere barbarians, as ‘the Earl’ tells us in his last pleasant book, have learnt to juggle with it; and I fear that many a professional ‘medium’ has, at times, when the legitimate agent failed him, learnt to supplement it by sleight-of-hand, pure and simple. In 1835 the late Mr. Lane startled the public with his account of the Cairo magician and the drop of ink in the boy's hand; and ‘Eothen’ vainly attempted to explain the phenomenon as a ‘tentative miracle.’ Had the public read the Qanoon-i-

Islam by Dr. Herklots, instead of passing over it as a cookery-book, they would have found the very same process everywhere utilised in India. Colonel Churchill's ‘Mount Lebanon’ (1853) again describes a notable feat performed by a Druze medium, which distinctly comes under the head of ‘Materialised Spiritualism,’ to use the ‘Irish bull’ now in vogue.—I am, sir,” &c. &c.

That “perception is possible without the ordinary channels of sensation” is a hard saying. The press took it up; and, I am told, the small boys at Norwood amused themselves by shouting to one another, “Take care where yer going! yer havn't got Captain Burton's six senses!” But I meant simply to state my conviction that the senses—which, little known to us as the “Laws of Nature,” after the study of twenty-four centuries, still conceal so many secrets—sometimes are, and often may be made, independent of their organs. Who amongst you cannot quote cases of men being strangely affected by the presence of some animal? You have all heard of Henri III. and of the Duke of Schomberg, who could not sit in a room where there was a cat. A notable instance of this occurred in my own family—a brave soldier who had fought through many a campaign, and yet who turned pale and faint in the feline presence. He neither saw, smelt, heard, felt, nor tasted the cat; the fact of its being there was enough.

Again, why should not the brain, or the nervous system, or whatever controls the sensuous processes of man, be able, when artificially excited, stimulated, exalted—as by mesmerism or somnambulism—to see, hear, and feel for itself; see, without eyes; hear, without ears; feel, without fingers? In other words—Why should it not be capable of clairvoyance and clairaudience? I assert that it does, and many in this room will support my assertion. A learned physician and devout Catholic—Dr. F. Lefebvre, Professor of Pathology at highly orthodox Louvain—goes so far as to affirm “it is possible that the somnambulists' power of foresight may be raised to a degree far above the ordinary level, and that they can sometimes penetrate into the future so far as to excite our utmost astonishment.” In fact this honest and courageous scientist confesses his belief in “second sight.” Thus the heterodoxies of yesterday becomes the orthodoxies of to-day. That sturdy incarnation of common sense, Dr. Johnson, the Philistine Colossus of English literature, would certainly, had Spiritualism been developed in his day, have become a thorough-paced Spiritualist. The theory of extra-sensuous perception of things sensuous is to be proved or disproved, not by hard words, not by mere logic, but by experiment and facts. Meanwhile I hold myself justified in believing it to be true, and others equally justified in believing it to be false. As the wise man said, “Different people have different opinions.” And in our present transitional empirical state of knowledge unanimity appears hopeless. Half the world of Christendom believes that “miracles” still take place; the other half denies their taking place: and who shall decide between them?

When my note appeared in the *Times*, that picturesque paper, the *Daily Telegraph*—whose peculiar gifts are *not* what it claims, “logic” and “common sense”—took up arms. With a war-whoop *à la jingo*, and a flourish of the tomahawk, which on this occasion assumed the guise of that weapon so deadly in the hands of a certain Hebrew Hercules, he proceeded to demolish me (Nov. 14, 1876). “How,” he asks, “can a man *perceive* a cat in the room without the sensation of sight?” I am not bound to answer his “how;” I affirm that man can do it, that he has done it, and that he still does it. Again, “How can he *perceive* a clap of thunder without the sense of hearing?” Let me ask, in return, how many there are—some perhaps in this room—whose nervous systems infallibly tell them, without the intervention of the “Five Deluders,” that “thunder is in the air?” After fixing upon me the term “Suprahuman,” which I quoted from the late Lord Amberley's last book, he lectures me upon Eastern jugglery, as if I had never been out of Fleet-street. He asks, with that mock-humility so well-known of old, in what the medium's “legitimate agent” may consist? I, on my side, would inquire what he understands by sanative mesmerism or somnambulism—is it lawful or unlawful? He would shed a Saurian tear over my lapse from grace:—“It is melancholy to find a man of strong common sense indulging

in such nonsense as this." Finally, because I hold to "nervous perception," which may be called a sixth sense, after the fashion of one proposed by John Stuart Mill, he threatens me with *hysteria*, which again is not sound physiology, and (horrible to say!) with "confirmed insanity."

The "Cairo magician," whose ink-mirror in the boy's hand startled the public through Lane's *Modern Egyptians* (chap. xii. vol. ii. p. 99, edit. 1846), is probably familiar to all in this room. Not so the account of the same phenomenon, given by Dr. Rossi (*Gazette Médicale de Paris*, Feb., 1860). This physician, established at Cairo, has supplied ample details concerning the methods employed by the Egyptian sorcerers to produce sleep accompanied by insensibility.

"In this land of tradition," writes Dr. Rossi, "in this country where what was done forty centuries ago, is still done at the present day, there exists a class of persons who gain their living by the profession of *Mandieb*." [The latter is a mistake for Darb el Mandal,* as the Arabs call the process.]

"The effects produced by them, hitherto spoken of with contempt as charlatanism, are the same as those lately published by Dr. John Braid (1843). Still further, as you had foreseen by scientific induction, hypnotism in their hands is merely the first link of the chain which ends by the phenomena of 'magnetic somnambulism,' discovered by the Marquis de Puységur in 1784. They proceed in the following manner. They generally make use of a perfectly white platter of earthenware. This is the luminous object of Braidism. In the centre of this plate they draw, with pen and ink, two triangles crossing each other,† and fill up the space occupied by this geometrical figure with cabalistic words, the probable object being to concentrate the sight upon a limited point. Finally, to increase the brightness of its surface, they pour a little oil upon it.

"Generally speaking, they choose a young subject‡ for their experiments, and make him fix his eyes on the centre of the double triangle. Four or five minutes after § the following effects are produced. The patient begins to see a black spot in the middle of the plate; some minutes later, this black spot grows larger, changes its shape, and transforms itself into different apparitions, which float (or rather pass in procession) before the subject. Having reached this point of hallucination, the patient often acquires a somnambulist lucidity as extraordinary as that of those who are magnetised.

"There are, however, some of these Shaykhs who, more simple in their preparations, without having recourse to geometrical figures or cabalistic words, cause the simple hypnotism and somnambulism of Dr. Braid, by making the subject fix his eyes upon one of those glass balls which contain oil, and serve for lamps."

Before these lines had been written, a Member of the Institute, Count Léon de Laborde, bought from an "Arab magician" at Cairo, of the confraternity of Lane's Shaykh Abd el Kadir, the secret of apparitions in the hollow of the hand. Children taken at hazard see with as much ease as through a *lucarne* (skylight) men moving, appearing and disappearing. (*Revue des Deux Mondes*, August, 1840.)

Had the learned public been a little better read, they would have known what Dr. Herklots wrote some three years before Lane's account caused so much excitement, "fluttering the doves" that began at once to shriek "Necromancy."¶ In the "Qanoon-i-Islam" (chap. xxxiii. p. 376-8. London: Parbury and Allen, 1837) translated by Dr. G. A. Herklots, we find Section I. devoted to the "viewing of *Unjun* (anjan), or the magic mirror."¶ The author says: "For the purpose of ascertaining where stolen goods are concealed, or the condition of the sick whenever possessed by the Devil, or where treasure has been buried, they apply *Unjun* to the palm of a child or an adult, and desire him to stare well at it." This art is practised by Jogis,** Sanyasis, and other Hindú devotees, who use it to ascertain the exact position of buried treasure. The "Dafinah," in India, emits fire-sparks

at night, and rolls about like a ball of flame. Our author continues: "The person to the palm of whose hand *Unjun* is applied, occasionally mutters a great deal of ridiculous nonsense. For example, that 'at such and such a place there is a *lota degchah*, or *kurrahee*, full of rupees, &c., buried.'""

Unjun, we are told, is of five kinds, viz.:—

1. *Urth* (arth) *Unjun*, used to discover stolen goods. This is prepared by triturating various roots, for instance, that of the *abrus precatorius*, or carat-tree, in water. It is thus applied to the inside of a piece of earthen pot which must be new and pure, and placed inverted over a lamp lighted with (fresh) castor oil. The lamp-black is collected, mixed with oil, and applied to the hand of a footing child, who, we are told, "particularly details everything regarding what is wanted."

2. *Bhoot* (bhut) *Unjun* is similar, but used chiefly for ascertaining what regards devils, evil spirits, and the condition of the sick.

3. *D'hunna* (dhanná) *Unjun* is composed of a lot of white cloth dipped in the blood of a cat, an owl, or a "king-crow;" the eyes, liver, and gall-bladder are rolled up in it, and it is used as a wick in a lamp of castor oil. The lamp procured is also mixed with oil and applied to the hand; hidden treasure is thereby discovered.

4. *Alop* *Unjun*, which, if applied to a person's eyes or forehead, makes him, wherever he be, invisible to others, while they remain visible to him.

5. *Saurma* *Unjun* is prepared with the suds of the *Dolichos lablab*. After staring for two or three *ghurees* (each of 24 minutes) the subject will say something to this effect:—"First I saw the Farrash (sweeper) coming; he swept the ground and departed. Then came the Bihishti (water-carrier), who sprinkled water on the flower and went away. The Farrash reappeared and spread the carpet. Next came a whole army of fierce demons, fairies, &c., to whom succeeded their commander, who was seated on a throne." This was, in fact, the king of the Jinns, into whose presence the culprit was borne and forced to make confession.

The Hindi Moslem, from whose manuscript Dr. Herklots' translation was made, concludes the *Unjun* section as follows:—"I myself place no faith in such *unjuns* and *hazeeruts* (spirit-summonings). Although born in this very country (Hindustan), bred and educated among this race (Moslems); yet, through the blessing of God, and the friendship of the great, by the study of good books, and by the hearing of sane counsel, the credibility of the existence of such things has been entirely effaced from my breast."

This conclusion is evidently *ad captandum*. It must be remembered that the author wrote before 1832, when even European travellers who feared to be called "credulous" were compelled to make an apology for recounting any phenomenon that savoured of the so-called "preternatural." Spiritualistic societies have, at least, taught them a little more boldness in dealing with facts, and courage in affronting the vulgar.

I need hardly enlarge upon the antiquity and the almost universal use of the Magic Mirror: Cornelius Agrippa's crystal and Dr. Dee's bit of cannel coal are doubtless well known to you. But I would draw your attention to the curious fact that everywhere, and in all ages, the vision follows nearly the same ceremonial—the floor sweeping, the procession, the throne, the ruler, and the person summoned. This is the phenomenon which deserves investigation. Is it traditional—that is, taught by one "magician" to another? Or is it spontaneous—the mesmeriser's thought reflected by the medium?

The following description of treasure-raising by magic, given in the words of a Tunisian notary, shows the popular idea of the process in Western lands, as opposed to that mentioned by Herklots:—

"On the evening appointed, the Moroccan and three others, besides myself, left the city as the gates were closed, and reached the appointed place when only two hours were wanting to midnight.

"After a short rest our guide took us to a fragment of ruin on the southern slope of a hill, where he desired us to remain perfectly silent, and instructed us not to be intimi-

* "Mandal" is, properly speaking, a Persian word, and means the magic circle in which the necromantist sits when summoning the demons and spirits of the dead.

† The well-known cabalistic figure known to Moslems as Kháttim-Sulaymán—Solomon's Seal.

‡ A negro, a boy, or a woman with child, say the Arabs.

§ This is not time enough; in India half an hour would be the minimum.

¶ It reminded them of the Island of Glubdubdrib, "where the Governor, by his skill in necromancy, had the power of calling whom he pleased from the dead" (Gulliver, chap. vii.).

¶ Lamp-black prepared in a peculiar way.

** Of these men more hereafter.

* Various kinds of brass pots and pipkins.

dated by anything we might see or hear. He could not tell precisely what would happen; but 'whatever may transpire,' he said, 'give no utterance to your feelings, whether of fear or of joy; for if you do, our labour will not only be in vain, but the treasure itself will have to continue in the bowels of the earth for another century.'

"He then lit a small lamp, and began his incantations. He stood in the centre, and we at the four cardinal points of the compass, only about four or five arms' length from him. Then he blew into a small flame the coals he had brought in an earthen cruse, and threw a variety of incense into it. No sooner did the smoke commence to ascend than he made a last imploring sign to us neither to move nor to utter a sound, and threw himself flat on the ground.

"In a few seconds we felt the ground beneath us heave like the waves of the sea, so that we had the greatest difficulty to stand erect; tremendous noises, like the sound of thunder, at the same time assailed our ears. By the dim moon we could discern hosts of cavalry, in the plain below, galloping up to us, with their guns and lances aimed at us. They rushed upon us in the most furious and threatening attitudes; but no sound—not even that of hoofs—could we hear, and horses and riders seemed to vanish when only within a few yards of us. But this strange army thickened; the fierceness of their countenances and their threatening position increased, while at the same time we distinctly heard the clangour of chains and other extraordinary noises underground. Although trembling from fright, we stuck to our posts, and obeyed to the very letter the Moroccan's instructions. But now huge masses of rock above us began to stagger; and, as if hurled by some supernatural and invisible force, commenced rolling down with the utmost velocity in the direction of the spot where we stood, threatening us with instantaneous destruction. The fear of death overcame our love for treasure. We fled with the speed of lightning, and called for mercy at the top of our voice, never stopping nor looking back till we found ourselves in safety.

"The Moroccan joined us soon afterwards, giving utterance to the greatest rage and fury as soon as he could make himself audible; and, had we not been four to one, he would, I believe, have committed murder that night. 'The work (he said) was on the eve of being completed, and the stones opened the gap for us to possess ourselves of vast treasures. Your cowardice has frustrated all. You might have been wealthy by this time; but beggars you were when you came here, and, through your own folly, beggars you return.'

Dr. N. Davis, who relates what was told to him (pp. 399, 400, *Carthage*. London: Bentley, 1861), notices other events of this kind. As an eye-witness he describes (p. 425) the charming of a dangerous serpent by one Haji Ibrahim, and owns that the fat little Darwaysh "had a certain influence over venomous reptiles—mesmeric, or of some other kind." Elsewhere (p. 404) he tells of a dancing drinking-cup, that skipped merrily into the middle of the room; the same kind of manifestation as that produced by Colonel Churchill's Druze mediums. Tales of this nature may be found scattered through the pages of a host of travellers: they offer, in fact, no *embarras de richesses*.

The following is the modern European form of the magic mirror. I find in a well-known Masonic journal (the *Rosicrucian*, No. 4, April 1, 1877) an article—"Evenings with the Indwellers of the World of Spirits"—by my friend, Mr. Frederick Hockley:—

"The pendant of a crystal chandelier destroyed in the palace of the Tuileries during the Revolution under Charles the Tenth (29th July, 1830), had this evening arrived, and been laid upon the table, and had not been charged. My seeress, Miss Emma Leigh, taking it up, said:

"'It is thick; there is a vision in it.

"'There's a pair of compasses and a square. Now the compasses are opening; now there is a point on each end of the square, which has turned sideways. There's a book come underneath—a thick book, bound in rough calf, with thick bands up the back; now there's a man's face, very thin, dark, straight hair, quite black, come inside the compasses, and a thin, very thin hand placed upon the book.

"'Now the face has come from the inside of the compasses to a small space outside. The hand has opened the

book; the book is very beautiful inside, it looks like a picture. There are two figures with wings on each side of a little oval; in the middle of the oval there appear words or figures beautifully coloured.'

"This remained some time, and as the hour for using the C. A. mirror was at hand, I tried to dismiss the vision, but it remained. I then placed the crystal in my cabinet.

"At 8 p.m. I invoked, as usual, the C. A. in his mirror, and the action lasted till a few minutes to 10, when the C. A. left.

"10 p.m.—Immediately Emma took up Mr. Dresser's crystal she observed: 'It is still clouded. The book is there open, and the man's face and shoulders. He has held his hand up, and the book has opened just in the same place. It looks very richly illuminated in gold and colours; there is an arch at the top, and one angel is standing upon a crushed ball. Now there are clouds of different colours coming up under the other figure at the bottom—white, like smoke, then purple, blue, pink, and golden-coloured, which covers all up to their wings.

"'In the oval the reading is not in English or like letters; it is large enough to be read. Two or three of the letters look like ducks with their heads under water.'

"Emma then copied the contents of the oval, and when finished she said: 'Now there's a little slip of paper come underneath the title-page with words on it.'

[For the rest of the article the reader must consult the Masonic journal.]

In Dr. Herklots we find the word "Jogi" properly applied to a Hindú devotee. Some of our modern Spiritualistic writers (*Isis Unveiled*), speak of a "Hindu Fakir," which sounds much like a "Protestant Franciscan," or "Trappist." These Jogis are familiar, by sight at least, to every Anglo-Indian, who includes them all under the comprehensive term, "holy beggars." They maintain the possibility of acquiring, even during life, entire command of our elementary matter, and all worldly substances. The means are certain ascetic practices, such as (1) long continued suppressing of breath, and inhaling and exhaling in particular ways; some of them are said to retain respiration for an incredible time; (2) sitting in different attitudes, of which the Ayin Akbari (ii. 445) records 84 different *asans*, the eyes being generally fixed so as to produce hypnotism, or Braidism, upon the nose-tip. These austerities effect the *yoga* (union) between the particle of vital spirit residing in the body and that which, being the source and essence of creation, pervades all nature—in fact, the *Anima mundi*, or soul of the world. Thus the Jogi, being liberated from his too coarse flesh, can make himself lighter than the lightest substances, and heavier than the heaviest. He can become as big or as small as he pleases. He can practise attrobacy, or levitation, and traverse all space. He can render himself invisible, and animate a dead body, by transferring his "spirit" into it. He can attain all objects, and become equally familiar with the Past, the Present, and the Future. Finally, he can be united with the sources of life, the archæal soul of the world, the "Universal Soul" of Plato, and the Astral Light of the cabbalists. He now consequently escapes the pains and penalties of metempsychosis.

The Jogis are mostly strong in the Zoo-electric force, which Mr. Crookes's instrument has proved to be material as any other form of electricity. Its application evidently dates from the earliest ages, and is by no means confined to the nobly-born and civilised races of man. My cousin, Edward Burton, when serving, about 1840, in the now abolished Royal African Corps at St. Mary's, Bathurst, Gambia River, found a self-taught negro magnetiser. "Tom Tom Jack" wisely refused to meddle with "whites" (Europeans), but boasted that he could hypnotise any black man. My cousin offered five dollars, a large inducement, to his orderly, "Charley Ross," if he could resist the force; but the magnetiser was successful. I may also state that in my own case the practice began naturally, long before I had the benefit of books and teachers.

Amongst those who have recorded "Spiritualism" in Eastern lands, we must include Colonel Churchill.† He resided long upon the Lebanon, and he gained much medium-

* Read Zoo-Electric Force.

† Churchill's *Mount Lebanon*. London, 1853, vol. i., pp. 144–167.

istic experience, especially from one of his friends, Bashir Talhuk. The following lines deserve quotation concerning the Shaykh, who, we are told, "has devoted his time, singular as it may appear, to the cultivation of magic; and the stories he relates of his interviews with immaterial beings are novel and startling."

"At times he will place a jug between the hands of two persons sitting opposite to each other; when, after the recital of certain passages taken indiscriminately from the Koran and the Psalms of David,* it will move spontaneously round. A stick, at his bidding, will proceed unaided from one end of the room to the other. A New Testament suspended by a piece of string to a key will, in the same way, turn violently round of itself.† On two earthenware jars being placed in opposite corners of a room, one being empty, the other filled with water, the empty jars will, on the recital of certain passages, move across the room; the jar full of water will rise of itself on the approach of its companion and empty its contents into it, the latter returning to its place in the same manner that it came. An egg boiling in the saucepan will be seen to spring suddenly out of the water, and be carried to a considerable distance.‡ A double locked door will unlock itself. *There cannot be a doubt that an unseen influence of some kind is called into operation, but of what nature those may conjecture who like to speculate upon such matters.*§

"But it is in the more serious cases of disease or lunacy that the supernaturally-derived powers are called into play. Previous to undertaking a cure, he shuts himself up in a darkened room, and devotes his time to prayer and fasting. Fifteen and sometimes thirty days are passed in this state of abstinence and self-denial. At last, one of the genii (Jinn), described by him to be much of the same appearance as human beings, will suddenly appear before him and demand his bidding. He then states his position, and requires assistance in the case he is about to undertake. The genii replies at once that his request is granted, and encourages him to proceed.

"The wife of Shaykh Ahmed Talhuk had been for more than two years afflicted with a swelling, which had been mistaken for pregnancy. Shaykh Bushir, after the usual preparatory discipline, passed his hand over her person, and in five minutes she arose perfectly cured. Shaykh Yusuf Talhuk was brought before him a confirmed lunatic; in two days he returned to his home perfectly restored in health and reason." [You see how shrewd was the apostle of Allah when he disclaimed the gift of miracle-mongering.]

"That the Shaykh stoutly maintained his intercourse with spiritual agents to be real and effective is unquestionable; and, indeed, the belief in magic, and in the interposition of an order of unseen creatures in worldly affairs, at the bidding of those who chose to devote themselves earnestly to such intercourse, is universal throughout the entire population of every religion and sect. . . . Instances could be multiplied in which the most extraordinary and unaccountable results have been brought about, by the introduction of individuals who made this communion the subject of their study and contemplation. *But as the ears of Europeans would only be shocked by assertions and statements which they would not fail of holding to be utterly fabulous and ridiculous, the subject is merely alluded to in these pages to indicate the existence of a very prominent and prevalent belief in the Lebanon.*" [Again I place in italics those words which supply a Spiritualistic Society with such an admirable *raison d'être*.]

The notes on Spiritualism which you have this evening favoured with your hearing are, to use a Persian phrase, only a handful which proves what the heap is. My friend Dr. Charnock especially recommends *Le Spiritualisme Oriental*, by another friend, A. de Kremer (*Journal Asiatique*, 6 série, tom. 13, p. 105). Also he refers to index tom. 20, in connection with *Le Sougisme* (Reading-room, British Museum, 2098 D). In my *History of Sindh* (London:

Allen, 1851) I have given a chapter (No. viii.) and its notes to the same subject, Sufism. And, lastly, in *Vikram and the Vampire* (London: Longmans, 1870), I have related, under a facetious form of narrative, many of the so-called supernaturalisms and preternaturalisms familiar to the Hindus. These studies will show the terrible "training," the ascetic tortures, whereby men either lose their senses, or attain the highest powers of magic (proper), that is, of commanding nature by mastering the force, whatever it be, here called Zoo-electric, which conquers and controls every modification of matter.

Nothing remains but to thank you for the patience with which you have listened to a long ramble, and to hope that the debate will be more interesting than the discourse. According to the Arabs, "The lesson is one; the talk (that follows the lesson) is one thousand."

CASTING OUT DEVILS.

In the evening they proceeded to the palace, where the girl was still moaning in her heavy sleep. All those around her could distinguish were the words, "He must not come! I will not depart!" The old man had prepared an earthen pot with a cover, which contained some fruits and seeds, and placed some silver pieces of money in it, and smeared the inside with ground sandalwood paste. Then he passed his hand over the child several times from head to foot; and as the earthen lamp placed on the top of the vessel was lighted, three kinds of oil being used, those sitting around observed the girl become restless, flinging about her arms and sighing deeply. Her mattress, which had been laid on the floor, was now removed, and the place washed with liquid red clay and cow-dung, and she was taken up and laid upon it; then the exorcist passed his hands over her again, and incense and perfumes were lighted, which cast up volumes of smoke, so that the old man's face, as he sat at the girl's feet, could hardly be seen. When this had subsided a little he told Zora to be ready, and she, taking up the pen that had been provided, rapidly drew the outline of the charm large enough to admit of her writing the incantation. The group formed a strange and solemn picture. The girl, lying restless and insensible, extended on the floor, with the venerable old Syud, with his anxious yet benevolent face and long white beard, sitting at her feet, with Zora by his side. At the patient's head were her mother and several other ladies and servants, weeping bitterly, while the Rajah himself, with the secretary, who was a privileged person, watched the result with intense interest. The room was dark, except where the lamp cast a dim yellow light upon the group, and wreaths of smoke still eddied about the ceiling and walls, seeking egress. The only sounds were the sobs of the women, the occasional low moans of the patient, and the grating sound of Zora's pen as it passed over the paper. At last the old man, with the usual invocation, "In the name of God, most element and merciful," began the incantation, "Whoever ye are;" while Zora plied her pen as fast as she could, copying from the book before her. Every name pronounced was cried with a loud voice, and a considerable pause made, so that Zora was not hurried, and the whole ceremony being repeated three times, her grandfather took the pen, and directing his hand to the place, he wrote the concluding words, and breathed over the whole. Then the paper was sprinkled with some scented powder, and rolled up tightly, a thread of fine cotton being passed round it; then it was lighted, and as the old man recited passages from the Koran, green and red-coloured flames issued from the burning roll, which all could see; but the girl opened her eyes, shuddered, and tried to hide her face in the floor. As the paper burned out, she was convulsed for a short time, and then lay still; finally she sat up, opened and rubbed her eyes, and, stretching out her arms, said quietly to them all, "Where am I? What has he done to me? There was something sitting on my chest," and continued innocently, "and it is gone!" "Shookr! Hazar shookr! Thanks, a thousand thanks!" exclaimed the Dervish. "Lord, Thou hast heard my prayer. Friends, he that possessed the child is gone, but he is here among us!" At this announcement every one shuddered, and the old exorcist called to the spirit to reply, but there was no answer. He then asked the girl whether anything had been said or whispered to her, and she replied innocently, "Bassappa told me he was going away for ever, and would never return; he could not remain, because some one was too powerful, and he cried very much, and I saw him no more. Then I awoke and saw you all;" and she arose, went to the Dervish, and, prostrating herself, kissed his feet, and then laid her head against them, and then kissed Zora's feet, and then her father's, and mother's, and sisters' all round; and all of them wept tears of joy, while her mother became so excited and hysterical, that she was led away for awhile, and the old man gave directions as to where a strong charm was to be pasted up over every door and window; and, calling the girl, he placed another amulet in a handkerchief, and bound it round her arm, until a proper silver case could be made for it; also one to be worn round her neck, attached to her necklace. And he put his hands on her head, and wished her joy and peace in her life, and children to cheer it.—From "*A Noble Queen*," by Col. Meadows Taylor.

"C. R." asks if we agree with Mr. Markley's estimate of "Society in 1878," printed in the last number of *The Spiritualist*. No. That such weeds of humanity as he describes are plentiful in our overcrowded large towns is obvious, but they are not "Society." The unnatural size of our large towns, the vices and deterioration of the race springing therefrom, the fierce competition for the means of subsistence, and the chronic disaffection of Ireland, are all due to a bad system of land tenures, long abolished in every other civilised country.

* This process, like the words of the vulgar "spell," was probably used to concentrate the will.

† The *Koran-gardin* or *Koran-turning* of the Persians. Usually the key is made fast to the book, and its handle rests upon the finger tips of the patients, whose nervous agitation and muscular action, unknown to them, cause the movement. At Goa the Portuguese thus discover thieves, &c. The gipsies of Spain also practise the rite, the accuser and the accused singing the Song of Solomon.

‡ A favourite gipsy trick in Northern Africa.

§ The italics are not the author's.

PROFESSOR HUXLEY ON PSYCHOLOGY.

THE following report is from last Tuesday's *Standard*. So far as the statements therein go, Professor Huxley appears to be totally ignorant of the existence of the most remarkable psychical phenomena of modern and ancient times:—

At the London Institution, Finsbury-circus, Professor Huxley lectured yesterday to a very large and attentive audience on "The Elements of Psychology." Starting with the trite general observation that human beings are composed of body and mind, the learned Professor pointed out that it was doubtful whether people do in practice draw so clear a distinction between bodily and mental phenomena as they suppose. Thus a person suffering from toothache would be little prepared to believe that his sensations were purely mental. A lover of music who had been enjoying a piece of Beethoven's at a concert, would in the same way be almost indignant if it were suggested that there was nothing but mere corporeal pleasure and feelings in the sounds which had passed through his mind. So, again, the enjoyment of a picture gallery would generally be held to be of a purely mental and highly intellectual character, while discussing the flavours presented by an exceedingly good dinner would not be generally regarded as cultivation of the mind; and yet all these cases dealt with sensations of the ear, the eye, and the tongue, and there was nothing, on the face of it, why one of these sets of phenomena should be looked upon as mere corporeal and bodily things, while the rest were regarded as mental. Having explained in his happiest style what constitutes the essence of the distinction between bodily and mental phenomena by the hypothetical case of a blind man describing his own sensations consequent on a pistol being fired close to him, and a skilled but stone-deaf physiologist's description of the actual physical phenomenon produced by the vibrations of the air acting through the ear, brain, nerves, and muscles of the blind man, he showed that we all have, acting contemporaneously on what we call ourselves two sets of phenomena, one of which—the mental, or subjective impressions—could, though we were perfectly conscious of them, only be known to ourselves, while the other set of phenomena were the subjects of investigation of physiologists, could be made visible to the eye, and, though we knew nothing about them in ourselves, were exactly those things for which there was the best of evidence—and they were known as objective phenomena. Corporeal or objective phenomena therefore could be studied by other persons; while mental or subjective phenomena were those of which a man himself was alone conscious. Psychology meant in its technical sense a scientific investigation of mental phenomena; it ought to run parallel with the studies of the anatomist and physiologist, and there was nothing very difficult in its study if the student freed himself from all matters not matters of direct observation. David Hume had called the phenomena of mind by the name of perceptions, subdividing them into the sensations of the senses—sight, hearing, taste, and touch, to which must be added the muscular sense, pleasures and pains. Many pains were connected with sensations, and he thought all sensations became painful if they were only intense enough. The converse, however, was not true, for he was not aware of any sensation which could be dealt with so as certainly to give pleasure. Another important point was that there were many pleasures and pains which were generated by two sensations coming together, of which the effect of harmonious and discordant notes was an example. What was true of the sense of hearing, applied to all the senses more or less. There was a set of feelings neither pleasures, pains, nor sensations, but which were produced by two sensations coming together into the mind in a particular fashion. Supposing a man with no sense except sight to be brought up in darkness, and that there came within the field of his vision a red light, that man, for the first time, would have a state of consciousness, a sensation of redness. If, shortly after, two red lights appeared, he would have, not only two sensations, but a feeling of co-existence. If one red light appeared, and then another, there would then arise the peculiar feeling or state of mind called succession. If one red light and one green appeared, there would arise at once the feeling of difference. These three sets of feelings were what were termed feelings of relations—the relation or feeling of existence, the feeling of succession, and the feeling of similarity, or its contrary, dissimilarity, and they were the sum total of the primary contents of consciousness. It was out of these materials that everything we think about, say, or know, is built up. Explaining next that wonderful power of reproduction in the mind of states which have already existed, which is called by the general name of ideation, he dealt next with beliefs. Beliefs were of two kinds—beliefs relating to the past, called memories, and beliefs relating to the future, which were called expectations; and both, he contended, could be generated by experience. In conclusion, he dwelt on the debateable question of the connection between mental and corporeal phenomena.

PRIVATE spirit circles are increasing in number in County Durham.

THE PSYCHOLOGY OF MUSIC.—Berlin, Nov. 27th.—Mdm. Adelina Patti is for the first time at Berlin. The enthusiasm created by her performance is unprecedented. Pessimism, Nihilism, and all other grumbling fancies of the sort, are scattered to the winds by the sweet voice of the accomplished artist. Life, which popular philosophers declare to be worth nothing, is suddenly converted into a supreme blessing, admitting, as it does, of emotions such as are awakened by Patti. The soul, which only yesterday doubted its own existence, is to-day made conscious of its reality by the charm and melodious sentiment of an accomplished singer. There might be better methods of realising the transcendental, yet art is one among others.—*Times Telegram*.

MR. ALEXANDER DUGUID, of Kirkcaldy, the brother of Mr. David Duguid, the painting medium of Glasgow, has been holding *séances* at his own house for some time past, and has developed into a trance speaking medium. At the request of a few friends, he has given *séances* in Edinburgh, Glasgow, and Dundee.

MAD POETS.—

This wretched brain gave way,
And I became a wreck, at random driven,
Without one glimpse of reason or of heaven.—MOORE.

There are manifold considerations which give to mad poets as a class a romantic interest, even a fascination, to scientific minds. Among these are the inquiries first, whether the mental exaltation, excitement, the transcendental ecstacy, being carried above themselves, out of themselves, attributed to the stage of inspired composition, as the psychologist contends, or the hyperæmia, the blush of redundant blood which then suffuses the grey matter and the genetic cells which it contains, as the physicist believes, tend directly to the production of diseased thought and feeling; secondly, whether the descent, the original or acquired predispositions, the nurture, the situation, the surroundings of imaginative natures augment the proclivities to insanity; thirdly, whether the ideal world in which these inventors live and have their being, the phantoms and phantasms with which this creation is peopled, the exaggerated sentiments and sensations, even the hyperbolic expressions to which they accustom themselves, may not impart morbid tendencies to consciousness, even to their physical constitution; fourthly, whether their habits, conduct, sense of moral and religious responsibility are calculated to disturb or conserve the mental equilibrium; fifthly, whether the proportion of poets who become insane is larger than that in other æsthetic classes; sixthly, whether the alienation to which such men of genius are subject differs in kind and symptoms from that which invades the capacities of less gifted mortals; seventhly, where the poetic vein of golden ore may be detected in the outpourings of ideality after it has been blighted.—*Journal of Psychological Medicine and Mental Pathology*.

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One or more persons possessing medial powers without knowing it are to be found in nearly every household, and about one new circle in three, formed according to the following instructions, obtains the phenomena:—

1. Let arrangements be made that there shall be no interruption for one hour during the sitting of the circle.
2. Let the circle consist of four, five, or six individuals, about the same number of each sex. Sit in subdued light, but sufficient to allow everything to be seen clearly, round an uncovered wooden table, with all the palms of the hands in contact with its top surface. Whether the hands touch each other or not is of no importance. Any table will do.
3. Belief or unbelief has no influence on the manifestations, but an acrid feeling against them is weakening.
4. Before the manifestations begin, it is well to engage in general conversation or in singing, and it is best that neither should be of a frivolous nature.
5. The first symptom of the invisible power at work is often a feeling like a cool wind sweeping over the hands. The first indications will probably be table tiltings or raps.
6. When motions of the table or sounds are produced freely, to avoid confusion let one person only speak; he should talk to the table as to an intelligent being. Let him tell the table that three tilts or raps mean "Yes," one means "No," and two mean "Doubtful," and ask whether the arrangement is understood. If three raps be given in answer, then say, "If I speak the letters of the alphabet slowly, will you signal every time I come to the letter you want, and spell us out a message?" Should three signals be given, set to work on the plan proposed, and from this time an intelligent system of communication is established.
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