

# The Spiritualist,

## AND JOURNAL OF PSYCHOLOGICAL SCIENCE.

The Oldest Newspaper connected with Spiritualism in Great Britain.

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

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## SUDDEN DEATH OF MR. SERJEANT COX.

NOTWITHSTANDING the certainty with which Spiritualists realise the nearness of the next world, and the happy surroundings there of those who have led good lives here, none will be able to hear without sorrow of the passing away of Mr. Serjeant Cox. He was a power in the outer world: but in connection with Spiritualism he was a great deal more—he was a man who, with high professional reputation and social standing to lose, testified during the greater portion of his life to the truth of the unpopular phenomena of Spiritualism and Psychology. By the sincerity of his utterances, by his loyalty to facts and to his own convictions, in relation to these subjects, he deeply endeared himself to his fellow-workers in the same field; his whole heart was in the matter, and worldly duties occupied a secondary place in his thoughts. Among Spiritualists the grief at his loss will be deepest, and in our midst his memory will be cherished longest.

Last Monday night he took part, with two of his children, in a literary and musical entertainment at Mill-hill, near Hendon, and soon after his return home to Moat Mount, Highwood, he entered his library, and was found dead there half-an-hour afterwards, presumably from heart disease. He was of advanced age, and but for the sudden shock to his friends, such a death to one whose life was all happiness, kindness, and peace, seems preferable to passing through a transition state of lingering suffering. With almost prophetic voice he spoke during his recent presidential address to the Psychological Society of his "declining in the vale of years," and he said that he was one "on whose brows, to use the beautiful Welsh metaphor, the flowers of the grave are blooming."

The *Globe* of last Tuesday thus narrates how the news of his decease was received at the Middlesex Sessions House:—

The learned judge (Mr. Serjeant Cox) presided in the Second Court yesterday, and appeared to be in his usual good health, and his last words were to the jury, to whom he said, on the rising of the Court at the conclusion of the business of the day, "Gentlemen, five minutes to ten to-morrow morning, if you please," and hurriedly left the court, as was his usual custom.

The Assistant Judge (Mr. Edlin), on coming into Court, speaking with considerable emotion, said: "It is with the deepest sorrow and regret I have to announce the death of my highly-respected colleague, Mr. Serjeant Cox. A telegram from his son-in-law, Captain Edwards, announcing this sudden and sad event has just reached me, and I am without words to express the sense of pain under which I make this announcement. There is not a magistrate of this Bench, not a member of the Bar, not a man who knew him, who will not share in the grief I feel. At this moment I shall not attempt to speak of his many high qualities. We all know that as a judge he was so just, humane, and painstaking, and his kindness of heart and amiable disposition endeared him to every one of us."

Mr. G. S. Griffiths, on behalf of the Bar, expressed the deep regret with which every member of the Bar had heard of the

death of Mr. Serjeant Cox. The sad news had rendered him almost incapable of uttering a single word. The learned judge, by his amiability of character, by his genial manners, and his large and warm heartedness, had won for him the esteem of all who knew him, and who had the privilege and honour of his acquaintance. He fulfilled his duties as a judge with unswerving integrity, and was ever desirous to temper justice with mercy. The Bar had lost a dear and sincere friend, and one and all sympathised with his family in their great affliction at the loss they had sustained.

The Assistant Judge then said that in their deep affliction he felt that as a token of their respect to their departed friend the Court should at once stand adjourned until to-morrow, and a proclamation was immediately made to that effect.

Mr. Serjeant Cox was born in 1809, and at the age of thirty-four was called to the Bar at the Middle Temple. He was raised to the degree of Serjeant-at-Law twenty-five years afterwards, and was appointed Recorder of Portsmouth. Mr. Serjeant Cox married, in 1845, Rosalinda Alicia, only daughter of Mr. Fonblanque, the Commissioner in Bankruptcy. In 1870 he became Deputy-Assistant Judge of Middlesex; he was also Justice of the Peace, and a Deputy-Lieutenant for Middlesex. He founded, and for some years edited, the *Law Times*. He was also proprietor of the *Field* and other newspapers, now the property of Mr. Horace Cox. He was the author of many books connected with legal subjects, including *The Law of Joint Stock Companies* and *The Law of Registration and Elections*, which, with some of the others, are now standard text books. One of his latest legal works was *The Principles of Punishment*. Among his books on general subjects were *The Arts of Writing, Reading, and Speaking*, and *Heredity and Hybridism*. Among his writings on Psychology were *The Mechanism of Man*, *A Monograph on Sleep and Dream*, and a variety of presidential addresses to the Psychological Society, which were first published by his authority in this journal, and afterwards issued in separate form by Messrs. Longmans. His shorter writings on spiritual phenomena were of late years exclusively contributed to *The Spiritualist*, of which he was a warm and true friend; and recently, when some of the people who are trying to injure it because it served the public interests attempted to get him to join them, he wrote them a sharp rebuke, although he was one of the kindest of men. He was one who made many friends, and who never took up an antagonistic position to anybody until forced to do so by circumstances.

In the early days of Mesmerism, and at a time when public ignorance covered the subject with obloquy, he investigated that branch of psychology, discovered it to be true, and with unswerving faithfulness fought for it to the last both in public and in private. When the rising star of Spiritualism made its appearance he likewise investigated, and testified to the truth of each of its almost unbelievable phenomena as fast as he obtained good personal evidence of its reality. In his investigations he would never ally himself with enthusiasts, and frequently expressed to us the opinion that such were a bar to all useful scientific and mental research. For many years he denied the sufficiency of the evidence that any section of the phenomena came from spirits; he believed them to be due to some unknown or psychic force, limited and governed unconsciously by

the intelligence of the medium. Some of the materialisation phenomena fitted in awkwardly with this hypothesis, and he long denied their reality. The sight on one or two occasions of a living spirit hand, while the hands of all the other sitters were accounted for, satisfied him for the moment, although afterwards his reason seemed to recoil from such an improbable fact, and it was not till he one day held both the hands of Mr. Harry Bastian, and saw living materialised spirit hands and arms flitting in and out of that medium's body, that he fully gave in on this point. Within the last year or so he has freely admitted to his friends his belief that spirits cause a portion of the phenomena, and at Mrs. Makdougall Gregory's *séance* last week, he stated to all present that such was his conviction. The *séances* there had much to do with bringing about this conviction. He recently wrote to us that he had learnt more from the phenomena evolved through the mediumship of Mr. Williams, under the favourable conditions provided at Mrs. Gregory's *séances*, than he had done elsewhere for a long time previously, and the reports in these pages about living spirit forms being sometimes seen to come from the body of Mr. Williams, while that medium was held by the hand on the one side by himself (Mr. Serjeant Cox), and on the other by an equally trustworthy witness, were published with his consent and approval. His more recent opinions in relation to spirits would probably have been made known, had he lived, at the meeting of the Psychological Society next week. Mr. Serjeant Cox was a constant advocate of the prosecution of research in Spiritualism, and joined the few who are conducting the experiments inaugurated by Mr. Charles Blackburn, in the weighing of mediums during manifestations. He made arrangements with Mr. Blackburn on this head during his last visit to Manchester. He was also associated with Mr. Wm. Crookes in his experiments with mediums, and Mr. Crookes says that he laments the loss in Mr. Serjeant Cox of one of the best and truest friends he ever had.

The life of Serjeant Cox was one so actively useful to Spiritualism that the position left vacant by his death is one difficult to fill. Not that there are not many persons with names and reputations in the world as fully acquainted with the subject as he was, but that in these days of absence of the chivalric spirit few men with high positions to lose can be found to risk suffering for the sake of that which they believe to be true, and women are often just as bad. Outside private life no body of people can be found who so deeply regret the decease of Mr. Serjeant Cox as Spiritualists, whose sympathy extends also to the bereaved relatives of that great and good man.

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DR. SLADE is now in Vancouver's Island.

NEXT month the remittances for the supply of *The Spiritualist* during 1880 are due. The amount is 10s. 10d., post free to any part of the United Kingdom.

THE prospectus of the Holborn Literary and Debating Society, 36, Great Queen-street, London, sets forth that one of the papers to be read at one of its forthcoming meetings will be on "Spiritualism," by Mr. B. Howard. The society considers a great variety of subjects. The honorary secretary is Mr. J. M. Fells, 68, Melbourne-terrace, Barnwell-road, Brixton.

## Correspondence.

DR. MONCK.

SIR,—I have been requested by a number of Spiritualists, sympathising with Dr. Monck in his long prostration and loss from illness, brought on by his untiring devotion to the cause we have at heart, to appeal most earnestly for some temporal help, which just now he sorely needs.

The Rev. T. Colley, before he left for Natal, appealed to a few friends with some success, but in his hurried departure the work was left unfinished, without a centre round which Dr. Monck's numerous friends could rally and testify to the value they placed upon his work.

I must not trespass upon your space to say all I could wish on the value of such mediumship as Dr. Monck's, nor to describe the urgent need he stands in now for help to regain such a position as will enable him to place his services once more at the call of Spiritualism in England, if possible as an *unpaid* medium; but I, or any of the committee with whom I have the honour to act, will satisfy any inquiries that any assistance now rendered will be most valuable, and will be appreciated by Dr. Monck.

The under-noted gentlemen have authorised the use of their names as a "Committee of Reference," and I have pleasure in adding that most of them have subscribed liberally to the proposed testimonial.

May I ask all friends to unite heartily in this matter? Any subscriptions sent to me shall be duly acknowledged in a list I propose to publish shortly. Those who have promised to subscribe are requested to do so at once.

*Bis dat qui cito dat.*

MORELL THEOBALD.

62, Granville-park, Blackheath, or 30, Mark-lane, November 26th, 1879.

### Committee of Reference.

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### TO CORRESPONDENTS.

UP to the time of going to press, we have received no further communication from the two principals in the Massey-Fletcher correspondence, and do not wish to occupy space with comments sent in by third persons, the principals being able to speak for themselves, and to be held responsible for their direct statements.

A STATEMENT having been put into circulation that we have refused to give publicity to any of the papers read at the winter meetings of the National Association of Spiritualists, it may be explained that no such arbitrary action has been taken. Also that, in pursuance of the old-established system of giving publicity to selected papers worth it, we sent an offer to the author of the first paper read this session, to print his memoir in *The Spiritualist*, and a refusal written by the secretary was sent us.

THE Church newspaper, *The Guardian*, of the last three weeks, contains some articles and letters about one of the members of the Council of the National Association of Spiritualists.

ST. MARTIN'S SUMMER.—The summer weather which occasionally favours us in the early part of November has this year been unusually fine and of somewhat long duration. In England it is commonly termed St. Martin's Summer; in Normandy and Brittany it is named in honour of other saints, and in other parts of the world it is known as the Indian Summer. Shakespeare, who knew everything, mentions this late summer twice. In the first part of *Henry IV.* occurs the passage:—"Farewell, thou latter spring! farewell, all ballown summer." And in the first part of *Henry VI.*, La Pucelle, when before the walls of Orleans, is made to exclaim:—"This night the siege assuredly I'll raise, except St. Martin's Summer, haleyon days." In Hone's *Year Book* it is termed *St. Martin's Little Summer*, and is defined as consisting of "the fine days at the beginning of November which intervene upon the usual boisterous weather of the month." St. Martin's Day has in the present year been succeeded by a glorious St. Martin's Summer, and the latter again by decidedly boisterous weather.—*City Press*.

## SPIRITUAL PHENOMENA IN NOVA SCOTIA.

### GRASPING A REAL APPARITION.

BY the last mail we have received from our correspondent in Nova Scotia three written declarations, made under legal sanction, of the appearance of a spirit to more than one witness at the same time. One of the documents, that signed by Mr. William Sharp, gives a graphic account of the seizing of a genuine apparition; it is, perhaps, the most vigorous attempt of the kind on record, and shows that the spirit was to some extent materialised.

The original depositions are now in *The Spiritualist* office, where they will be carefully preserved. Other witnesses of phenomena of the kind would render good public service by attesting the facts in the same efficient manner, and sending the documents to us for printing:—

### DEPOSITION OF MR. ELIAS DIMOCK.

I, Elias Dimock of Windsor, in the county of Hants and province of Nova Scotia, late mate of the ship *L. Stapleton*, of the City of New York, do solemnly declare that on the evening of Thursday, the eleventh day of September, in the year of our Lord one thousand eight hundred and seventy-nine, between the hours of nine and ten o'clock, I left the house of William Sharp (situated about a mile and a half from the town of Windsor), where I had been spending the evening. Two persons left the house with me, C. Edgar de Wolfe, Esquire, of Windsor, barrister, and a lady. I was going to my father's house, not more than a quarter of a mile from the residence of Mr. Sharp. We had only gone a short distance, and were traversing a small pasture, when I caught a glimpse of a figure in white behind us and sideways to me. I called the attention of my companions to it, for it was plainly discernible—a tall figure all in white, even the head appeared to be shrouded in white. Mr. de Wolfe shouted at the figure "to keep off, that we wanted nothing of it," or words to that effect, and then the figure seemed to move more rapidly towards us. It came with great swiftness and with a gliding motion; I could perceive no motion like walking. I turned round and looked at it several times. When I first saw it it was coming from the direction of an old apple orchard. We walked rapidly across the pasture, and got through the bars of the fence that divides my father's land from the Sharp property. On the other side of this fence is a lane leading up from the main road to our house. The figure followed us along the line of this fence, keeping all the time on the Sharp side of it, till it came to the corner where a cross fence formed the upper boundary of the pasture. I was on the inside nearest that corner, and I plainly saw the figure at that corner about ten feet from me. As we walked up towards our house I went up to the lane fence and saw the white figure gliding away in a northerly direction. I had a good view of it, and it seemed to be up from the ground two or three feet. We all saw it several times. When Mr. de Wolfe called out at it when he first saw it, I asked him not to speak to it. There were cattle feeding in the

pasture, and in coming after us the figure went among them and they ran in all directions as if frightened. Mr. de Wolfe had been conducting interesting mesmeric experiments in Mr. Sharp's house that evening. The subjects were a hired man and boy living in the house. There is an old house in ruins which has not been inhabited for about seven years. It is very near the new house of Mr. Sharp. The old house is used in part as a store house, and in some portions poultry roost and shelter. For many years there has been a report that the old house is haunted, and noises of a strange character have even within the last few years been heard there. About six years ago, when I was home from sea, I was alone in the pasture before mentioned about eleven o'clock at night, and I suddenly saw a figure in white (similar to the one I saw on the evening of the eleventh day of September) mysteriously appearing a few feet in front of me. I stopped, and the figure disappeared as suddenly and strangely as it had appeared. I have been questioned by several persons about the appearance we saw as above stated, and to the various suppositions offered by them, attributing the figure to fraud, viz., to a man on stilts, or a person dressed in white designing to frighten us by a practical joke. I have only to say that I consider such suppositions baseless, that I believe the form to have been that of a spirit, and the most careful inquiries relative to the possibility of personation by any person in the form, as well as calm reflection since I saw the apparition, have only confirmed me in that belief. I am not a Spiritualist, take no Spiritualist periodicals, never attended a *séance* or consulted a medium in my life, and I make this solemn declaration conscientiously, believing the same to be true, and by virtue of the Act of the Parliament of Canada, passed in the thirty-seventh year of her Majesty's reign, intituled "An Act for the suppression of voluntary and extrajudicial oaths."

Declared at Windsor aforesaid }  
the eighth day of November } ELIAS DIMOCK.  
one thousand eight hundred  
and seventy-nine }

Before me, George H. King,  
Notary Public.

Be it known and made manifest unto all people that on the eighth day of November, in the year of our Lord one thousand eight hundred and seventy-nine, I, George H. King, notary public, duly authorised, admitted, and sworn, residing and practising in Windsor, in the county of Hants and province of Nova Scotia, in the dominion of Canada, do hereby certify that Elias Dimock, the person named in the foregoing paper, writing, or declaration, did duly and solemnly declare, in due form of law, to the truth thereof on the day of the date thereof, and that the name "Elias Dimock" thereto subscribed is of the proper handwriting of the said Elias Dimock.

In testimony thereof I have hereunto subscribed my name and affixed my seal of office.

GEORGE H. KING,  
Notary Public.

DEPOSITION OF MR. C. EDGAR DE WOLFE.

I, C. Edgar de Wolfe of Windsor, in the county of Hants and province of Nova Scotia, barrister, do solemnly declare that on the evening of Thursday, the eleventh of September, in the year of our Lord one thousand eight hundred and seventy-nine, I left the house of Mr. William Sharp (situated about a mile and a half from the town of Windsor), where I

had been passing the evening, and had subjected to the mesmeric influence a coloured man and a boy, servants of Mr. Sharp, and had exemplified the mesmeric power in a novel way. I left his house between nine and ten to go across the fields (interspersed with patches of woods) to stay all night in the house attached to a flour-mill property in which I am interested, and which property is situated about four miles by the road from the town of Windsor. With me were a lady who lived not far from the mill place, and Mr. Elias Dimock, who also has made a declaration in this matter. We walked first through a small pasture in the rear of an old house now in a very dilapidated condition and uninhabited, which has for many years been reported to be haunted, and in which noises have been heard during late years and even during the past few months, and, as appears by the declaration of Mr. William Sharp, even more singular manifestations have taken place. We had not proceeded far in the pasture, which was full of trees, when my attention was called by Mr. Dimock to something which he saw behind us. I looked around and saw a tall figure completely shrouded in white. From the peculiar appearance of the figure and the manner in which it moved I believe it to have been a spirit. My first impulse, which I followed, was to call out to it "to keep away, that we wanted nothing of it." Mr. Dimock checked me for speaking to it. It came after us apparently with greater rapidity after I had spoken thus. We walked rapidly across the pasture to the fence and bars, and got into the lane which leads up to Mr. Isaiah Dimock's house from the Post-road. The form followed us as we walked up the lane. It kept on the inner or Sharp side of the fence. I did not happen to look at the corner made by the cross fence joining the lane fence and forming the upper boundary of the pasture, and therefore did not see the figure then, but I distinctly saw it after we left the pasture following us along the line of the lane fence. I noticed in the pasture the peculiar gliding motion, and though I did not look at it so often or perhaps so narrowly as Mr. Dimock, the height of the figure which impressed itself on my mind would indicate that his statement that it was up from the ground is correct. The various wise suggestions of some of those who have heard of this appearance, that it was some one playing a trick upon us, are unsustained by a particle of evidence. One man suggested that in all probability Robert Curry, a man who works for Mr. Sharp, and who was at that time an inmate of his house, or Robert Sharp, a brother of William Sharp, and captain in the merchant service and then and now home from sea, were the authors of a practical joke upon us on the night in question. To silence such doubts, which were based upon *nothing* but the utter disbelief in the possibility of apparitions, the result of education and religious teaching, I instituted inquiries at Mr. Sharp's house, and found that when we left the house on the evening in question, Mr. Robert Curry had gone to bed, and Captain Sharp was absent from home, having gone several miles with a horse and waggon, and had not returned. And of the fact of Captain Sharp's absence I was aware when I left the house; and both these men utterly deny (as well they may) any participation or



knowledge of any such trick or personation. Mr. Sharp lives in a quiet and scattered country neighbourhood, and it is not likely that the presence of our party in this house was known to the neighbours at all, the nearest one being nearly if not quite a quarter of a mile away, and the supposition of fraud on the part of the quiet country folk is in the highest degree improbable; and I have shown that to charge such a thing upon the members of Mr. Sharp's household is a thing that cannot be sustained, but is disproved, and the appearance of the figure to three of us on the evening of the eleventh of September, its peculiar appearance and motion, sustains my belief that it was a spirit, and further proof is afforded in Mr. Dimock's declaration that he saw a similar figure in the same pasture about six years ago, and also by the strange experience of Mr. William Sharp with a like figure in the old house, as recorded by himself in his declaration, and I make this solemn declaration conscientiously believing the same to be true, and by virtue of the Act of the Parliament of Canada, passed in the thirty-seventh year of Her Majesty's reign, intituled "An Act for the suppression of voluntary and extra-judicial oaths."

Declared at Windsor aforesaid }  
the sixth day of November } C. EDGAR DE WOLFE.  
one thousand eight hundred }  
and seventy-nine, }  
Before me, George H. King,  
Notary Public.

Be it known and made manifest unto all people that on the sixth day of November, in the year of our Lord one thousand eight hundred and seventy-nine, I, George H. King, notary public, duly authorised, admitted, and sworn, residing and practising in Windsor, in the county of Hants and province of Nova Scotia, in the dominion of Canada, do hereby certify that C. Edgar de Wolfe, the person named in the paper, writing, or declaration on the other side hereof written, did duly and solemnly declare in due form of law to the truth thereof before me on the day of the date thereof, and that the name "C. Edgar de Wolfe" thereto subscribed is of the proper handwriting of the said C. Edgar de Wolfe.

In testimony whereof I have hereunto subscribed my name and affixed my seal of office.

GEORGE H. KING,  
Notary Public.

#### DEPOSITION OF MR. WILLIAM SHARP.

I, William Sharp of Windsor, in the county of Hants and province of Nova Scotia, farmer, do solemnly declare, that about seven years ago I, in company with David Bell of Shublnacadie, in the county of Hants, millwright, who was then on a visit to me, went into the old house which adjoins my present residence with a view of discovering the cause of certain noises which had been heard there, off and on, for years. We went in at the front door and entered the largest room in the house off a little entry-way—the east room, which had not been occupied for sixteen or seventeen years. A short time before this, the room on the other side had been occupied for about five years by a man named William Miller and his family, but at this time, and since, the old house has been entirely uninhabited by human beings, and has gone so much to decay as not to be tenable. We stationed ourselves in the east room. I took my position at the farther side of it near a door which opened into a little room. Mr. Bell placed himself about the middle of the room. I

was then about twenty years of age, in perfect health, and with muscles hardened with hard work on the farm. Mr. Bell was about thirty years of age, weighed over two hundred pounds, and was an unusually powerful man. It was dark in the room, but we had no knowledge of or faith in the existence of those beings popularly called ghosts, and so we were not troubled in the least by superstitious fears. We were bound to discover and seize the author of the noises. I have neglected to state distinctly that our visit was made in the evening. We did not wait long, I think not more than five minutes, when we heard noises, like a person or animal tramping about the house; we could not tell from the sounds exactly where. Suddenly a figure dressed all in white appeared close to me. It seemed to come out of the little room. It appeared to be the form of a tall woman. I instantly seized it round the waist, but to my utter astonishment I could not hold it. It seemed to get smaller, and in some inexplicable way got away from me, and in passing Mr. Bell he grasped it firmly, but to his amazement he could not hold it; his experience being exactly similar to mine. It made for the window, the lower sash of which I think was open, and Mr. Bell followed it, and as it was going out of the window grasped it by the foot, determined that it should not escape, but it went out of the window in an upright direction. Mr. Bell thought he had wrenched the foot off it, but found to his surprise that he had nothing in his hand. Mr. Bell is at present in Prince Edward Island, or his declaration in this matter would also have been made. I do not believe that any mortal could have got away from Mr. Bell and myself in the manner described; and an additional singular circumstance is afforded by the fact that during our tussle with it the figure never spoke or uttered a sound, and I cannot come to any other conclusion than that we seized that evening a spirit form. I know nothing about Spiritualism, either by reading or consultation with any medium. I am constantly occupied with the work of my farm in a quiet country neighbourhood, and I make this solemn declaration, conscientiously believing the same to be true, and by virtue of the Act of the Parliament of Canada, passed in the thirty-seventh year of Her Majesty's reign, intituled "An Act for the suppression of voluntary and extra-judicial oaths."

Declared at Windsor aforesaid }  
the sixth day of November } WILLIAM SHARP.  
one thousand eight hundred }  
and seventy-nine, }  
Before me, George H. King,  
Notary Public.

Be it known and made manifest unto all people, that on the sixth day of November, in the year of our Lord one thousand eight hundred and seventy-nine, I, George H. King, notary public, duly authorised, admitted, and sworn, residing and practising in Windsor, in the county of Hants and province of Nova Scotia, in the dominion of Canada, do hereby certify that William Sharp, the person named in the foregoing paper, writing, or declaration, did duly and solemnly declare, in due form of law, to the truth thereof before me on the day of the date thereof, and that the name "William Sharp," thereto subscribed, is of the proper handwriting of the said William Sharp.

In testimony whereof I have hereunto subscribed my name and affixed my seal of office.

GEORGE H. KING,  
Notary Public.

## CABINET MANIFESTATIONS.

A YEAR or more ago, when it was discovered by experience that nearly all the public scandals brought down upon the movement in England and America were due to cabinet manifestations, those manifestations fell into disrepute, and were wisely almost abandoned by our best mediums. Mr. Williams and Mr. Eglinton then discontinued cabinet *séances* to a large extent, and almost always obtained their materialisations in open circles, off their own premises, and while their hands were held by the sitters next them. Under such conditions they are frequently able to obtain half-length materialised forms, which possess a power of flotation.

Recently a tendency has been evinced here and there in London and the provinces to return to some extent to cabinet *séances*, and with correspondingly evil results, for complaints are again flowing in to us in a private way as to the harm done to mediums and to the movement by cabinet manifestations, which as a rule convince new inquirers that what they see is imposture, and not unfrequently violently shake the confidence of those Spiritualists whose experience is limited. There is reason for supposing that in the majority of cases, although not in all, the forms are nothing but the mediums in a state of trance, demonstrably freed from bonds by spirit power whenever the character of the medium has been protected from obloquy by himself and his friends, by the use at the beginning of the *séance* of bonds from which he cannot free himself by normal means. For scientific purposes, and in the presence only of Spiritualists who understand the subject, there is no harm in cabinet *séances*, which even then are useless unless held under stringent test conditions; but they should never, even in a small way, be brought before new inquirers, who should be introduced only to phenomena of a more convincing character, so easily obtainable through the same mediums.

At least five out of every six of the public troubles to Spiritualism in America have been due to cabinet *séances*; and after the way in which they were condemned for general purposes when the subject was fully considered in England, it is to be hoped that the apparent temporary revival of them may be checked. If attempted to be used for proselytising purposes they usually succeed in planting a rooted antipathy to Spiritualism in the minds of new inquirers, and sooner or later get the mediums and those who present them into trouble.

MYSTERY.—“Thou wilt have no mystery and mysticism? Wilt walk through the world by the sunshine of what thou callest logic? Thou wilt explain all, account for all, or believe nothing of it? Nay, thou wilt even attempt laughter! Whoso recognises the unfathomable, all-pervading domain of mystery, which is everywhere under our feet and among our hands; to whom the universe is an oracle and a temple, as well as kitchen and castle-stall—he shall be called a mystic and delirious! To him thou, with sniffling charity, wilt protrusively proffer thy hand lamp, and shriek, as one injured, when he kicks his foot through it. Wert thou not born? Wilt thou not die? Explain me all this—or do one of two things: retire into private places with thy foolish cackle; or, what were better, give it up; and weep not that the reign of wonder is done, and God’s world all disembellished and prosaie, but that thou thyself art hitherto a sand-blind pedant.”  
—*Carlyle*.

## SPIRITUAL DYNAMICS.\*

BY GEORGE WYLD, M.D., EDINBURGH.

FORTY years ago, at Edinburgh, in the year 1839, I made the acquaintance of the late Mr. John Dove, subsequently sub-editor of *The Builder*, and was, by him first introduced to the marvels of mesmerism and clairvoyance.

Mr. Dove was for thirty years an incessant experimental student of alchemy and its cognate mystical co-relations.

He was the most indefatigable and strongly enthusiastic man I have ever known; but it was not difficult to discover how one of so determined, persistent, and impetuous a will should have made few friends and retained still fewer; and thus it was that for many years I was almost his only visitor.

I have always believed that if Mr. Dove had to his unequalled powers of persistent perseverance and his wonderful faculty of comparison and generalisation superadded worldly wisdom and the art of lucid and abridged statement, and had soared with a less transcendental ambition, and turned his great analytical faculties to the discoveries of science in the ordinary current manner, he might have become the greatest chemist of the age.

It was under the tuition of this man that my mind was first opened to the conception of that mystery of nature called animal magnetism, with its phenomena of rigidity of the limbs and total indifference to the tortures of the body as applied by inquiring and sometimes ferocious sceptics; that condition which may be described as “being dead in the flesh but alive in the spirit,” when the realisation of mind acting independently of a human organism is manifested as in clairvoyance, when the bodily and mental secrets of those present can be seen and revealed by the ecstatic, when objects miles and thousands of miles distant are seen and described, when not only the secrets of those present but the worldly acts of those who have departed this life are made known, and when sometimes the secrets hidden in the womb of fate are foretold.

In those days the clairvoyante always spoke in her own name, in the first or third person singular. Her expressions were, “I see so and so,” or, “She says so and so;” this third person seeming to indicate the other, not her conscious self, on the plane of this earth, namely, the new, or exalted, or spiritual counterfeited of the earth man. The clairvoyante in those early days never spoke of being controlled by individuals or *bands* of foreign spirits, but professed to utter the revelations of her inner and secret spiritual nature and vision.

It must not be thought from these observations that I deny that evil, or fallen, or earth-bound spirits may infest the bodies of those physically, mentally, or morally diseased; or that, on rare occasions, angelic spirits may not whisper to our souls. On the contrary, I believe, as the Bible and other histories teach, that a large proportion of what is called insanity is, as the victims themselves persistently declare, the result of demoniacal possession by unclean spirits; while, on the other hand, I believe that a large proportion of all instructive and grand and

\* Read before the Cambridge University Psychological Society, November 20th, 1879.



noble thoughts comes to our soul or spirit through its unconscious communion with angelic intelligence, or through the spirits of those who live in spirit and in truth.

The late Sir James Simpson, the renowned Edinburgh physician, and the late Sir William Hamilton, the profound metaphysician, took great interest in Mr. Dove's mesmeric experiments. Dr. Simpson was in the habit afterwards of ridiculing the subject, having doubtless before his eyes the fate of the good Dr. Elliotson, who having introduced mesmerism practically to his patients at University College Hospital, was, as the reward of his benevolent work, execrated by the profession and expelled from the hospital, while his practice fell from about £5,000 a year to about £1,000; and all this because he desired to impart a knowledge regarding a mystery in human nature which he *knew* to be of transcendent importance in the treatment of disease.

For some ten years subsequent to the above events I had little opportunity of pursuing my observations in mesmerism and its kindred subjects, but in 1855 Mr. Home arrived in London, and my avidity for that form of psychology known as Spiritualism became profoundly awakened.

A knowledge of mesmerism not only predisposes the mind to a ready acceptance of many of the phenomena called spiritual, but throws a light on these phenomena which cannot be otherwise obtained.

In the presence of Home, hands of human form and character became materialised, and made themselves known both to sight and feeling; and I can never forget the overwhelming sensations I experienced on first seeing and touching these hands—warm, sensitive, detached hands—which grasped my hand with the perfect reality of human hands, and yet dissolved from the grasp as no human hands could do. On awaking next morning after the night which followed my first experience, I had the greatest difficulty in persuading myself that the whole had not been a dream.

Shortly after my first introduction to the mystery of spiritual phenomena, I retired from further active investigation of the subject, in the belief that it was one accompanied by great moral, if not physical danger; but my interest became again excited when the Davenport Brothers arrived in London, and demonstrated the fact that no form of material bonds could resist the disintegrating force of magical power.

I readily admit that here, as elsewhere, fraudulent imitations sometimes took place so closely simulating the reality as to deceive all except those who, by repeated tests and crucial experiments, *know* that there is a spiritual force exhibited in the presence of certain human beings, which, being the ultimate force in nature, can analyse and dissolve all *secondary* chemical and mechanical forces.

The Dialectic Society, by a committee, investigated the claims of Spiritualism in 1870, and invited those who had experience to give evidence. I was also invited to attend some of the sittings of the committee, but I was never called upon to give evidence.

At one of these meetings I met Mr. Serjeant Cox for the first time, and volunteered to him the opinion

I had formed that as man was potentially a spiritual being, the phenomena called spiritual might come from a force in the possession of some one bodily present at a *séance*, quite independent of the aid of the spirits of departed human beings.

Mr. Serjeant Cox expressed himself much interested in this view, and in 1872 published his important and interesting book in illustration of the psychic force.

The views I hold, however, on this subject differ from those held by Mr. Cox as expressed in his writings; for while he holds that *all* the so-called spiritual phenomena *are* produced by the psychic force of human beings in the body, I, on the contrary, hold that all phenomena within the capability of departed human spirits *can* be produced by the spirits of human beings not departed, but that, as presented to us, some of the phenomena are from the one source and some from the other; that this psychic force can be exercised by some living beings, but that much more easily and frequently the souls of departed human beings can exercise the same force.

Again I ceased actively to occupy myself with Spiritualism until the spring of 1877, when Slade arrived in London.

I paid three visits to Slade, and obtained about twenty experiments, and became absolutely convinced that in his presence writing could be obtained in closed spaces, access to which by human hands or instruments was an absolute impossibility.

Thus it was that when Lankester dragged Slade into the police-court, I at once came forward and became his bail for £100, and afterwards appeared as a witness in his defence.

I stated in court that I would, in order to save time, base my evidence almost entirely on one experiment.

My statement was that I took one out of many slates lying on a side table before me. Having taken this slate in hand, I would not permit Slade to touch it. I examined it for a considerable time on both sides. It was a dry, dusty, new school slate, without the slightest trace of writing on its surface. I then took a small fragment of slate pencil and laid it on the table, and covered it with my slate. I then seized both of Slade's legs between mine, and both his hands in mine, and having rested my elbow on the slate, I said to Slade, "I am ready; now write." Instantly I heard a sound as of rapid, energetic writing with a slate pencil, and then three raps to indicate that the message was finished. I released Slade's hands, and, carefully raising the slate from the table, I found a message clearly written in strong dusty slate writing, composed of about twenty words, and containing five of my family names, and a message urging two of my sceptical brothers to investigate the subject. I added that the table on the top of which the slate rested was a solid, hard wood table, and that physical access to the under surface of my slate was an impossibility.

This experiment, together with many others I had, enabled me in court solemnly to assert that I could not be more certain of my own existence than I was that the writing on the slate could not possibly have come through human hands or instruments.

The theory I formed regarding the production of this writing was that it was *probably* in most instances produced by the soul or spirit of Slade himself, but unknown to Slade; and it may, perhaps, assist the sceptic to comprehend how such things are possible if I offer the following attempt at an explanation.

We all know that the magnet can repel and attract, and elevate from the ground in opposition to the laws of inertia and gravity, a bit of iron.

This, although the most commonplace of experiments, and one known to man for thousands of years, is yet as to its meaning altogether beyond the comprehension of the most profound students of magnetism. It is a mystery of mysteries, and yet it is universally known and believed.

It is incomprehensible how one bit of iron can attract and draw through space another bit of iron without any conceivable attachment or physical communication.

Why, then, do all human beings believe in a fact which is not only incomprehensible, but abstractedly considered an impossibility?

The reply is, we believe it because we *know* it to be a fact. Exactly so; and the initiated believe in spiritual phenomena for exactly the same reason—they *know* them to be facts—with the absolute conviction of their own existence.

If, then, the magnet, contrary to the laws of inertia and gravity, can move a bit of iron in a closed space, to and fro and up and down, why should it seem impossible that the human mind, or will, or soul, or spirit, should, without the intervention of human hands, move in like manner, but with intelligence, a bit of slate pencil, and write intelligent sentences? If the soul, when clairvoyant, can see without eyes, why should it not be able to *act* without hands?

The phenomena of magnetism and slate-writing are both equally wonderful; the only difference is that slate-writing not being at all times obtainable, like magnetism, is more extraordinary.

I felt so intensely earnest in my convictions regarding the genuineness of the Slade performance, and the profound bearing it had on the laws of mind and matter, that I felt I could have submitted to any martyrdom in its defence, and, therefore, I never hesitated to appear as a witness in defence of Slade, although knowing that ninety-nine persons in the hundred regarded Slade as a common impostor. I could not appear at a police-court publicly in his defence without incurring great professional risks.

The result was as I anticipated. I was abused and denounced in many quarters, I received many insulting anonymous letters, some friends quarrelled with me, and my professional receipts declined.

But there is a grand promise by the *Master*, that no one who forsakes friends and worldly goods for the truth but shall even here receive an ample recompense.

So it has been with myself. For one friend I have lost I have gained twenty better friends, and even my worldly prosperity has been indirectly greatly thereby increased; and not only so, but my professional reputation has been greatly increased also indirectly through Spiritualism, for there came to me in a

mysterious manner, in connection with the Slade trial, an idea which I conveyed to the profession through the London press, which letter showered upon me immediately in reply about four hundred letters of thanks and congratulations from medical men in all parts of England.

Reverting to what I have said regarding the different views held by Mr. Serjeant Cox and myself on this subject, I hold that man is equally a spiritual being whether his body be alive or dead, and that the spirits of certain human beings may leave the body in sleep or during entrancement, or during mere "absence of mind," when the *double* may become visible; while other human beings here exist who can by practice of will force project their souls or spirits externally to the body, and operate on matter at a distance by what is called magical power.

If we can realise these statements and understand how the spirit is the man, and the body a mere machine of a temporary nature by which matter is brought in contact with matter in the ordinary course of nature, and that matter itself is only a form assumed by force, we have the key to all the phenomena called spiritual, whether occurring through the agency of foreign spirits operating through mediums, or by the will force of positive magicians, or by the pneumatic force of ecstasies. Human beings almost without exception believe that after the death of their bodies they exist as intelligent operating spiritual beings. If so, wherein lies the difficulty of believing that such beings should walk the earth, and through the agency of a medium's body operate in spirit circles?

The orthodox doctrine is that the spirits of the departed are confined either in heaven or hell, and cannot revisit the earth. But the Christian teaching is, that evil spirits operate with demoniacs, and that good spirits and angels at rare intervals also reappear on this earth.

I say such high spirits are described as rarely appearing on this earth, and therefore I believe, if spirits they are, which haunt our promiscuous spirit circles, they must be idle, foolish, or purgatorial spirits for the most part.

Once realise that the spirit is the man and the body a mere temporary appearance, and that what we call matter is only form assumed by force, and all the phenomena called spiritual can be understood, and the foundation of a true psychology is established.

Let us review the order of these phenomena, and on this theory attempt a possible solution of the problems.

1. Mesmeric power can be demonstrated to act on sensitives who will obey from a distance the will of the operator, thus demonstrating the action of mind on mind at a distance.

2. The very common experiment of blindfolding certain individuals and then touching them with one finger, and thus compelling them to act according to your *secret thoughts*, demonstrates again the silent action of mind on mind, and mind on the body of a second person.

3. Audible raps by invisible agencies are produced on tables, &c., in the presence of psychics. Madame Blavatsky produced such in my presence *at will*, and said the sound was produced by electric explosions

proceeding from her fingers in obedience to her will.

4. So then we can understand that it is but a step further to move tables and articles of furniture in the presence of psychics by the forces of attraction and repulsion with intelligence, possessed by the spirits either of the living or the departed.

5. From the moving of furniture it is easy to proceed a step further and produce direct spirit writing in closed spaces by the operation of attraction and repulsion, guided by intelligence, or by the will of foreign spirits who may be present.

6. Every one experienced in these phenomena has both seen and felt human-like materialised hands—some soft, some hard, some dry, and others moist, some warm, others cold.

7. If hands can be materialised by spirit force, it is only one step further to materialise the semblance of an entire human body, and accordingly such forms have hundreds of times been produced (although this is a production twenty times more difficult than the production of hands), and have, in many respects, acted as human beings in the flesh. Such forms may be merely animated automata, or they may be inhabited by the souls of living or departed human beings, or they may be merely masks or simulacra.

These materialisations, however, are often simulated by entranced or, sometimes, fraudulent mediums.

8. A form presenting itself as any known individual departed this life may be a mere simulacrum, it being as easy for spirits to produce the likeness of any desired form as it is for the actor or painter in this life to do so; and, more so, for spirits have access to all kinds of information. And hence the identity of personating spirits cannot easily, if at all, be proved logically to third persons, but can only be instinctively perceived to be true by those to whom the communication is directly given.

To comprehend how spiritual materialisations are possible, we must reflect on the fact that all substances are composed of a few elements, and that those elements exist in the air and moisture and earth in contact with us.

There was a time when this, our planet, was an incandescent mass, which, as it cooled, became a globe of crystalline rocks, and surrounded probably by watery vapour, which ultimately became condensed as water. From the action of this water on the solid rocks, and with the assistance of the atmosphere, a soil was produced, out of which soil, by a process beyond all natural knowledge, spring plants and animals.

If so, then we have *inorganic* substances as the matrix out of which spirit created *living* and organic beings. We know that the air plant flourishes without any soil, and that gold-fish flourish in pure water without visible organic food; and if so, it is not difficult to believe that Louise Latcau, of Belgium, or Miss Fansha,\* of New York, might live for years without organic nourishment.

We know that the seeds of plants have the power of creating from inorganic elements at a certain rate of time flowers and fruits unlike the original seed; that for instance the seed of a rose can, out of clay

and fetid manure, create a rose of ravishing fragrance and beauty.

If seeds have such a power, is it impossible to conceive that the God-like human spirit, when it has "*faith as a grain of mustard seed*," may have also a creative power, and create from the elements around us the semblance of human hands, faces, and forms?

9. Certain individuals at times are possessed of the power of elongating their bodies some inches. We may conceive of this if we reflect that *cold* india-rubber cannot be elongated, but if warmed it can. This fact in itself is almost as mysterious as the powers of the magnet to attract and repel iron. Thus it is analogously with the human body. In its normal condition it grows at a slow rate, but under the analysing, dissolving, and expanding influence of the ultimate force in nature, spirit, such acts can be *accelerated*. The rapid growth of plants, as exhibited by Indian jugglers, is a further illustration of a like spirit power.

10. The power of will or mesmeric force, or spiritual force, or prayer, to heal disease, is easily understood on the dynamic theory of matter.\*

All form is the result of given forces. That which becomes deformed or diseased, does so either because the original force is deficient or deranged, hence all which is required to heal is that a *true* force displaces the evil or irregular force. Harmony is thus produced in the molecular position of the atoms, and a cure is the result.

11. The alchemist asserts that the base metallic lead may be converted into the royal gold, and that the man of clay may be transformed into the divine man by the action of spiritual force; and this we can as readily believe as we can that natural forces, being the machinery used by the Divine Mind, such forces can be set aside, and the ultimate, or spiritual, or divine force be re-established in their place, as occurs in the working of miracles. By miracle I mean the substitution of a spiritual force for the ordinary forces in nature.

12. The passage of matter through matter is of all spiritual phenomena the most difficult to realise. Moreover, it has never been actually *seen* in action. Christians believe in Christ having so acted when He appeared "in the midst of His disciples, the doors being shut;" and so also with Peter when he passed out of prison. And Spiritualists can enumerate not less than a thousand instances where books and other solid substances have entered closed chambers.

The dynamic theory is that there is no such thing as solid matter, but only a certain proximity of atoms, or centres of force, held in position by attraction, and that by an expansive spiritual or centrifugal force these atoms can be so separated as to admit of the passage of other so-called solid substances. Atoms, if placed in a like electrical condition, would repel each other: and as spirits assert that electricity is their motive-power, we can realise how the atoms of so-called solid matter may open and shut instantaneously.

We know that solid ice, by the application of a force called *heat*, which is only certain vibrations,

\* See *Spiritualist* Oct. 13th, 1878.

\* *The World Dynamical and Immaterial*, by R. S. Wyld, LL.D. Oliver and Boyd.

can be dissolved into liquid water; and we know by an increased amount of heat force, that is, by more rapid vibrations, this water may be dissipated into *invisible* steam. Apply an expanding force which can, like spirit, act instantaneously, and the magical performance of matter instantaneously passing through matter is so far explained. "In a moment, in the twinkling of an eye, all can be changed."

13. Certain individuals have been levitated from the earth to various elevations, as witnessed by many, and as is well known to the historians of the Romish Church.

When this takes place it may be either from the assistance of foreign spirits, the body and the earth being in a like magnetic condition, so that the one repels the other; or it may be from the generation of hydrogen in the tissues—analogueous to the power possessed by the fish to secrete air, and thus rise in the water; or, as with ecstasies, it may be described as the "elevating or centrifugal force of Divine Love."

14. The highest manifestation of spirit force is illustrated in those who, living a pure and holy life, do in ecstatic prayer not only rise from the ground but become effulgent, for "when the eye is single the whole body is full of light;" but of this I have spoken more abundantly in another place.

Spiritual phenomena demonstrate that there is within man's body, and, when that body dies, external to that body, an intelligent spiritual force, which can directly by will-power, or indirectly by controlling other spirits, move without the intervention of a visible organisation material substance, and thus in five minutes refute the materialistic talk and ignorance of three thousand years.

But Spiritualism has its evil as well as its true side.

It is a great evil when ignorant, or foolish, or idle, or selfish people make it a subject of amusement. It is a great evil when these people receive the vapid, or commonplace, or inflated verbiage of some "inspirational medium" as not only a guide for their lives, but as a revelation of celestial truth, or of a new religion higher than that we have in the teachings and life of Christ.

Spiritual phenomena demonstrate that the miraculous history in our Bible is a narrative of historic facts. They demonstrate that the spirit of man can act on matter irrespective of a physical organisation, and that therefore the spirit lives independent of the organic body. And they show that there exists in man a spiritual nature, which proves him to be not only an immortal being, but capable of becoming in spiritual relationship with God.

Thus spiritual phenomena provide us with a key to the only true psychology, an experimental knowledge of the nature and powers of the human soul, and show *how* the salvation of that soul is the ultimate psychological fact.

In a recent number of *The Spiritualist* I have said: For myself, I believe that the phenomena and philosophy of Spiritualism are destined to remould science, philosophy, psychology, and dogmatic theology from their very foundations, by showing how a spiritual and intelligent force constitutes the essence of all things.

The power to move matter by will, and without the intervention of mechanism, demonstrates the intelligent spiritual nature of man; while the spiritual phenomena which occur in the presence of believers can in five minutes refute the material philosophy of thousands of years.

Beyond this, the higher philosophy of Spiritualism reveals the structure of the human soul, and thus becomes the only scientific psychology.

The mere knowledge of the facts of Spiritualism cannot save the soul; but true Spiritualism can show how the soul is saved as a psychological and scientific fact.

When Spiritualists proceed further to speak of Spiritualism as a new religion, they utter that which to me has no meaning. The essence of all religion is one and identical. It is the cry of the soul after its hidden centre and its Lord—as the child cries for its mother, or "as the hart panteth after the water-brooks."

There may be those who in Spiritualism find a new sect, or a new superstition; but to discover a new religion would be as impossible as to find a new God.

Spiritualism, as it demonstrates man to be a spirit, at the same time demonstrates the fact of a spiritual life hereafter. But the immense majority of human beings require no such demonstration, as ninety-nine in a hundred instinctively believe, and are assured that there is a future life.

Swedenborg and Spiritualism certainly show good reasons for believing that our future life will be the counterpart of this life, and that we shall occupy a position there in exact relation to our works here.

But Christianity also teaches the same when it says, "Shall not the Lord render to every man according to his works?" and "One star differeth from another star in glory," and "To whom much is given, of him shall much be required," and "He who knew not shall be beaten with few stripes."

Moreover, modern Spiritualism cannot be a *new* religion, inasmuch as the whole Bible is full of Spiritualism, and the Roman Church has never ceased to exemplify this in the lives of her saints.

Protestantism has laughed to scorn these spiritual claims of the Romish Church, but modern Spiritualism proves that these claims are founded on facts.

The Romish St. Teresa was a saint and prophetess, but so also was the Lutheran Seeress of Prevoist. The spiritual teachings of both are identical, and their lives were equally pure and given to God; but St. Teresa worshipped more the Supreme, while the seeress gave herself chiefly to spiritual philosophy and to the benefaction of the afflicted.

The simple doctrine of the love of God and the love of man taught by Christ as the sum and substance of all religion and morality cannot be surpassed, and can be understood by all; but the hidden and esoteric doctrine of Christ can be understood by those only who hold the mystical key, and in this respect the Romish Church is wiser than Protestantism. I admit this; but let no one suppose from this admission that a true Spiritualist, to whom had been revealed the secret of the Logos, could ever find it necessary to enter that Church, or that he could regard, except

with horror, his subjugation to a priesthood which, asserting that it holds the keys of the kingdom of heaven, too often, alas! has used those keys only to shut the door, neither going in itself, "nor suffering them who are entering to go in."

The true Spiritualist requires no such priesthood; but for him it is sufficient, when he discovers that all his past life he has been "feeding on the husks which the swine do eat," to say, "I will arise and go to my Father," for he then experiences "the glorious liberty of the children of God." Even the Popish St. Teresa, when in her highest ecstasies she became united to Christ and thus found that she was one with God actually, shows the utter impertinence of all priestly interference; and she could thus, in the magnificent language of St. Paul, say, "Neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

That spiritual phenomena are real I know as certainly as I know that I exist. In this treatise I therefore assume their reality.

Should the sceptic say that I should demonstrate the facts before I construct my theory, I reply that no amount of written or oral evidence can convince the obstinate sceptic, that is, one whose organisation renders spiritual vision impossible; but this I can promise him, that no man of average common sense, common instincts, and common honesty could radically or thoroughly investigate the subject by reading, by conversations with those who know, and by *persistent* experimental investigation in spite of many disappointments, and fail at last to know as I do that spiritual phenomena as are real as his own life.\*

The laborious student of this most deeply interesting but intricate and occult subject, will discover that there is a form of Spiritualism which, while dealing with a low class of spirits for foolish or wicked purposes, is the forbidden necromancy; another form of Spiritualism which is soul force, that is magic, and which may be used for good purposes, or may be perverted into dangerous and demoniacal power; but that there is also a true Spiritualism, which is the voice of God illuminating the *centre* of the soul, and which is altogether holy and divine.

#### AULD HAWKIE'S† ADDRESS.

*To a Wee Raggit Laddie.*

BY ALEXANDER MACLACHLAN.

[From the "Toronto (Canada) National."]

Puir destitute, deserted wean,  
Cast on the world thy leafy lane,  
To fecht wi' poverty and pain,  
And nane to guide thee.  
No ane to lead thy steps ariecht,  
Or baek thee in the weary fielt,  
What's to betide thee?  
We boast aboot our Christian land,  
And of the wealth at our command,  
And yet there's ne'er a helping hand  
Stretch'd out to thee.  
And a' thae crowds o' thrifty folk,  
They pass thee like a dirty brook,  
They hate to sec.

They tell thee thou'rt a perfect fright,  
That "Bang the Brats" should targe thee ticht,  
To keep on Sabbath out o' sight,

Don't come abroad,  
For thrifty folk, in holy mood,  
Hate to hae thoughts o' thee intrude  
Tween them and God.

They never mourn thy hapless fate,  
But fright thee wi' the pains that wait  
To rack thee in a future state,

Mid flames and soot.  
Nae wonder, laddie, thou'rt downeast,  
For hunger'd here and damnd at last,  
That's thy lookoot.

Nae wonder thy weeheid is stor'd  
Wi' thoughts that ought to be abhorr'd.  
Things to be worship'd and ador'd

Ye ne'er heard tell o'.  
E'en God Himself they've cloth'd in wrath,  
Sweeping wee wretches frae His path,  
Like thee, puir fellow!

My wee, neglected, hapless creature,  
Starvation's writ on ev'ry feature!  
What thou canst think o' God and Nature

Beats me to ken;  
This earth must seem to thee a hell,  
Where many heartless devils dwell  
In shape o' men.

Frae ither bairns thou'rt kept apart,  
Nae words o' kindness ever start  
The deep emotions o' thy heart,

My puir, wee bairn.  
Rais'd among dirt and degradation,  
Vile slang and horrid impregnation  
Is a' ye learn.

How desolate thy heart must be!  
Nae mother taks thee on her knee  
To sing beloved sangs to thee,  
Baith aer and late,  
But drunken divors tease and triek thee,  
And eursin' earters cuff and kiek thee  
Oot o' their gate.

Ye eanna spend the simmer days  
In rambles mang the broomy braes,  
Or flow'ry haunts by lonely ways  
Where burnies rin,  
But in dark cellars ye maun brattle,  
Mang filthy swarms o' human cattle—  
Vile dens o' sin.

And is there nane to sooth thy woe?  
Alas! thou'rt fore'd to answer no.  
These churehes are got up for show,  
A' mcre profession.

Oh, it's enough to make us slam  
The hale thing as a heartless sham—  
Baith kirk and session!

And do we just gang to the kirk  
To pray for Heathen, Jew, and Turk,  
That a' our duties we may shirk  
To sueh as thee?

I searree daur look thee in the face,  
For it's a shame and a disgrace  
Thy plight to see.

Oh, Lord, what time and siller's spent,  
On savages we never kent,  
On coaxing heathens to repent!

Ah, thou'rt a sample  
Which should be sent to let them see  
What our religion's done for thee,  
Thou great example!

*It's no in singing nor in saying,  
It's no in preaching nor in praying,  
But it's in working out and daeing,  
A' these in deeds*

O' love and merey to ilk ither,  
For helping o' a helpless brither,  
That crowns a' creeds!

\* In the library of the Spiritual Association, 38, Great Russell-street, the inquirer will find the records of thousands of spiritual facts contained in several hundred volumes.

† The celebrated Glasgow street orator.

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In thirty years Spiritualism has spread through all the most civilised countries on the globe, until it now has tens of thousands of adherents, and about thirty periodicals. It has also outlived the same popular abuse which at the outset opposed railways, gas, and Galileo's discovery of the rotation of the earth.

The Dialectical Society, under the presidency of Sir John Lubbock, appointed a large committee, which for two years investigated the phenomena occurring in the presence of non-professional mediums, and finally reported that the facts were true, that the raps and other noises governed by intelligence were real, and that solid objects sometimes moved in the presence of mediums without being touched.

Mr. William Crookes, F.R.S., editor of the *Quarterly Journal of Science*, deviser of the radiometer, and discoverer of the new metal thallium, investigated the phenomena of Spiritualism in his own house, and reported them to be true. Mr. A. R. Wallace, Mr. Cromwell Varley, Prof. Zollner, and a great number of intelligent professional men have done the same.

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Inquirers into the phenomena of Spiritualism should begin by forming circles in their own homes, with no Spiritualist or stranger to the family present.

The assertions of a few newspapers, conjurers, and men of science that the alleged phenomena are jugglery are proved to be untrue by the fact that manifestations are readily obtained by private families, with no stranger present, and without deception by any member of the family. At the present time there are only about half a dozen professional mediums for the physical phenomena in all Great Britain, consequently, if these were all tricksters (which they are not), they are so few in number as to be unable to bear out the imposture theory as the foundation of the great movement of modern Spiritualism. Readers should protect themselves against any impostors who may tell them that the phenomena are not real, by trying simple home experiments which cost nothing, thus showing how egregiously those are duped who trust in worthless authorities.

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 little 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-tilting 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.

7. Possibly symptoms of other forms of mediumship, such as trance or clairvoyance, may develop; the better class of messages, as judged by their religious and philosophical merits, usually accompany such manifestations rather than the more objective phenomena. After the manifestations are obtained, the observers should not go to the other extreme and give way to an excess of credulity, but should believe no more about them or the contents of messages than they are forced to do by undeniable proof.

8. Should no results be obtained at the first two sittings because no medium chances to be present, try again with other sitters. A medium is usually an impulsive individual, very sensitive to mesmeric influences.

Mediumship may either be used or abused. Mediums should not lower their strength by sitting more than about twice a week; angular, excitable people, had better avoid the nervous stimulus of mediumship altogether.



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