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THE IGNORANT.

ALTHOUGH experience has taught the majority of Spiritualists in London, if not in the provinces, how to deal with the ignorant people who before investigation deny the reality of the phenomena of Spiritualism, now and then friction occurs in the homes of novices in our ranks, because of their injudicious attempts to proselytise. We have in our midst, for investigation, the most remarkable phenomena the world has ever seen; what a few persons outside Spiritualism believe or disbelieve about them is of little importance to anybody but themselves, but it is of importance that individuals who condemn before investigating should not be admitted to spirit circles to destroy their harmony, and should not be allowed to annoy mediums. Those who know how to manage spirit circles usually admit but one or two inquirers at a time, and those inquirers have always been carefully selected, by the host or hostess having previously ascertained that they are deeply anxious to know the truth about Spiritualism, and earnestly desire to devote some weeks or months to the investigation, if they can happily get the chance. The best manifestations cannot be obtained unless the nervous system of the medium is in a tranquil state, unless he is perfectly comfortable and happy; and he cannot be expected to pass into a state of trance, or to feel at his ease, if he has been injudiciously brought face to face with some ignorant outsider who is thirsting for his blood. Novices should not give way to the weakness of asking people with great names to their *séances*, whether they are fit for admission or not; a man who has these marvellous phenomena in his own family does better to quietly investigate them himself than to call in some authority, say the parish beadle, and then to listen with all humility to the invited oracle, instead of trusting to his own brains. Disbelievers who know all about it before they investigate should be promptly refused admission to all *séances* and told that they are ignorant; furthermore, they can be furnished with instructions how to form circles and develop mediums in their own families. An explanation should be made to them that it is a great privilege to obtain access to a good circle, but that after they have given some months to investigation in their own homes, and proved themselves worthy to be admitted to a good circle, their claims will be taken into consideration. If they reply—as they do—that Spiritualists ought to be anxious to convert them, they should be informed that they are mistaken; that their bodies have to be buried in some churchyard a few years hence, so that it is more their business than that of their neighbours to gather scientific evidence as to what

place their souls are going to afterwards. Bad things require forcing on the multitude with much preaching; sensible people seek of their own accord for that which is valuable. At a well-managed circle the manifestations are usually produced with power, and converts are made apace from among carefully-selected, gentlemanly, and intelligent inquirers; the mediums are happy, and the gatherings harmonious and pleasurable. One reason why good mediums do not care to travel much either in the provinces or on the Continent is that the Spiritualists in many districts do not yet understand these conditions, but invite all and sundry to their *séances*, so the mediums find it an easier life to confine themselves to their London connection, and to let new mediums break new ground.

APPARITIONS RECORDED IN BOSWELL'S "LIFE OF JOHNSON."

TALKING of ghosts, Dr. Johnson said he knew one friend who was an honest man, who had told him he had seen a ghost; old Mr. Edward Cave, the printer, at St. John's Gate. He said Mr. Cave did not like to talk of it, and seemed to be in great horror whenever it was mentioned. Boswell said, "Pray, sir, what did he say was the appearance?" *Johnson*.—"Why, sir, something of a shadowy being. Goldsmith told us he was assured by his brother that he also had seen one. General Oglethorpe told us that Pendergast, an officer in the Duke of Marlborough's army, had mentioned to many of his friends that he should die on a particular day; that upon that day a battle took place with the French; that after it was over, and Pendergast was still alive, his brother officers, while they were yet in the field, jestingly asked him where was his prophecy now? Pendergast gravely answered, 'I shall die notwithstanding what you see.' Soon afterwards there came a shot from a French battery, to which the orders for a cessation of arms had not reached, and he was killed upon the spot. Colonel Cecil, who took possession of his effects, found in his pocket-book the following solemn entry (here the date):—'Dreamt or was told by an apparition Sir John Friend meets me' (here the very day on which he was killed was mentioned.) Pendergast had been connected with Sir John Friend, who was executed for high treason. General Oglethorpe said he was with Colonel Cecil when Pope came and inquired into the truth of this story, which made a great noise at the time, and was then confirmed by the colonel." *Boswell*.—"Was there not a story of the ghost of Parson Ford having appeared?" *Johnson*.—"Sir, it was believed. A waiter at the Hummums, in which Ford died, had been absent for some time, and returned, not knowing Ford was dead; going down to the cellar, according to the story, he met him; going down again, he met him a second time. When he came up, he asked some of the people of the house what Ford could be doing there? They told him Ford was dead. The waiter took a fever, in which he lay some time; when he recovered, he said he had a message to deliver to some women from Ford, but he was not to tell what or to whom. He walked out; he was followed, but somewhere about St. Paul's they lost him; he came

back, and said he had delivered the message, and the women exclaimed, 'Then we are all undone!' Dr. Pellett, who was not a credulous man, inquired into the truth of this story, and said the evidence was irresistible. My wife went to the Hummums (it is a place where people get themselves cupped); I believe she went with the intention to hear about this story of Ford. At first they were unwilling to tell her; but, after they had talked to her, she came away satisfied that it was true. To be sure the man had a fever, and this vision may have been the beginning of it; but if the message to the women, and their behaviour upon it were true, as related, there was something supernatural; that rests upon his word, and there it remains."

Correspondence.

[Great freedom is given 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.]

A DREAM STORY.

SIR,—Having read an article in last week's *Spiritualist* on dreams, the thought occurred to me that there would be no harm in sending to you an account of a very extraordinary dream I once had, which dream afterwards turned out unfortunately too true in its minutest details. And as I, in my present position, have no motive in disguising names, places, &c., I forward you a full, true, and particular account of the whole concern, viz:—

In the year 1861, I held the responsible position of drum-major in H.M. 37th Regiment, then stationed in the G. and H. Lines, South Camp, Aldershot, belonging to the 1st Brigade, commanded by Major-General Brook Taylor. The 37th, to which I belonged, was then commanded by Lieut.-Colonel Grey, and the adjutant was Lieut. Hawkes; the majors were Young and Pelly. I was at this time, unfortunately for myself, rather popular with the regiment, and also the brigade, and was well known throughout the whole division. I do not mention this from any egotism, only as a proof of my statement. I had staff quarters in camp to myself, and on the whole was prosperous, and had not the least idea of any impending misfortune. About the latter days of November, 1861, or the beginning of December, I went to bed at night as usual, and had a dream. I dreamed that I was tried by a Regimental Court-martial, that I was proved guilty, that the regiment was formed into square in front of G. Lines, that I was marched into the square; my Court-martial was read by the adjutant, and I was sentenced to be reduced to the rank and pay of a private sentinel; everything was presented in a life-like and real manner before me, even to the most minute detail; and what was most remarkable the commanding officer, Lieut.-Colonel Grey, after my sentence had been read, addressed the regiment, expressing his sorrow for what had occurred. Everything appeared so real that when awaking in the morning I smartly rubbed my eyes, and eagerly glanced up at the peg where my tunic was hanging to see if the gold lace were still there or not, everything seeming so real that I was, as it were, scarce convinced whether it was a dream or a reality. Of course, after the day I thought no more about it. I was not a Spiritualist then, therefore took no further interest in the matter. But on that day week I had the same dream in all its details, nothing left out. On that day week I had it again, and that day week was Christmas Day; and on that Christmas Day an uneasy feeling pervaded me, such as I could not account for. I may say the dreams gave me no uneasiness; I laughed at them, but still I felt as if there was a cloud about me. Colonel Grey visited the men I had charge of at dinner hour (the musicians), and wished them and myself a merry Christmas and Happy New Year, as was customary at that time. Drum-major Hoey, of the 1st Royals, and the drum-major of the 5th Fusiliers, invited me to their mess, but somehow I felt wrong. I positively refused to drink wine. Then our band sergeant's mother invited me to an evening party; I went there, but seeing drink knocking about, I left early in the evening, seeming determined to avoid all temptation. I then buckled on my sword and belt, and by myself took a walk in the town of Aldershot; there I received many

an invitation to enjoy myself, but curiously enough refused all. At the proper hour I returned to camp, and went to bed. I had been about half an hour in bed, when Corporal Lloyd knocked at my door complaining that a number of the men were fighting in the hut. I answered him, "Well, you know your duty, go do it; let me sleep." He went away. About ten minutes later a drummer named William Topping came and complained that he could not sleep, as certain men were fighting. I then rose and dressed myself, and went into the hut where the fighting was. Immediately one of the men who was fighting, named Giloley, whether by accident or design, gave me a blow in the ear. I, on the impulse of the moment, without thought, returned the blow; at that moment an officer of the 1st Royals passing by, attracted by the noise, came to the door of the hut at the moment I returned the blow. He placed me under arrest for striking my inferior in rank—a private soldier. The consequence was I was tried by a regimental court-martial, found guilty of gross neglect of duty in not making prisoners of men for being drunk and fighting, and for striking a private soldier. The regiment was formed into a square opposite the G Lines, I was sentenced to be reduced to the rank and pay of a private sentinel, and Colonel Grey addressed the regiment, expressing his great sorrow for reducing me.

So, you perceive, my dreams came true in every detail. At the time I had not the least idea of ever losing my position, nor had any one else; and in spite of all the care I took of myself on that Christmas Day my dream was fulfilled to the letter. Has destiny anything to do with the above? You see, I could not avoid it. It was to happen, and did happen. Perhaps Mr. Massey may be able to explain the above astrologically? I have simply given the occurrences as they took place. You can make any use of the above you like. "Facts are stubborn things," and one fact is worth a cartload of arguments.

You perceive the outside power that warned me in my dream could not save me, even though backed by my own exertions. If man cannot avoid these troubles, how is man responsible? My wife and several others can vouch to the correctness of the above, as I often mentioned them to her and others before I ever became acquainted with Spiritualism. I have had many as true and as curious dreams since.

J. CAIN.

Tower Hamlets Radical Club and Institute, Mile-end-road, E.,
December 15th, 1879.

PUBLIC SEANCES.

SIR,—I send the following account of the success of Mr. Furman at the Langham Hall, which is redolent of most unwilling conviction. It is from the *Court Journal* of Dec. 13th: "At the Langham Hall recently, after a really very excellent little concert, between the two parts of which a lecture on Spiritualism was most incongruously inserted, the medium, Mr. Furman, from Paris, was put in a large wire cage, where he looked like a corpulent canary. He was locked in, and the keys given to one of the audience, and the lights extinguished. Soon after a form in white appeared to soft music. It shook a curious girdle, which appeared like a ray of light, and which it allowed the audience to manipulate as it threw it forward for a moment. There certainly was no trace of phosphorised oil or phosphorus in any shape, and yet the appearance was quite phosphoric. Spiritualists of course receive all this in perfect good faith."

SCRUTATOR.

MEDIUMS IN THE PROVINCES.

SIR,—In *The Spiritualist* of December 5th is an article entitled "A New Departure in Spiritualism." In the article you refer to the fact of the great sameness of phenomena occurring through the different mediums now in London, and that the supply of this class of phenomena is getting larger than the demand, and, as a natural consequence, the larger provincial towns may perhaps receive some of your mediums who have not an old-established connection in the metropolis.

I have often wondered why some of the good physical mediums have not set up in some of the large commercial centres, as I feel confident that in a monetary point of view that step would pay them better than remaining in London, and would, no doubt, give the cause of Spiritualism a great impetus.

Take, for instance, Manchester as a centre. Within an hour and a half's ride there are the following large manufacturing towns—Bolton, Preston, Blackburn, Accrington, Burnley, Bury, Heywood, Roehdale, Oldham, Middleton, Ashton, Stalybridge,

Stockport, New Mills, Wigan, and Warrington, besides a great number of small towns and villages. In these towns there are hundreds of Spiritualists who would gladly go as far as Manchester to a materialisation *séance*, who cannot afford time and money to go to London purposely to attend a circle. Then, again, I have no doubt a trustworthy medium would get sufficient invitations to attend and give private *séances* in these towns, provided he kept two or three evenings each week for *séances* away from home. If he had, say Monday, Thursday, and Saturday for giving *séances* in his own rooms, conducted like those of Mr. Williams, where he would receive the public either through the recommendation of some well-known Spiritualist, or on any other basis he thought proper, and this was announced in the Spiritualistic papers, I do not for a moment doubt but that he would be well patronised. I hope that some lady or gentleman medium will take the matter up, and see if they cannot arrange for a time, at all events, to come and live in Manchester.

R. WOLSTENHOLME.

Blackburn.

PHYSICAL MANIFESTATIONS IN VERMONT.

To the Editor of the "Banner of Light."

I WISH to relate something in regard to spirit manifestations on the evening of the 23rd of this month, at the home of Mr. and Mrs. J. W. Atwood (where I am now stopping). Mr. and Mrs. Leland Frost, of North Shrewsbury, Vt., came to visit us, and on the following evening we invited a few friends, also one or two who had never attended a *séance*. After addresses by the several mediums present, and a few spirits described and recognised, we formed a circle. After a few moments music was called for, and very soon Mr. Frost went under control of an Indian, who gave his name as "Red Cloud." Soon the chair in which Mr. F. sat began to keep time with the music; then his feet were drawn up so that they did not touch the floor. In this manner he glided around the room several times, leaving the carpet unruffled by his weight, which is one hundred and sixty pounds. All the while his chair kept time with the music. All who were present expressed themselves entirely satisfied with the genuineness of the manifestations, and pleased with the novelty of the same. We think some such physical manifestations are quite as convincing to a class of minds as materialisation.

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Bartonville, Vt., Oct. 27th, 1879.

NEXT week, being Christmas week, nearly all communications intended for publication in *The Spiritualist* should reach the office on Monday, as the paper will be printed on Tuesday.

DREAMING TO SOME PURPOSE.—Horace Wedge, of Long Hill, Bridgeport, went out shooting recently, and returned at night, after a tramp covering several miles. After his return home he put his hand in his pocket for his watch, and found it was missing. He then remembered that at Stepney Depot, earlier in the day, both he and his companion had pulled out their watches and compared them with the depot clock; but this was worth nothing as an indication for finding the lost property, as they had tramped a weary round since then. But on the following night he dreamed that he saw his watch lying near a beech tree, in a run east of Long Hill, where they had killed a couple of birds, and so vivid was the dream that the following day he resolved to go and take a look for the watch. He found the tree he saw in his dream without difficulty, and, lying near it, just as he pictured in his dream, he found the missing watch safe and sound.—*Bridgeport (Conn.) Farmer.*

PROVINCIAL SPIRITUALISM.

LIVERPOOL.—Evidently Spiritualists in Liverpool have felt the need of some fresh effort, the necessity for which I indicated recently, for in the same issue your columns mention a new movement. Mr. Wright is an intelligent and able worker, and an excellent advocate of the spiritual philosophy; his removal to Liverpool is a step in the right direction.

BURY.—It was in this town that the Lancashire Committee had birth, but although it contains a number of Spiritualists, I cannot hear of any local society or public services in connection with Spiritualism.

BURNLEY.—Many Spiritualists dwell in this town; notable among them is Dr. Brown, at whose home many *séances* have been held, at which some of the most marvellous manifestations have been witnessed through the mediumship of Dr. Monck, assisted by that of the host himself. Public meetings have been held with great success, the last of any note being that of Mr. W. J. Colville, who replied with great ability to Mr. C. Bradlaugh on the question "Has Man a Soul?" He did this before a large and attentive audience. Regular circles are held, but no society exists; local prejudices are so strong that propagandist work can only be carried on occasionally. Regular public meetings would have no chance of success at present.

BLACKBURN, PRESTON, ACCRINGTON, AND WIGAN.—These towns are in much the same position as Burnley. A few Spiritualists have nobly done their best to present the new truth and proclaim the fact of spirit communion; some have struggled against almost overwhelming odds, nearly single-handed, for years, but the orthodox creeds, as presented more especially in the intolerance of the dissenting communities, have combined to crush them. Mr. Stones, of Pleasington, has long been a true friend to Spiritualism, and a great help to struggling mediums. Mr. Wolstenholme, of Blackburn, and others, have endeavoured to sustain the unequal conflict with but varying and little success. A society was once formed, and it is hoped that something will be achieved in this direction this winter. Mr. Foster, of Preston, has laboured assiduously for years with pen, voice, and money, and has the honour of having assisted in developing the mediumship of Mr. T. Walker, who, as a medium, has been round the world, and is now on a visit to this country. Mediums are being developed, and home circles are held regularly in the Blackburn district; ere long, doubtless, some more active steps will be taken to present the new facts and philosophy to the public. The bad trade of the last few years has materially affected the propagandist work in connection with Spiritualism, and especially so in this district of Lancashire.

ULVERSTONE.—A few Spiritualists live in this picturesque town, but they are unable to arouse any public interest.

DALTON-IN-FURNESS.—This place is a hot-bed of orthodoxy and ignorance; the people are generally upon a low plane, are intellectually undeveloped, and submit to be governed by small local popes. As an illustration, a tradesman in the town was once a local

preacher, but being anxious to become well-informed he read a great deal, and became a liberal thinker. Hearing from a local Spiritualist of the facts and teachings of Spiritualism he determined to investigate. As soon as this became known he was called before the authorities of the sect to which he belonged, and asked to explain; he did so, and contended for freedom, asserting his right to think and reason for himself, and to investigate the truth of any alleged phenomena; he furthermore declared he would not preach any longer for a body which sought thus to coerce him. The word went forth, he became a marked man, his former customers and friends left him, and he is compelled to leave the place. Your metropolitan readers have no idea of the intolerance which small people in the provinces sometimes manifest towards Spiritualists. Free-thinkers, or even pronounced materialists, are far easier to deal with, for they admit the right of every man to think and act in harmony with his own reason or conscience; but the orthodox believers, more especially dissenters, have little or no mercy. Believing themselves to be right, and on the highway to heaven, they will not tolerate any such "doctrine of devils" as the heresy of Spiritualism.

MILLOM.—This town, on the borders of Cumberland, was the scene of a public meeting, at which Mr. Morse was the speaker, some two years ago. A body of the local Methodists, headed by their pastor and class leader, attended. The lecturer was not permitted to conclude, for before he had proceeded many minutes loud cries of dissent were heard, and before long the platform was mounted by two ring-leaders, who, Bible in hand, were determined to "try the spirits" and discuss the point. However, they were so severely dealt with and so successfully vanquished that their followers became unmanageable, and a scene worthy of pandemonium was the result. Hoarse yells, shrieks, groans, and loud-toned threats resounded through the room; all order and control were lost; those nearest rushed upon the platform; and Mr. Morse was hurriedly taken into an anteroom away from the infuriated "believers." Mr. Taylor, the local medium, is well known, and has to a large extent been able to live down the opposition and malice directed against him. He is an excellent trance speaker, and, according to popular report, a wonderful medium for medical purposes. "Doctors" control him, and psychometrically diagnose disease. Some remarkable cures have been effected by them, for which Mr. Taylor has had neither fee nor reward. Private circles are being held, and mediums are likely to be brought out. Public meetings were held here for a long time, but owing to some slight hitch are suspended at present.

OLDHAM.—It was said a few years ago that there were two thousand Spiritualists in this town, but such is not the case now, if ever it were true; at any rate they cannot be found attending the meetings of the society. There are doubtless several hundreds in the town who are firmly convinced of Spiritualism, and who attend private *séances*, who, from various causes, do not identify themselves with the public meetings. Oldham seems to have been unfortunate in being unable to unite her forces, and this has been

largely owing to the indiscreet conduct of mediums, and the unwise conduct of leaders, whereby they have alienated from themselves the best friends of the cause. However, during the last two years some progress has been made; the District Committee lent a helping hand, and a room was secured in which some excellent meetings have been held, and it is probable ere long that a larger hall will be engaged. There are many local mediums, through whom good tests of identity are given. Writing, clairvoyance, healing, and speaking, together with rapping and physical phenomena, are constantly witnessed, and more than one medium has given the "fire test."

BARROW-IN-FURNESS.—This town has a local society and regular Sunday services, but unfortunately no medium sufficiently developed to sustain the interest. One or two promising local sensitives are being brought out. Mr. Proctor, a blind medium, of Dalton, and an earnest, energetic worker, ministers as often as possible. Mr. J. Walmsley, the president, is an indefatigable worker, and being ably seconded in his efforts by several others, Spiritualism is taking root. Public meetings are held when Mr. Morse or Mr. Wallis happen to be in the district, and more recently Mr. Walker has held some good meetings. One or two mediums in the town are gifted with clairvoyant powers, and another successfully heals by the laying on of hands.

EXCELSIOR.

WITCHES' OINTMENT.

JUNG STILLING mentions that a woman gave in evidence, on a witch trial, that having visited the so-called witch, she had found her concocting a potion over the fire, of which she had advised her, the visitor, to drink, assuring her that she would then accompany her to the Sabbath. The woman said, lest she should give offence, she had put the vessel to her lips, but had not drank of it; the witch, however, swallowed the whole, and immediately afterwards sunk down upon the earth in a profound sleep, where she had left her. When she went to see her on the following day, she declared she had been to the Brocken.

Paolo Minucci relates that a woman accused of sorcery, being brought before a certain magistrate at Florence, she not only confessed her guilt, but she declared that, provided they would let her return home and anoint herself, she would attend the Sabbath that very night. The magistrate, a man more enlightened than the generality of his contemporaries, consented. The woman went home, used her unguent, and fell immediately into a profound sleep; whereupon they tied her to the bed, and tested the reality of the sleep by burns, blows, and pricking her with sharp instruments. When she awoke on the following day, she related that she had attended the Sabbath. I could quote several similar facts; and Gassendi actually endeavoured to undeceive some peasants who believed themselves witches, by composing an ointment that produced the same effects as their own magical applications.

In the year 1545, André Laguna, physician to Pope Julius III., anointed a patient of his, who was suffering from frenzy and sleeplessness, with an unguent found in the house of a sorcerer who had been arrested. The

patient slept for thirty-six hours consecutively, and when with much difficulty she was awakened, she complained that they had torn her from the most ravishing delights; delights which seem to have rivalled the heaven of the Mahometan. According to Llorente, the women who were dedicated to the service of the Mother of the Gods, heard continually the sounds of flutes and tambourines, beheld the joyous dances of the fauns and satyrs, and tasted of intoxicating pleasures, doubtless from a similar cause.

It is difficult to imagine that all the unfortunate wretches who suffered death at the stake in the middle ages, for having attended the unholy assemblies they described, had no faith in their own stories; yet, in spite of the unwearied vigilance of public authorities, and private malignity, no such assemblage was ever detected. How, then, are we to account for the pertinacity of their confessions, but by supposing them the victims of some extraordinary delusion? In a paper addressed to the Inquisition, by Llorente, he does not scruple to assert that the crimes imputed to, and confessed by, witches, have most frequently no existence but in their dreams; and that their dreams are produced by the drugs with which they anointed themselves.—*Catherine Crowe's Night Side of Nature.*

EVIL OMENS CONNECTED WITH THE STUART STANDARD.

From "Notes and Queries," Dec. 13th, 1879.

IN a pamphlet dating from the beginning of the present century, and dealing with many different topics, I find the following:—

Among George Ballard's MSS. in the Bodleyan (*sic*) Library, at Oxford, there is an original letter from Dr. George Hickes to Dr. Charlett, dated Jan. 23, 1710-11, from which the following passage was transcribed:—"I can defer sending my humble thanks no longer for your kind New Year's gift, the stately almanack and the *Orationes ex Portis Latinis*, where, after looking upon the title-page, I happened to dip in p. 46, where I cast my eye on the *Sortes Virgilianæ* of Charles I. This gave me some melancholy reflections for an hour or two, and made me call to my mind the omens that happened at the coronation of his son James II., which I saw, viz., the tottering of his crown upon his head, the broken canopy over it, and the rent flag hanging upon the White Tower over against my door when I came home from the coronation. It was torn by the wind at the same time the signal was given to the Tower that he was crowned. I put no great stress upon omens, but I cannot despise them. . . . Most of them, I believe, come by chance, but some from superior intellectual agents, especially those which regard the fate of nations."

Two other incidents I would briefly submit to your readers of omens evil for the standard of the Stuarts, which, when taken in connection with the above simple narrative, would almost seem to bear out the opinion of honest George Hickes,* that when the fate of a dynasty is in question, certain signs may appear that may not be despised.

On the 25th of August, 1642, in the evening of a very stormy day, the king (Charles I.) set up his royal standard on the Castle Hill at Nottingham. It was soon blown down by the violence of the wind, and could not be raised again for some days. This trifling circumstance added to the gloom and sadness felt at that

* Probably Dr. George Hickes, Dean of Worcester and Chaplain in Ordinary to His Majesty, who, in a sermon preached in St. Bridget's Church, on Easter Tuesday, 1684, before Sir Henry Tulse, Lord Mayor of London, advocated "colleges for the education of young women, much like unto those in the Universities for the education of young men, but with some alteration in the discipline and economy, as the nature of such an institution would require."—A very prophet this Dr. Hickes!

moment by all the king's friends.—Markham's *History of England*.

This happened little more than a month before the unfortunate battle of Edgehill, fought on October 3, 1642.

Again, at the very opening of the rebellion of '15 occurred this curious circumstance:—

The Earl of Mar erected the Chevalier's standard there [Castleton of Brae-Mar] on the 6th of September, 1715, and proclaimed him King of Scotland, England, France, and Ireland, &c. . . . It is reported that when this standard was first erected the ornamental ball on the top fell off, which depressed the spirits of the superstitious Highlanders, who deemed it ominous of misfortune in the cause for which they were then appearing.*

This latter occurrence, the fall of the "golden knob," is (as I pointed out in a former note, 5th S. vii. 22) referred to in the third verse of the old Jacobite song, "Up and waur them a', Willie." A remarkable fact connected with these cases is that while they jointly coincide with each other in the indication of a general decline of the house of Stuart, they severally coincide with some individual instance of misfortune about to fall upon that ill-fated race, as noticed at the different periods in question; thus affording a measure of support to the opinion of George Hickes, and those who may agree with him, in a ratio increasing, almost as arithmetical progression, with every additional instance of coincidence.

ALEX. FERGUSSON, Lieut.-Col.

United Service Club, Edinburgh.

NEW MANIFESTATIONS.

SYMPTOMS of the development of new manifestations in advance of the ordinary phenomena through old-established mediums are apparent.

In connection with the mediumship of Mrs. Hollis Billing and Mrs. Louie Lowe, in addition to the strong voices of the spirits who ordinarily produce powerful physical manifestations and move solid heavy objects, whispering voices are heard, which show some knowledge of the private affairs of individual sitters, and claim to come from the relatives of particular listeners.

Last Wednesday, at a *séance* with Mrs. Hollis Billing, at Mrs. Makdougall Gregory's, 21, Greenstreet, Grosvenor-square, London, Sir William Dunbar was present for the first time with this medium, and a spirit who by voice claimed to be his "little sister Ellen," uttered messages of a private nature about his daughter "Eleanor," and said that his departed mother "Elizabeth," as well as his son "Willie," were present. All these names were accurate, without the slightest trace of leading questions having been put, and no other names were given at random. The messages were short and meagre, but one of them showed distinct knowledge of recent private occurrences.

The witnesses present were Mrs. Makdougall Gregory, Miss Douglas, Mr. Hensleigh Wedgwood (one of the Middlesex magistrates), Mrs. Duncan, Mrs. Wiseman, Miss Mattie Houghton, Mr. Annesley Mayne, Sir William Dunbar, and Mr. Harrison.

Last Saturday, at the semi-public *séance* of Mr. C. E. Williams, at 61, Lamb's Conduit-street, London, Messrs. Rita, Haxby, Hudson, and other mediums

were present, as well as two or three casual visitors. In addition to the strong voices common through the mediumship of Mr. Williams, a weak one came in the dark, and for a time (carefully guessed at as being not less than three minutes) held a sustained conversation in Dutch with Mr. Christian Reimers. This language is one which none of the mediums present are believed to know by their intimate friends. And Mr. Reimers' questions did not need merely "Yes" or "No" answers, but detailed replies, and specific acquaintance with the language. For instance, Mr. Reimers asked the spirit, Van Buren, whether he continued to pray, and the reply was promptly given, "*Es nützt mich garnichts.*" Mr. Reimers informs us that Mr. Van Roseveldt, the Dutch Consul from New Guinea, some weeks ago held a sustained conversation in his native tongue with this spirit.

Another spirit said that he intended to bring something into the room. Mr. Harrison then requested that a light should be struck, and the room examined, that a general idea might be gained as to what articles were or were not in the room immediately before the manifestation took place. Mr. Williams seconded this proposition, and a light was struck. There was nothing in the room but the table, and the chairs on which the sitters were placed, except two little boxes and small cupboards, which were then ransacked. The folding doors of the room were also opened for an instant, showing that a bright fire was flickering in the next room. The doors were then closed, and directly the light was blown out the umbrella (from the outer room) of one of the sitters was rubbed on his head, and laid on the table, by the industrious spirit "Peter."

The strong-voiced spirit, James Nolan, who accompanies Mrs. Billing, rarely speaks now; but the low whispering voices, able to give approximate evidence of identity, are in the ascendant. In like manner John King, with his powerful voice, speaks through the mediumship of Mr. Williams much less than he once did, and it may be that spirits like Van Buren, who can exhibit knowledge not possessed by the medium, are beginning to develop their powers, but are able to speak only in low tones.

John King tried to light up his own features and those of Mr. Williams at the same time, but at this first attempt at a public circle succeeded in showing only the features of his medium, and the general outline of his own form.

THE annual subscription for the supply of *The Spiritualist* by post during 1880 is now due. The charge is 10s. 10d. within the limits of Great Britain and the British and Foreign Postal Union. Some subscribers are in the habit of sending us post-office orders, unaccompanied by letters of advice, from India, Germany, and the United States. From this carelessness we have no means of ascertaining from whom they come, and cannot get them cashed or send receipts.

BENJAMIN FRANKLIN'S RELIGION.—Benjamin Franklin, in his letter to Whitefield, said:—"I am now in my eighty-fifth year, and very infirm. Here is my creed: I believe in one God, the Creator of the universe. That He governs by His providence. That He ought to be worshipped. That the most acceptable service we can render Him is by doing good to His other children. That the soul of man is immortal, and will be treated with justice in another life respecting its conduct in this. These I take to be the fundamental points in all sound religion."

* Vide *Summary of Events of 1715*, by Geo. Charles of Allow, quoted in Hogg's *Jac. Rel.* second series, p. 257.

MARRIAGE OF MR. N. F. DAW.

THE town of Harrogate is not a lively place in the winter season of the year, yet a little life was put into the upper part of it on Thursday, the 11th inst., by the marriage of Mr. N. F. Daw at Christ Church, situated on what is termed the "Stray."

Mr. Daw was married to Hannah, daughter of the late Mr. Joseph Jowitt, of Thornton-grove, Bishop's Thornton, Ripon, member of a well-known family of Yorkshire Friends, who mustered in great force at the wedding. Among the guests was Mr. Gerald Massey—Miss Massey being one of Miss Jowitt's bridesmaids.

Mr. Fabyan Daw is rather a belated arrival in the matrimonial fold; but those who saw the bride appear to have thought the "Fabian policy" quite successful at last. The wedding ceremony was very pleasing to behold; picturesque and impressive. The wedding breakfast, with its refined feast of all good things, its floral decorations and warm company of welcoming friends, was most enjoyable; the wedding presents were numerous, valuable, and chosen with artistic taste.

The newly-wedded pair left for London, or, rather, near it, on their way to the south of France.

Many personal friends of Mr. Daw are readers of our paper, and we are sure that one and all of them will wish him and his bride complete health and perfect happiness.

"PSYCHISCHE STUDIEN."

IN a short preface to the December number of *Psychische Studien* (Leipzig), which closes its sixth year, this valuable and ably-conducted periodical announces its continuance. It is in a condition to do so, it tells its readers, "partly owing to continued material support, partly through the substantial advance and impetus which Spiritualism in Germany has received from the distinguished contributions and publications of Professor Zöllner and other highly-regarded men of science and philosophers."

Psychische Studien for November and December contains several articles of high speculative interest and distinguished authorship, Professor Hoffman and Gustav Fechner being among the contributors. There is also given the headings of the contents of Professor Zöllner's newly-published volume, which is of the deepest interest to Spiritualists.

The same number contains a letter, of which the following is a translation:—

INVITATION TO ENGLISH MEDIUMS.

Just before going to press we have received the following noteworthy letter from a writer in a prominent city of Germany:—

SIR,—The latest writings of Professor Zöllner upon transcendental physics and physiology have excited in social circles here a strong desire to witness mediumistic phenomena, and I am constantly questioned on the subject. Now since Eglinton is not coming before the spring, I beg you to let me know whether it is not possible to procure some medium from England at an earlier date.

Would you kindly refer me to a source of information in England, or negotiate the business yourself?

Hoping for an early reply, yours, with much respect,

"N. N."

4th Dec., 1879.

The editor of *Psychic Studies* adds:—

"We believe we cannot more quickly or more successfully comply with the wish of our highly-esteemed

correspondent for the recognition of the facts of Spiritualism in his neighbourhood than by making his invitation generally known through our journal, so that any English medium, who may be disposed to accept it at once, may put himself in direct communication with us, either by letter or telegraph. We request our respected contemporaries, the English Spiritualist papers, to insert the above invitation in their next weekly issues, and shall be always ready ourselves to extend to them a corresponding courtesy.—Office of *Psychische Studien*."*

SPIRITUAL ACTION FROM A DISTANCE.

THE CLAIRAUDIENCE OF MRS. R. F. BURTON.

I COPY from Mrs. Richard Burton's charming book, *The Inner Life of Syria*, two instances of her own clairaudience and second sight, or something more. The first occurred when that highly-talented and noble-hearted man, Captain Burton, her husband, was in a difficulty, and they were separated by a distance of some sixty miles. Mr. Burton tells us:—

"I went to bed as usual, and tried to be philosophical. When I went to bed I had one of my dreams. I thought some one pulled me, and I awoke, sat up in bed, and I could *still see it and feel it*; and it said in a loud whisper, 'Why do you lie there? Your husband wants you; get up, and go to him!' I tried to lie down again, but it happened three successive times, and big drops were on my forehead with a sort of fear. My maid, who slept in the room, said, 'Are you walking about and talking, madam?' 'No!' I said, 'but somebody is. Are you?' 'No,' she replied, 'I have not stirred; but you are talking with somebody.'

"After the third time I grew to believe that the presence was real. I jumped up, saddled my horse, and, though everybody said I was mad, and wanted to put me to bed, I rode a journey of five hours across country, as if I were riding for a doctor, over rocks and through swamps, making for the diligence half-way house. . . . The diligence was just about to start; but God was good to me. Just as the coachman was about to raise his whip, he turned his head and saw me coming, hot, torn, and covered with mud and dust from head to foot; but he knew me. I held up both my arms, as they do to stop a train; he saw the signal, waited, and took me in; and told the ostler to lead my dead-beat horse to the stables.

"I reached Beyrout twenty-four hours before the steamer sailed." Mrs. Burton had therefore that time to confer with her husband on important matters before he preceded her to England. Captain Burton had left Damascus at a moment's warning.

Mrs. Burton, while her husband was Consul at Damascus, spent much time in attending on sick people from charitable motives, under the directions of a French physician, and, with her own diversified knowledge in the healing art, she seems to have done much good by that, as well as by other charitable acts in the suburb in which they lived, about a mile from Damascus. When at their country house, in the mountains, during the summer, Mrs. Burton there also followed out her usual benevolent system

* *Psychische Studien* is published at Leipzig (Leipzig) by Oswald Mutze, Lindenstrasse, 2.—ED. SPIRITUALIST.

of healing and other charities to her surrounding neighbours.

On one occasion an Arab boy, who was sick, had been brought from some distance on his grandmother's back to be treated by "the kind lady." Mrs. Burton, as usual, received them at her house and undertook the charge, but the boy was restless and ill-tempered, and would not take his medicine, and soon insisted upon returning to his tent and tribe; to which his grandmother and carrier complied. It was some time afterwards that Mrs. Burton writes:—

"I had another dream; some one pulled me and awoke me and said, 'Go and look after that Bedawi boy, whose grandmother took him away when you were treating him for rheumatic fever.' I was tired and miserable (Mrs. Burton was then suffering from a serious mental trouble), and tried to sleep. I was pulled again. 'He went away at his own earnest request,' I answered, 'and he must be dead or well by this time.' A third time I was pulled by my wrist: 'Go! go! go!' said the voice. 'I will go,' I answered. At dawn I ordered the horses and rode out in the direction that I knew his tribe was encamped. After three hours I saw some black tents in the horizon, but before I got near them, I met the old crone with her burden on her back, covered over with sacking. 'Where are you going to, my mother?' I asked. 'Is that the boy?' 'Yes,' she said; 'he is very bad and wants to be taken back to you, and I had just set out and thought I should reach you by to-morrow.' I got down from my horse and tied him to a rock, and assisted her to lay the boy on the sand. I saw death was fast approaching. I sat down by him. 'Are you very angry with me?' I said to him. 'Oh no, lady! I was a very foolish, naughty boy; I thought I could get well without the medicine. If I had not left you, I should have been well now.' He looked so wistfully at me with his big black eyes. 'Is it too late?' he whispered. 'Yes! my boy, it is,' I said, taking hold of his cold hand. 'Would you like to see Allah?' 'Yes,' he said, 'I should. Can I?' 'Are you very sorry for all the times you have been naughty and said bad words?' 'Yes,' he said. 'If I get well, I will do better, and be kinder to grandmother.' I thought that was enough. I parted his thick matted hair, and kneeling, I baptised him from the flask of water I always carried at my side. 'What is that?' asked the old woman, after we had been silent for some moments. 'It is a blessing,' I answered, 'and may do him good.' I walked back to camp with them, leading my horse; and as he could not bear to lose sight of me, and followed me with his eyes, I remained until he seemed insensible. I did not see him die, for night was coming on."

The motive agency of these two very interesting psychological experiences can, I think, be explained in much the same way. In both cases there was, doubtless, strong desire of those absent to communicate with Mrs. Burton; and doubtless there were, in both cases, forces willing, as far as lay in their power, to give assistance. Captain Burton, although about to leave Damascus for good at a moment's warning, hearing that his consulate at that city was changed to a vice-consulate, had not had time to see his wife for one moment after receiving this unexpected

intelligence, which necessitated his going to England at once. He received the news at his office in Damascus, and immediately started for Beyrout *en route* for England, sending a note to his residence, a mile out of Damascus, to Mrs. Burton, with these few but meaning words: "Don't be frightened. I am recalled. Pay, pack, and follow at convenience." And now he found himself at Beyrout with time to spare, as no packet was leaving for a day or two; and how glad he would naturally be to confer verbally with Mrs. Burton upon so important an event, brought about by machinations that just and noble men, men most fitted for high positions, are, perhaps, often the most subject to. Mrs. Burton tells us of their propitious meeting, the consequence of her "dream."

As regards the dying Bedawi boy, we know, in his case, how intense was his desire to be cured; and as regards the poor old grandmother, there was great anxiety also, with a knowledge, moreover, of the weariness of her burden to be borne so long a distance. Earnestness of desire is, of itself, an invocation; and, in the case of receptive persons, spirits in fluidic life on either side are willing, sometimes, to give their aid, for distance from each other is no impediment to them; though, in this case, it was the grand impediment to the spirits in the flesh. The Bedawi guardian spirits of the old woman and the sick boy might, therefore, naturally think that horses would forward the intended meeting more expeditiously than those willing but aged limbs, which they were desirous to spare; and so, it appears, by means of responsive spirits on the other side, the meeting was brought about in the touching manner described by Mrs. Burton.

It would, I think, be difficult for any one to show that spirit communion did not, in the above instances, prove a true source of usefulness.

SCRUTATOR.

A SPIRITUALISTIC STUDY OF CHRISTMAS.

BY J. T. MARKLEY.

IN the face of a special flood of literature and art, illustrative of the most popular of all the yearly "seasons," the question may be fairly asked whether merry Christmas will survive the prosaic and utilitarian tendencies of modern thought? Will the interest in yuletide become eventually a mere antiquarian fact, or an "inspiration" to abide permanently? To answer this question it is needful that we summon to our critical view those originating causes which help to make Christmas one huge, contagious European feast. The most ultra-Protestant must confess that the great birthday celebration owes much of its transmitted charm to the poetic traditions of the old historic Latin Church. Considered as a venerable abstraction, yuletide is essentially a religious memory. The "pale Galilean"—as Swinburne calls Christ—was the first inspiring cause of an event which has hitherto entranced the nations where civilisation boasts of a Biblical faith. Even harsh infidels enjoy the festive side of the great feast of the Church; nor can the followers of Confucius, Mahomet, and the profound religions of ancient India be careless of a birthday ceremonial in which educated millions yearly rejoice! What a thrill—

what a universally circulated sensation of hope and pleasure—this hallowed season brings to all ranks of society! It would take many brilliant Voltaires to sneer out of popular favour even the churchal side of Christmas. Men may affect to deride the moral and the historic inspirations of this happy and suggestive season; but the feelings of most people are prompt and instinctive amid the sway of honourable devotion in cases and upon occasions when and where the argument is not overwhelming. Hence the wide sentiment of romance and reverence. We may live in intellectual and cold secularist isolation; cultivate individual arrogance, and defy the gods; yet soon find ourselves, as did Longfellow in olden Bruges, haunted by the beliefs of history, and confess:

Before I was aware,
Lo! the shadow of the belfry crossed—
The sun-illumined square.

Still, after all, the idea which inspires and perpetuates Christmas may be as selfish as it is devotional—even in purely Roman Catholic countries. The faithful who rejoice and sing a new song at yuletide in the Arcadian solitudes of the Bavarian Alps, or the grandees who move to music and dance with frenzied gesture in the festive *salons* of Madrid, may be as full of joviality as they are of ceremonial remembrance. This fact gives Christmas a dual aspect; and interblends the free bias of enjoyment with a pious reverence for artistic ritual of more than everyday pretension. Thus, on the solemn borderland of the Sacraments, we realise the glamour of a pardonable gaiety, and Christmas becomes less a traditionary fact than the transfiguration of abstract Christianity into sweet fluency of humour and golden deeds! He must be a cynic indeed who would destroy the cause and the consequences of such an occasion.

Will Christmas outlive and subjugate modern materialistic thought? The age is fearfully restless and impatient of old faiths and dates. Science—in high places—affects to despise the religious landmarks, and the knowledge of our grandfathers looks small by contrast. Men of genius—in art and literature—chafe, in many cases, uncomfortably against that constructive creed upon which the interior philosophy of yuletide is chiefly based. Therefore it is a question whether Christmas may not, more than ever, base its claims to popular patronage as much upon its social as upon its purely religious representation. In fact, this tendency to secularise the event has grown with the growth of a severe Protestantism—in England at least—since the austere days of Oliver Cromwell. Since the famous tractarian movement began at Oxford, the pictorial and imaginative instincts of extreme high churchism seems to have partly revived the religious symbolism of Christmas, but its mediæval romance has departed for ever. With increase of popular education we have, as a rule, a freely expressed contempt for moral mysteries; albeit that a clear enunciation of simple religious truth is not without respectful recognition. But Protestantism is essentially abstract, argumentative, and deficient in picturesque symbols. The primal elements of art, music, and poetry add not a little to the sensuous sway of Christmas, so that in proportion as cool reason takes the place of emotional faith in matters

religious, the typical aspects of Christ's birthday must, perforce, lose ceremonial weight and importance. Still Protestants cannot afford to withhold a certain amount of imaginative warmth and the moral glow of reverential sentiment from the occasion which inspires cheerless December with a stronger, if briefer, excitement than the musical merriment of imperial May.

Socially, the attractiveness of Christmas will be everlasting. Enjoyment is focussed, and human sympathy finds reciprocal answers at such a time. What a grand thing Christianity would be if its yuletide expression lost its special and became a general season of good deeds! Why should the genial impulses of men exhaust themselves with the last few days of the old year? People feel as if they could not allow the Union inmates, the wandering tramps, or even the robins in the hedgerows, to feel the pangs of hunger on Christmas Day! Now, Christ was inspired with such splendid conceptions of love and charity all the year round. What an example!

As this is not a sermon we need not linger to moralise, but may observe that literature plays almost as important a part as religion in inspiring the associations and recalling the traditions of Christmas. The Catholic Fathers contributed not a little to the historic and contemporary literary interest of the great December Feast of the Church. But it was left to Charles Dickens to inaugurate a new departure for lay genius in fictional conception as regards Christmastide. Poor "Boz!" what a grand Christian he seemed to be; and many a Tiny Tim may thank the gifted man of Gad's Hill for being the indirect cause of hot free dinners! Happily, the mantle of Dickens has fallen upon later genius of equally generous intent. The idealistic effort of art steps in, and removes the *raison d'être* of yuletide from reeking plum puddings to the more fanciful regions of *facétie* and intellectual pleasantry. To forestall and profusely illustrate our Christmas joy and adventures would seem to be intensely artificial if the actual experience of society did not more than half redeem the full extent of the prophecy. Art is only false in the matter of snow. Like coaches, snow is now out of fashion, or it would surely come in the appointed season. If literary genius and the *ægis* of art make Christmastide pictorial and conspicuous, the writers and limners are certainly indebted to the exceptional circumstances of the season for the imaginative suggestions. This fact alone proves that the inspiration is not wrought out from artificial sentiment or side-issues foreign to real experience. Christmastide will always be a tempting theme for pen and pencil, simply because our actions at this time of the year, more than at any other period, are based upon two leading principles—the infinite charm of religious tradition and the partial realisation of a coveted social condition. This explains the popularity of the great Church Festival and the equally great social holiday. Seeing that most of the London Christmas annuals and the artistic issues are full to the front before the commencement of the cheering Advent bells, we can only infer that idealistic genius is influenced by a certain measure of intuitional respect for history and the Christian religion. Indeed, we cannot conveniently separate

the sentiment of reverence from the practical outcome of yuletide. There is also such a unison of design and appeal in literature and art during the last month in the year. This voice of diversified approval is as persistent as it is effective. As Hippolyta said, after he had been with Hercules and Cadmus baying the boar with the hounds of Sparta in the woods at Crete—

“For, besides the groves,
The skies, the fountains, every region near
Seem'd all one mutual cry;”

And after hearing the mellow bells from divers towers overleap and encourage such a swell of Christmas emotion, we might further say with Theseus—

“A cry more timable
Was never halloo'd to, nor cheered with horn,
In Crete, in Sparta, nor in Thessaly:
Judge when ye hear!”

This harmony of opinion and of feeling, in regard to a great yearly celebration, may be taken as some proof of the wide and evergreen interest in the event. The culture, the wit, and the highest aspirations of European society surround and assist the famous holiday passion; and the intermixture of honourable gaiety with story gives Christmastide a welcome pleasantry not to be found on other dates, or connected with other seasons of rejoicing. So that the ever-occurring variety, in pastime and domestic recognition, becomes assured for all time; and with the burning of the yule-log, and the playful associations of the mistletoe bough, merry-making is really an impulse of the national heart.

In its recreative striving for the mastery, as an imperial occasion, Christmas need not fear the august rivalry of the annual periods. The New Year—or rather its apologetic opening—is more a local than a European festival. Its glamour of commencement chiefly inspires Scotland, and makes the whisky flask tremble! To an Englishman the 1st of January, as a rule, is simply a season of *ennui*, consequent upon the hearty Christmas rejoicings. If, perchance, it should favourably affect us, as an after-glow, it comes upon us without premeditation or rehearsal, and is as a wild, stray note of wandering music, intruding itself on the reflective silence! So its claims are inferior as a movable feast, and its fame is transient. Eastertide almost presumes to rank as a second Christmas. Nor is it without social attractions and ecclesiastical status. As for Whitsuntide, it almost burns itself into beauty and recognition by the flowery flame of its roses; and the humours of men are reasoned to fluent kindness by genial skies and the breathing sweetness of golden meadow-lands! Yet old King Christmas need not fear this republic of more impassioned and ornate feast-days. Yule-tide—like the noble English Constitution—sways freely and firmly the patrons of its monarchy by the representative flexibility of its open atmosphere. Hence its stability, its majestic dignity, and its corresponsive popular voice.

What a contrast, in methods, devices, locomotion, and in amusements, there is between the past and the present yule-tide! Its celebration may be inspired by the same original motives, but the accidents and incidents of the occasion are powerfully dissimilar. Our customs are now cosmopolitan. The earlier rural cle-

ment has departed. Town life attracts to itself all the cardinal sympathies, and all the more effective developments of individual character and intelligence. Most of the conceptions, pleasures, and social movements of isolated country life are imitative, and slowly second-hand. London, and the ever-spreading provincial towns and cities, absorb the more striking examples of personal and collective character. Therefore, Christmas is now more of a semi-detached villa banquet than a scattered feast of village tarts! We do not proceed by coach through the snow-drifts over lonely plains to the proverbially cosy Elizabethan manor-house. The country cousins mostly eat their geese in town, and—if they be pious and good-natured—accompany the native clergy to the Cattle Show, the Art Galleries, and all the less laughable of the theatrical pantomimes. Church decoration is not now so much an amateur effort as a rehearsal of professional skill. Angelina, Ethel, Maud, and the curates do not mutually work out the holy symbols as of yore. The ornamentation now is less a matter of taste and local conception than a mere essay in convenient fixture. This also helps to make Christmas somewhat artificial and materialistic. But we must not linger to lament the innovation. The restless spirit of the age calls for and commands the wonderful artistic, social, and ideal change. Where are the waits? the red-nosed clarinet players of our grandfathers' days? They exist only in anecdote and fire-side story. The warm winter concerts have satiated the multitude in the wild realms of music, and street bands are now tolerated rather than invited. With so many and varied contrasts in the essential celebration of this happy season, we may still console ourselves with the thought that the primal encouragements for rejoicing still remain. The contrast is only in forms and methods, and not in original universal interest. Christmas retains all the finest under-currents of its everlasting and broadly humane conditions. We have still its rare exhibitions of practical Christianity, giving bread in the place of stones, and oblivious of the harsh boundary-lines of caste, selfish interests, and rival creeds; and the cruel philosophy of a cold negative, which seeks to eliminate the grand moral impulse which has blessed the world as the result of traditions so sacred, will only triumph when men deny their own deep feelings and destiny!

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CABINET SEANCES.

SEIZING A GHOST.

CABINET *séances*, except when held under stringent test conditions, and preferably for purposes of scientific research, have long been condemned in England by those who know most about them, because of the injury they otherwise do to the medium, to the observers, and to the movement. Nine out of every ten of the greater public troubles which have afflicted Spiritualism in America have originated in cabinet *séances*, and if such had been condemned years ago in that country the movement would have now been in a much better position there. Good mediums can obtain excellent materialisation phenomena while

they are held hand and foot in an open circle, off their own premises; so why should a cabinet be called into use?

The following paragraph is going the rounds of the newspapers, and plenty more will follow, in relation to persons who tolerate cabinet *séances*; such *séances* drive away from Spiritualism at least ten out of every eleven sincere inquirers. They are of no use except to persons who know much about spiritual manifestations:—

“At North Adams, Massachusetts, recently, a striking *exposé* of pretended spiritualistic mediums was made. Mrs. Mary Eddy Huntoon, sister of the Eddy Brothers, and her brother, Webster Eddy, had taken rooms, and were giving one of their professional *séances*. The exhibition was conducted in an ordinary sitting-room with a bedroom adjoining, and from the bedroom a door led to a wardrobe. The bedroom was utilised as a cabinet, a dark curtain being up over the doorway, the door of which was pushed back. Colonel Potter and William Hodgkins examined the cabinet before the *séance*, but no one was in when the manifestations began. An audience of nearly thirty persons were present, including eight women. Mrs. Huntoon was bound by Colonel Potter, and sat alone in the cabinet when the manifestations took place. The *séance* lasted about an hour, and a number of figures appeared, one of them purporting to be the grandmother of the Rev. Dr. Osborne, who was present. Mrs. Huntoon's closing materialisation is always that of an Indian chief, who bounds out with a yell into the dimly-lighted room, in which nothing can be distinguished, save the spirit forms. Mr. Mabbett, a local editor, has attended several of her *séances* at Lake Pleasant, and knew just when the Indian would appear, so that when he heard the whoop he sprang from the front seat, and caught the figure when about three feet from the cabinet curtain. At the same instant Webster Eddy jumped for Mabbett, and all three, Eddy, Mabbett, and the spirit, fell to the floor, Eddy endeavouring to get hold of Mabbett's throat, while the spirit scratched his face vigorously. Rev. Dr. Osborne and Colonel Potter, who had agreed to assist Mabbett, at once hauled away Eddy; but the editor did not relax his hold on the spirit, and finally brought out before the audience the Indian figure. At this juncture, by a preconcerted arrangement, Officer Hunter and Deputy-Sheriff Walden, who had been waiting in the hall-way for three-quarters of an hour, broke in the door, and when the lights were turned up, the Indian figure proved to be Mrs. Huntoon, her skirts and dress cunningly tucked up about her body, and her white drawers showing plainly, while she kicked, screamed, and cried to her associates for a pistol. The scene was one of the highest excitement and confusion. One woman rushed up and denounced Mabbett as a shameless thing, and entreated him to put down the medium's dress; while he, excited by the confusion, called lustily, ‘See her legs! See her drawers! There's the Indian materialisation for you!’ After recovery from her hysterics, in which she prophesied her death before morning, she, out of sheer bravado, explained that there was no denying the fact that, inasmuch as the materialisation emanated from her, it likewise

returned to her, and so, instead of keeping the materialisation, he found her in his arms. A few Spiritualists present swallowed this as truth.”

AN APPARITION.

THIS interesting story is recorded by Beaumont in his *World of Spirits*, and quoted by Dr. Hibbert with the remark that no reasonable doubt can be placed on the authenticity of the narrative, as it was drawn up by the Bishop of Gloucester from the recital of the young lady's father:—

“Sir Charles Lee, by his first lady, had only one daughter, of which she died in childbirth, and when she was dead, her sister, the Lady Everard, desired to have the education of the child, and she was very well educated till she was marriageable, and a match was concluded for her with Sir W. Parkins, but was then prevented in an extraordinary manner. Upon a Thursday night, she, thinking she saw a light in her chamber after she was in bed, knocked for her maid, who presently came to her, and she asked, ‘Why she left a candle burning in her room?’ The maid answered that she had ‘left none, and that there was none but what she had brought with her at that time;’ then she said it must be the fire; but that her maid told her was quite out, adding, she believed it was only a dream, whereupon Miss Lee answered it might be so, and composed herself again to sleep. But about two of the clock she was awakened again, and saw the apparition of a little woman between her curtains and her pillow, who told her she was her mother, that she was happy, and that by twelve of the clock that day she should be with her. Whereupon she knocked again for her maid, called for her clothes, and when she was dressed went into her closet, and came not out again till nine, and then brought out with her a letter sealed to her father, carried it to her aunt, the Lady Everard, told her what had happened, and desired that as soon as she was dead it might be sent to him. The lady thought she was suddenly fallen mad, and therefore sent presently away to Chelmsford for a physician and surgeon, who both came immediately, but the physician could discern no indication of what the lady imagined, or of any indisposition of her body; notwithstanding the lady would needs have her let blood, which was done accordingly; and when the young woman had patiently let them do what they would with her, she desired that the chaplain might be called to read prayers; and when prayers were ended, she took her guitar and psalm-book, and sat down upon a chair without arms, and played and sung so melodiously and admirably that her music-master, who was then there, admired at it; and near the stroke of twelve she rose and sat herself down in a great chair with arms, and presently fetching a strong breathing or two she immediately expired, and was so suddenly cold as was much wondered at by the physician and surgeon. She died at Waltham, in Essex, three miles from Chelmsford, and the letter was sent to Sir Charles, at his house in Warwickshire; but he was so afflicted at the death of his daughter that he came not till she was buried; but when he came, he caused her to be taken up and to be buried with her mother at Edmonton, as she desired in her letter.”

MESMERISM AND ITS PHENOMENA,

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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. Zöllner, and a great number of intelligent professional men have done the same.

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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 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.

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