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AND JOURNAL OF PSYCHOLOGICAL SCIENCE.

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No. 365.—(VOL. XV.—No. 8.) LONDON: FRIDAY, AUGUST 22, 1879. Published Weekly; Price Twopence.

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No. 365.—VOLUME FIFTEEN; NUMBER EIGHT.

LONDON, FRIDAY, AUGUST 22nd, 1879.

"THE SPIRITUALIST" Newspaper.

Established in 1869.

PUBLISHED WEEKLY. PRICE TWOPENCE.

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A THEORY OF MEDIUMSHIP.

BY JOHN E. PURDON, M.B.

I AM much obliged to you for making reference to some old observations of mine, when, some time since, in treating of the Slade experiments of Professor Zöllner, attention was called to peculiarities of vision in the case of the medium. I have known for the last seven years that in certain cases of nerve strain and disturbed tension of the two sides of the brain, mediums show marked peculiarities of the special senses, somewhat similar to those mentioned in the paper published in the *Lancet* of July 12th. This I first noticed in the case of a most remarkable medium who, with her sister, also showing related peculiarities, has for some years been astonishing investigators in London, scientific and otherwise, by well-authenticated and verified materialisations. This family I have studied closely off and on for the last seven years, and I know I am justified in saying that the derangement of functional sense activity can be ignored only by ignoring the fact of mediumship altogether. If not a consequence or a cause, it is at any rate a sign or an accompaniment of physical mediumship. Until the subject of mediumship is studied in connection with the present accepted theory of sensation, it is certainly premature to fall back on such a last resource as space of four dimensions as a theatre of operation for the manipulation of matter by living beings or spirits, when a missing link is perceived in the chain of natural knowledge. I, years ago, rejected that as a working hypothesis, on account of the breach of continuity it involves, for we cannot represent to ourselves or picture *affairs* in fourfold space, though we may grant to fourfold space as real an existence (mathematically speaking) as that which we allow to the threefold space in which we live. To adopt this extra-unit space as a possible explanation of extraordinary isolated parts is one thing; to *picture affairs as they are related to one another* in that space is quite another thing. This attempt secretly assumes an eye of which, in Kantian language, that fourfold space is the external sense form, and it further assumes that the languages of three and fourfold space are interchangeable to a certain extent. The doctrine may suggest much, but it cannot explain. It appears to me that, to those who adopt it, it finds its justification in the assumed continuity and permanence of matter, which are regarded as essential properties with which the observer is in no way related. For if (an essential "if") matter be as permanent as a closed curve upon which knots cannot be made except by bending in a space other than that in which we are placed, it of course follows that to preserve the continuity of matter an extraordinary space has to be assumed, should corresponding changes take place in the case of real matter.

That knots have come upon a closed cord is certainly a very wonderful fact; but it is well known that there are other facts equally wonderful which make as much against as for the necessity of calling in the aid of fourfold space. The strength of that position consists in the fact that threefold space may be regarded as a limited form of fourfold space, so that the removal of the limiting condition necessitates the transeending of ordinary experience which is built up on the lines of ordinary threefold space. Attention was called to this in the discussion on Kant's "View of Space," consequent of the publication of a paper by J. J. Sylvester, Esq., the particulars of which will be found in one of the early volumes of *Nature*.

While I object to the assumption of space of four dimensions as illegitimate, both on the ground of breach of continuity of thought and on that of unnecessary multiplication of entities, I must say that I think it more than probable that a theory involving the assumption of a sense form of four elements may yet play its part in the treatment of the recondite problems of clairvoyance, mesmerism, &c., but not in the manner objected to above.

Sir W. R. Hamilton, the great Irish mathematician, was haunted with the idea of space of four dimensions, till his discovery of a true tridimensional space algebra, in 1843, rendered evident to him the significance of the fourth unit, which he regarded ever afterwards as related to time. He was also of opinion that his calculus would be applicable wherever the idea of polarity was involved, so that the application of the principles latent in his great discovery may not unnaturally be expected to play a leading part in reducing to a scientific order the scattered and disjointed elements of a theory of vital dynamics. The very objection urged by some mathematicians that the fourth element is uninterpretable in relation to geometrical and mechanical problems may be the advantage which will enable Hamilton's symbolic method of reasoning to deal with questions involving feeling and sensation, and therefore time, not forgetting to mention the double nervous system of the two sides of the body, differently related to space, and so forcing upon us the idea of polarity. Hamilton's sciences of pure time and pure space were suggested to him by the internal and external sense forms of Kant; and it would be something extraordinary if the powerful instinct and insight of that man of genius guided him towards the construction of an instrument capable of dealing with the external and internal senses, the barrier between them having been broken down in the world of fact and experiment; the Kantian distinction of external and internal sense forms founded on purely empirical data, though suggestive to him, yet not leading him into a corresponding error in the nature of his instrument. Just as Hamilton's algebra—the science of pure time—is not necessarily the first stage in the discovery of his quaternion calculus, so the internal sense form and its contents do not give us space and its contents; but the distinction does not hold when the terms are reversed, for Hamilton's space algebra does suggest the idea of time, and the progress of modern psychological thought forces us to the conclusion that space and its contents are real in the chronological order before time and its contents, the Ego and its affections (and so more comprehensive)—

a fact used by Kant in his refutation of idealism. On grounds such as these I enter a disclaimer against the adoption of the four dimensions of space theory of Professor Zöllner. Even granting that the hypothesis fully explained some of the phenomena, there are others more easily explained by making some justifiable assumptions which do not contradict established principles and laws. I mean in regard to those phenomena showing the construction and disintegration of the pseudo-material space reals which are so often reported on, now that a knowledge of mediumism is general. It is, after all, *matter* which is to us tridimensional and not space; and if into the construction of matter polar elements enter, which have their counterparts in the joint action of a double nervous system, we have in the study of diseased and disturbed human beings, and in the investigation of the extraordinary functional activity of those who produce real manifestations, the only true means of ascertaining such relationships and analogies, through the discovery of the part the medium plays, and the manner of it, in the construction of the pseudo-material but "phantasmal portraiture of wandering human thought." The ultimate stuff of which these simulacra are composed is as far beyond the grasp of conscious sensibility as that ultimate stuff of matter from which we cannot differentiate it, with the moulding of which into the forms in the universe around us man has nothing to do, though he is inevitably bound to the dead and living things around by the attribute of a common materiality. Man has, however, the rare privilege of examining how a something very similar to matter, capable of reacting to impressed force, and in some way obedient to will, does come into existence and take a definite form.

But, to our experience, matter is not permanent and continuous in the same sense that a geometrical curve is. It is the *state of the feeling organism* that puts matter out there and keeps it there, *that is permanent and continuous*. If there is one lesson more than another that the educated Spiritualist ought to have learned, it is this—the departure from the standard of the ordinary (as in manifestations) is invariably accompanied by departure from the physiological standard on the part of the medium. While the great fields of sense, perturbation, and functional nerve disturbance are absolutely untouched in their relation to extraordinary manifestations, it is no better than hypothetical patchwork when space of four dimensions is used as a playground to permit us to account for changes in the phenomenal thing.

The truth is, a very varied and lengthened experience is necessary to enable one to regard the facts which mediumship reveals with an evenly-balanced mind, so startling and so impressive is the experience opened up. Each endeavours to grasp the subject from the standpoint of his own particular scientific platform, and so no real advance has been made towards the establishment of a general theory, which, without violating established principles or dislocating the recognised scientific order, calmly accepts the new with the hope of assimilating it with the old and known, shunning alike an offensive onesidedness and a childish acceptance of unproven credentials.

I venture to put forward, in bare outline, the sketch of a rational theory of mediumship for the

consideration of Spiritualists of all shades and sects. Instead of regarding the action, power, or energy of a medium as exerted on and originating changes in the phenomenal thing, which would be simply treating the subject at once as a branch of physical science, I will begin by saying that it is just as maintainable a position that the changes originate in the thing-in-itself (which underlies the phenomenon, and is therefore external to consciousness), and which thing-in-itself we have a right to assume to be as equally related to all the onlookers as the phenomenal thing is, and to be thereby capable of affecting the phenomenal Ego in each and every instance when it, the thing-in-itself, is reached on through the physical peculiarities of the organism of any one of the members witnessing a given disturbance from the ordinary course of events. The machinery of sense-thought in the medium being known to behave somewhat differently at different times, the resultant product may not unnaturally be expected to vary. In other words, there may be a change in the loom, and not alone in the fabric. But the variation of the product being established experimentally, if the relation of machinery and manufactured article be acknowledged, the universality of the change in the product, *i.e.*, its identical appearance to all men, implies the unopposed and free integration between that which I have typified as a loom and all other similar machines. In other words, that which becomes true for one man must remain so for all; a new possibility having been opened up for one, all equally avail themselves of it, from the very fact of their functional identity. It is, in fact, a *functional revelation*, and therefore one universal in its character, which I am trying to indicate under the imagery of mechanical actions, where an influence sufficiently strong (or special) to affect any one member of a linked series is necessarily propagated through the whole chain when once it makes an impression anywhere.

A doctrine of correspondence was not long since put forward by the late Professor W. Kingden Clifford (See *Mind*, No. IX.), in which the thing-in-itself, or the reality which underlies phenomenon, is regarded as of the nature of mind, or, in fact, composed of the elements of feeling which underlie and enter into the composition of the woven something, which is to us our consciousness. Wherever there is motion of matter elemental mindstuff exists; and these elements, to use Professor Clifford's own words, "are connected together in their sequence and coexistence by counterparts of the physical laws of matter. For otherwise the correspondence could not be kept up."

This is, in my opinion, such a view of the relation existing between mind and matter, as we must adopt in endeavouring to bring the subject of mediumship down to the level of everyday science.

After being satisfied of the reality of manifestations produced by mediums, I was, for years obliged to rest content with the bare acknowledgments of the matter of fact from the difficulty I felt in finding an answer to the question, How is it that the external reality is necessarily a reality for the whole world, as well as for the medium, whose life is the *sine qua non* in its manifestation, if it is merely by effort, analogous to will, conscious or unconscious, that the medium is the active agent in its production? This

difficulty lay not so much in an answer to the above question as in that to the far more formidable question, How is it that external reality in general is a consequence of effort of the unconscious type?—for this appeared to me to be the necessary sequel to the former, if the mediumistic manifestation be taken as a specimen of the construction of the real in space. The difficulty was insurmountable to me, for I was convinced from experience of the extraordinary that the store of physical energy in the medium's body, however determined to produce results in definite directions, was drawn upon during all manifestations without, necessarily, the slightest intention to deceive on the part of the medium regarded as a conscious moral being; of course, I mean in the respectable instances which we have all met with in our investigations. It is not till such a theory as that of Professor Clifford is advanced as the foundation from which to operate that these questions at all assume a soluble aspect. According to that view of correspondence all changes in the nervous system (and therefore the abnormal as well as the normal) have corresponding to them elements outside or below consciousness, but which, in certain instances, may, when manufactured into a complex structure, appear in consciousness as object. According to this view, when a change takes place in the objective order, or in the object or phenomenon, we must suppose the change to originate in what I may call the process of secretion, or in that of manufacture, or in both together, of that raw material of feeling which afterwards becomes organised into the matter of experience. As that which corresponds to an ultimate beyond consciousness and below matter is a mere nerve motion, we have in the abnormal objective order merely abnormal nerve activity, and this is the ground where the investigator must begin his labours, and where, I believe, I have already made some observations worth recording. Wherever there is a spiritual manifestation, so-called, *i.e.*, a something contrary to the usual order of affairs, there is corresponding to it nervous activity out of the common course; but as it has produced its results as certified to by the real change on the phenomenal side, it may become a subject of experimental inquiry under improved methods of research. Manifestations are thus the certificates that there exists in connection with them abnormal nerve activity.

It would appear to the worker in the field of modern Spiritualism, who adopts Professor Clifford's view of the nature of the material universe, that the possibility of constructing new objects and strangely affecting old ones, or to use a more general term, interfering with the objective order, arises from the fact that "object-elements" underlying consciousness can be supplied from a strange source, for that then the *habit* of grouping previously experienced elements from previously experienced sources is not present to exert a guardian influence as it does in maintaining the stability of the ordinary.

It may further be supposed, in the case of progressively developing manifestations, that new elements from new sources group themselves under certain available forms, which becoming integrated into the complex that underlies phenomenon, establish at the same time habits through which the corresponding feeling is easily reproduced; hence the

exact similitude of manifestations time after time as exhibited by the medium, his associates, and imitators.

Evolution, in all probability, is the moulding principle under the influence of which our bodies are, to use Professor Clifford's words, "merely complicated examples of practically universal physical rules;" but in addition to the uniformity in the order of nature, which is so loudly proclaimed as the death-note of the possibility of mediumistic manifestations, we can read other indications where well-established uniformity is departed from. A violation of normal functional activity, we know not how, sometimes results in the production of abnormal forms in nature called monsters. The supply of energy is not interfered with, but the directive agency is; and here we have the analogue to the mediumistic manifestations, where the *form* of the combination of Clifford's "eject elements," abnormal in such instances, is the underlying and unseen in correspondence with the abnormal phenomenon.

The variation in the form of these combinations must, however, correspond to the limits of possible functional range, and hence we may formulate an expression for the universality, that is, reality, of effects produced by mediums, and witnessed by any convenient number of observers, viz., the functional activities of the medium during abnormal manifestations are endorsed and guaranteed by the possible activities of the observers; the thing-in-itself which underlies the phenomenal being as truly related to the possible as to the actual, and, consequently, remaining identical in both the active and passive members of the circle. This is the functional integration which was spoken of when the analogy of linked machinery was used higher up in illustration of a functional revelation of new powers existing latent in the human organism.

This is a rough outline of a way of looking at the subject of mediumship that I think may be useful. While denying that anything more than the acknowledgment of a certain functional elasticity is demanded (clairvoyance and mesmeric sympathy incontrovertibly prove the fact of such elasticity) to reconcile modern Spiritualism and science, it makes use of a doctrine which asserts that "Matter is a mental picture in which mind-stuff is the thing represented," to account for possible pseudo-material constructions in space, the mind-stuff, or unconscious feeling, underlying the phenomenal being supplied through the agency of the medium's nervous system. The mere expenditure of the stored-up energy of the medium's blood and tissues through unusual channels it does not attempt to account for, regarding it simply as a matter of fact which neither does nor can violate the principle of conservation. The directed expenditure of energy without the aid of its special machine, a muscle, will of course oblige us to take enlarged views of the relation of volition to energy; but this is a matter of detail.

In conclusion, I may say that experience goes to show that apart from special functional peculiarities, mediums are very little different from average men and women, except in the fact that with them nerve-tissue is, as it were, more explosive in its physical character, and that, consequently, as a compensating influence, manifestations are determined and educationally developed which save the unstable individual

from chaotic externalisations of energy, such as fits or insane impressions. The artistic nature is present in some form in, perhaps, all mediums, and hence the strange flood of energy has already a channel more or less completely prepared for its efflux, whereby the immediate safety of the medium is ensured, though often at the expense of his higher nature. It would almost seem as if original creative genius were the high and perfect form of that which, as mediumship, can only be regarded as an imperfection, mental and mechanical, and thereby well-suited to be one factor in the production of the seemingly useless and isolated facts in nature known as Spiritualistic manifestations.

THE APPARITION OF SIR GEORGE VILLIERS.

AMONG the numerous instances of spiritual appearances after death, and inferential spiritual identity that have been brought forward of late, I do not know whether that remarkable account has been noticed which one of the gravest and most weighty of English historians has thought not unworthy of occupying several pages in his *History of the Great Rebellion*. The Earl of Clarendon, Lord High Chancellor of England in the reign of Charles I., and who held high office in the previous and subsequent reigns, has always been regarded as one of the solid, discriminating, and richly-gifted minds of that stormy period of English history, when learning, accomplishment, and genius were at high water mark; and his *History of the Great Rebellion* remains a standard authority for the times, most important of all in English development, of which it treats. A statesman, politician, and historian, he knew men and how to weigh and sift events and evidence; and when in the opening book of his *History*, describing the character and rise of the first Duke of Buckingham, the most extraordinary character of an extraordinary period, drawn in immortal colours by Dryden, he gives four or five paragraphs to relating at length the strange occurrences forerunning his assassination, it is evident he believed what he was relating had actually taken place; and it therefore seems worth while to extract the passage very nearly entire.

Book I., cap. 89—93.—"There were many stories scattered abroad at that time of several prophecies and predictions of the duke's untimely and violent death. Amongst the rest there was one, which was upon a better foundation of credit than usually such discourses are founded upon. There was an officer in the king's wardrobe in Windsor Castle of a good reputation for honesty and discretion, and then about the age of fifty years or more. This man had in his youth been bred in a school in the parish where Sir George Villiers, the father of the duke, lived, and had been much cherished and obliged in that season of his age by the said Sir George, whom afterwards he never saw. About six months before the miserable end of the Duke of Buckingham, about midnight, this man being in his bed at Windsor, where his office was, and in very good health, there appeared to him on the side of his bed a man of a very venerable aspect, who drew the curtains of his bed, and fixing his eyes upon him, asked if he knew him. The poor man, half dead with fear and apprehension, being asked the second time whether he remembered him,

and having in that time called to his memory the presence of Sir George Villiers, and the very clothes he used to wear, in which at that time he seemed to be habited (doubtless just as his effigy in the Nicholas Chapel in Westminster Abbey now represent him, with peaked beard, full frill, slashed sleeves, and corslet), he answered 'that he thought him to be that person.' He replied, 'he was in the right, that he was the same, and that he expected a service from him, which was that he should go from him to his son the Duke of Buckingham, and tell him, if he did not do somewhat to ingratiate himself with the people he would be suffered to live but a short time.' And after this discourse he disappeared, and the poor man slept very well till morning, when he believed all this to be a dream, and considered it so otherwise.

"The next night the same person appeared to him again in the same place and about the same time of the night, with an aspect more severe than before, and asked him whether he had done as required, and perceiving he had not, gave him very sharp reprehension; told him 'he expected more compliance from him, and that if he did not perform his commands, he should enjoy no peace of mind, but should always be pursued by him.' Upon which he promised to obey him. But the next morning waking out of sleep, though exceedingly perplexed with the brief representation of all particulars to his memory, he was willing still to persuade himself he had only dreamed, and considered he was a person at such a distance from the duke that he knew not how to find any admission to his presence, much less had any hope of being believed. And so with great trouble and disquiet, he thought what he would do, and in the end resolved to do nothing in the matter.

"The same person appeared to him the third time with a terrible countenance, bitterly reproaching him for not performing what he had promised. The poor man had by this time recovered the courage to tell him 'that he had deferred executing his commands through the difficulty in getting access to the duke, the improbability that he should be able to persuade him that he had been so sent—that he should be thought mad, or employed by other men to abuse the duke, and so he should be sure to be undone.' The person replied as before 'that he should never find rest till he should perform what he required, and, therefore, were better despatch it; that access to his son was very easy, and for the gaining him credit he would tell him two or three particulars which he charged him never to mention to any person living but to the duke himself, when he would believe all the rest he should say;' and so repeating his threats he left him.

"In the morning the poor man made his journey to London, where the court then was. He was very well known to Sir Ralph Freeman, who had married a lady nearly allied to the duke, and to him he went, and though not telling him all particulars, said enough to let him know there was something extraordinary in it, and the knowledge he had of the sobriety and discretion of the man made the more impression on him. Sir Ralph accordingly, having spoken with the duke, promised him an interview the next morning, when the duke was to land for hunting by Lambeth Bridge, and then presented

him to the duke, who received him courteously, and walked aside in conference near and low, Sir Ralph and all others being at such a distance that they could not hear a word, though the duke sometimes spoke, and with great commotion, as Sir Ralph, who kept his eyes fixed upon him, could well observe. And the man, on his return, told him, 'that when he mentioned those particulars which were to gain him credit, but which he durst impart to none else, the duke's colour changed, and he swore he could come to that knowledge only by the devil, for that those particulars were only known to himself and to one person more, who he was sure would never speak of it.'

"The duke pursued his purpose of hunting, but was observed to ride all the morning with great pensiveness and in deep thought. He left the field early, and alighted at his mother's lodgings in Whitehall, with whom he was shut up for the space of two or three hours, the noise of their discourse frequently reaching the ears of those who attended in the next rooms; and when the duke left her, his countenance appeared full of trouble, with a mixture of anger, a countenance that was never before observed in him in any encounters with her, for towards her he had ever a most profound reverence. And the countess herself was, at the duke's leaving her, found overwhelmed in tears, and in the highest agony imaginable, and when the news of the duke's murder (which happened within a few months after) was brought to her, she did not seem in the least surprised, but received it as if she had foreseen it."

This remarkable narrative gives rise to many reflections. It is a striking instance of that strange unknown law which appears so generally to have communication directly between the departed and those whom they are most desirous of warning. Why should Sir George Villiers have been unable to appear and speak directly to his highly-placed son, or even to the mother, whom that reckless ungovernable son nevertheless so highly revered? Why must the warning have been conveyed through a third remote person, scarcely known to those concerned, when if given direct, it might be expected to have far more weight? What are those secrets and restrictions of the prison-house, what their rationale, or what defending; why bound here and unloosed there? Again, what were the terrible credentials that so appalled the duke, and which he believed were known only to one other person *alive*? We can but darkly surmise, when we remember the character of the duke and of the times in which he lived, but it is to be noted they were known to the *dead*. God seeth all things—to Him all secrets are known: *that* has been felt and recognised by the heart and conscience of all nations and ages; but Spiritualism further teaches that all our thoughts and actions, all our vices and follies, all our deeds of shame and weakness, are seen and marked by those who have passed before us into spirit-life. It is a dreadful thought, fully considered. Around us press the innumerable people of the Dead, and all our most secret deeds are watched by invisible eyes. When we are meditating acts of shame, folly, and wickedness, let the thought occur that they who loved and trusted us, from whose living eyes we should carefully and anxiously have hidden such reproach, are now seeing and knowing it all, watching

with sad eyes, saddened more by recognising our falseness, and by the knowledge that they cannot interpose.

As a supernatural appearance this of Sir George Villiers is one of the best attested on record—an appearance thrice repeated, credited at last with reluctance by a witness of mature age, and of known “sobriety and discretion.” We may be sure that Lord Clarendon, who himself evidently believed it, took all means to satisfy himself before recording it in detail in his elaborate and conscientious *History*.
W.

A TEST SEANCE.

BY MAJOR G. W. WALLACE CARPENTER.

WISHING to give some friends of mind an opportunity of seeing some physical manifestations, I was fortunate enough to secure the services of Mr. Haxby for a test *séance*, which took place at my house on the 7th of August. Before the *séance* commenced, the above-named medium, after offering himself to be searched, changed the whole of his clothes, except his boots and socks, in my presence and that of two other gentlemen, and was dressed in some clothes that I had provided for him.

We then went to the room where the dark *séance* was to take place, where we handcuffed Mr. Haxby, and tied him to his chair. The lights were extinguished, and the circle formed, when some of the usual manifestations took place, such as rappings and tiltings of the table, some of the persons present being touched, and the fireirons and fender dragged noisily out of their places. One lady's chair was turned right round, and the medium's chair was drawn away from under him and placed on the table. On the lights being turned on, the medium, who had been held tightly by the persons on each side of him, was found fettered by the handcuffs, which were of so small a size that it would have been impossible for him, even if a free agent, to slip his hands through them.

The medium was then taken into the adjoining room, the door of which had been arranged with a curtain, so as to form a cabinet. The medium was handcuffed to a brass bedstead, on which we laid him; one bracelet of the handcuff was round his wrist, and the other locked to the bar at the head of the bed; he was then tied by one of my guests to the foot of the bed, in a particular manner, with strong shoemaker's thread. I then, at the medium's request, turned the light down inside the cabinet, so as to leave a dim light, the second gaslight in the room being quite extinguished. Before I could regain my seat in the adjoining room where my guests were, the speaking trumpet, which I had left on the chimney-piece a long way from the bed, was thrown after me from the cabinet. The medium then called me back, saying that the gas was escaping, and I found that the extinguished gaslight had been turned on full and was escaping. The medium was still handcuffed and tied, and lying just as I had left him. After this, “Cissy,” “Abdullah,” and “John King” appeared, and we all shook hands in turn with “Abdullah,” who was the most fully materialised. Some spirit lights flew about, and the musical box played at intervals. It had been left quite out of

reach of the bed. We also conversed with the medium's control, who always answered from the bed. At the end of the *séance*, we found that a sliding mirror door, cunningly devised so as to sink down into the floor, and completely concealed by the carpet, had been raised about four feet from the floor, so as to form a temporary barrier between the two rooms. We found the medium handcuffed and tied as we had left him, none of the peculiar knots on the thread having been in any way tampered with. Our party consisted of two ladies, four officers in the army, and a professor of music: all were neophytes, with one exception, and one or two were rather sceptically inclined. I do not think it necessary to publish their names, but can vouch for the accuracy of all my statements. Might I, as a humble investigator, suggest that it would be very much to the advantage of Spiritualism if all materialising mediums were to offer themselves to be searched? I know it would produce a certain amount of inconvenience; but surely some arrangement might be made, by increasing the usual fee, so as to remunerate them for the extra time and trouble of the search.

August 17, 1879.

“FRIENDLY DEMONS” IN THE ISLE OF MAN.

WALDRON, in his *Description of the Isle of Man* (1731), says:—“The natives tell you that before any person dies, the procession of the funeral is acted by a sort of beings which for that end render themselves visible. I know several that have offered to make oath that as they have been passing the road one of these funerals has come behind them, and even laid the bier on their shoulders, as though to assist the bearers. One person, who assured me he had been served so, told me that the flesh of his shoulder had been very much bruised, and was black for many weeks after. There are few or none of them who pretend not to have seen or heard these imaginary obsequies (for I must not omit that they sing psalms in the same manner as those do who accompany the corpse of a dear friend), which so little differ from real ones that they are not to be known till both coffin and mourners are seen to vanish at the church doors. These they take to be a sort of friendly demons, and their business, they say, is to warn people of what is to befall them; accordingly, they give notice of any strangers' approach, by the trampling of horses at the gate of the house where they are to arrive. As difficult as I found it to bring myself to give any faith to this, I have frequently been very much surprised when, on visiting a friend, I have found the table ready spread, and everything in order to receive me, and being told by the person to whom I went that he had knowledge of my coming, or some other guest, by these good-natured intelligencers; nay, when obliged to be absent some time from home, my own servants have assured me they were informed by these means of my return, and expected me the very hour I came, though, perhaps, it was some days before I hoped it myself at my going abroad.”

THE ARCHBISHOPS OF YORK AND CANTERBURY are both at the Sheffield meeting of the British Association for the Advancement of Science.

MADAME ENAULT, THE MESMERIST.

MADAME ENAULT is still in Warrington, Lancashire, publicly healing the sick and extracting teeth in the extraordinary way already described in these pages. The following newspaper extracts describe some of her proceedings on the Continent:—

The *Journal La Verité*, of Tournay, says:—Madame Enault, the celebrated dentist, after having visited Gand, Bruges, Ostend, and Courtray, has paid a visit to the Tournaisiens, and for three days, here as elsewhere, an enormous crowd has pressed round her original and splendid carriage. Madame Enault distinguishes herself as much by her marvellous dexterity as by her generosity: the eradication of defective molars is effected gratuitously to the strains of a veritable Chinese band, and the innumerable clients who succeed each other on the carriage prove that there are an immense number of defective jaws in Tournay and its environs. Wherever she stops Madame Enault takes some charitable work under her protection; and she has done this at Tournay. A few days later (October 30th, 1877), the same paper announces that an undoubted triumph had just been witnessed on the Place St. Pierre, a superb crown and five bouquets having been presented to the lady, in recognition of her valuable services; the presentation being made in the presence of several thousand persons.

The *Courier de l'Escaut*, after referring to her carriage, says:—Madame Enault is dressed like a magician, and those who have trusted their jaw to her declare that she is a real enchantress. Not the least pain, not a drop of blood; nothing. The teeth appear to obey her, and promptly jump from their sockets at the mere touch of her wand. In two days she has extracted more than a thousand teeth, and all, gentlemen, for—what? For nothing; yes, for nothing. This is astonishing, isn't it? And the more so that in our days all possess the art of making others pay too much. It is right to add that if Madame Enault draws teeth gratuitously every one hastens to purchase one or two bottles of her tooth elixir. A day or two later the *Courier* states that Madame Enault had appeared daily in her carriage, which was valued at 15,000 francs, and instantly and radically cured all who were troubled with toothache. She was said to be a genuine philanthropist, in each town taking some charitable institution under her patronage. At Tournay she had done this for the Crèche, which is a charitable institution for children, and instead of receiving money from the poor she had even distributed it among them. This lady might justifiably adopt as her motto—Science and Benevolence.

The *Journal de la Constitution*, of Courtray, says:—Each day more than two hundred persons step on the carriage where Madame Enault extracts, with incredible rapidity and marvellous dexterity, every defective tooth and stump. We could not have imagined so many were to be found in the town! Ah! if this dentist could only extirpate the old clerical stump of Courtray. What a service she would render! It is really surprising, operating as she does, that Madame Enault never makes a mistake by snatching out the sound instead of the decayed tooth; repeating the well-known scene in the immortal comedy of the *Salimbanques*, where the actor is congratulated on having so quickly obtained deliverance. To which he replies—Yes, the vagrant dentist is very smart, but he has drawn a sound instead of a bad tooth. No similar mistake has ever been committed by the skilful Madame Enault! But do you ask how, if she draws teeth for nothing, she manages to earn a living? By selling bottles of malachite water, which,

she says, heals the wound and soothes the aching gums. The price of this elixir is two francs. She sells a large quantity. Her receipts often reach a thousand and twelve hundred francs. Madame Enault is of Italian origin, and married to a Frenchman. “Ze zouis italienne,” she says, slightly affecting the pronunciation of the tongue of Petrarch and Boccacio. “Z’ai été azetéc à Rome par ma mère. Excusez-moi si ze ne parle pas bien le français!” But Italian or French, what does it matter? The fact is, that this skilful wandering dentist, who appears to be between thirty and forty years of age, extracts teeth by hundreds of thousands, and always without pain! On the grand place of Courtray, we have never seen a failure among the thousand patients upon whom she has operated. It is true that if they were to cry out the music of the Chinese band perched on the carriage would drown their cries; and then people like to appear brave in public. But every one comes away contented from the hands of the enchantress Madame Enault.

L’Echo de Courtrai, of September 11, 1877, says that tidings of the celebrity achieved by Madame Enault at Brussels, Bruges, and Gand, and other towns, had reached Courtray before her arrival there, and scarcely had she installed herself in the grand place before patients were disputing for the pleasure of mounting her vehicle. The word pleasure might appear strange, but the writer was constrained to use it after having witnessed the contented appearance of those who left her carriage. Madame Enault was splendidly equipped. She was escorted by an excellent band of music in Indian costume, her carriage is very rich and brilliant with gold and precious stones, and more than one baron might covet her fine horses. And imagine that all this has been gained by making teeth jump out for nothing. We are going ahead! We cordially congratulate Madame Enault. She is an *artiste* of the first rank. Her operations are performed with so much confidence, and she so skilfully hides the thorns under the roses from her patients, that more than one has regretted not having a bad tooth, in order to enjoy the pleasure of passing under her hands. In a word, Madame Enault is a very agreeable, experienced, indefatigable, and most obliging *artiste*. At the moment of going to press we learn that the people are presenting a bouquet to the celebrated dentist.

Les Nouvelles de Bruxelles, of July 26, 1877, says:—Madame Enault is at present the Queen of Gand. When driving her four horses to extract teeth on the public square, the people loudly applaud, unharness her horses, and draw her in triumph themselves; and at night the musical societies serenade her. The reason for this enthusiasm is the great generosity of the dentist, who makes no difficulty in presenting to the poor of Gand, and other places, a gift of 500 francs.

The *Gazette de Mons*, of April 23, 1878, says:—Sometimes this magician appears only to touch the molars with a baton, a pipe, or a cane (but having cleverly hidden beneath it the instrument which will best serve her purpose), and the teeth seem to obey her and come quietly out of their sockets at the mere approach of her wand. Then what triumphs she achieves! She has been applauded throughout America. Bouquets after bouquets have been presented to her, and she has had an abundance of serenades, even in the *Marché Française* at New Orleans. There Professor Lenormand, accompanied by a specially appointed committee, presented her, before the assembled crowd, with a gold medal, in acknowledgment not only of her professional knowledge and skill, but also of her humanity and generosity to the poor of the capital of Louisiana.

In Belgium who has not read in the papers, during the last few months, of the success which Madame Enault has achieved at Courtray, at Gand, at Tournay, at Louviers, &c.? Everywhere her splendid horses have been detached from her sparkling carriage, and she has been conducted in triumph to her hotel. The people know how to appreciate and admire those who exhibit a humane spirit, and the poor are by her not only freed from their tormentors, and cured gratuitously, but she sometimes gives them money also. But those who are in better circumstances must not abuse this generosity, for on them Madame Enault can sometimes play a pretty little joke: she can draw a sound tooth instead of a decayed one. We may further add that the celebrated surgeon-dentist takes some charitable work under her protection in the various towns she visits: at Tournay it was the Crèches, at Mons it is the Communal Guardian Schools. Is it necessary for us now to mention the thousand tales, all to the credit of this Milanais, which circulate among the public, their subject being always of her boundless generosity? We will confine ourselves to the following incident, which occurred at Lille. Madame Enault was called to the house of a very wealthy person for the extraction of a tooth, and was taken into the kitchen; a proceeding which showed extremely bad taste. And what did she do? When she was asked her charge, she replied, "Two hundred and fifty francs (£10); for when I work in the kitchen I take fifty francs for myself, and I give one hundred francs to the cook, and one hundred francs to the servant." Who got the worst of it? It is said the Mons dentists are angry with this stranger, who is monopolising all their business. But for our part we are persuaded there is nothing in it, and we dare even engage they will be prepared to show they have no ill feeling whatever on the subject by giving her a banquet—on the day of her departure.

BLACK FOREST LEGENDS.

MR. L. G. SEGUIN has just written a most interesting book on the above subject, published by Messrs. Strahan and Co., and full of the glamour of romance. Two extracts therefrom are appended:—

THE YOUNG HUNTSMAN AND THE HAUNTED HOUSE.

It happened, however, that one day a young hunter of noble family, a stranger-guest in one of the neighbouring castles, was led, in the excitement of the chase, up to the very gate of the deserted mansion. The deer which he was pursuing rushed by him into the very ruins, as though it were taking sanctuary. The young man, by name Kurt von Stein, had heard some curious legends as connected with a ruined castle on the height, and possibly, half from curiosity and half because he was hot and tired with a day of specially poor sport, he dismounted and led his horse, tired like himself, through the brambles and bushes that had overgrown the ruined gateway, into the grass-grown courtyard.

"A curious place, to be sure!" said the young man, seating himself for a moment's rest on a fallen mass of brickwork overlaid with soft moss, and letting his horse meantime graze at his will from the rank growth of the courtyard.

"A very curious place! Looks as if no one had been here for a hundred years. I wonder whether this can be the haunted castle my uncle was speaking about only the other night. If so," he added, "I wish to goodness the spirit-lady would have the hospitality to welcome me to her domains, and offer me a drink of something

this hot day." And as he took off his hunting-cap to air his heated brow, his thoughts reverted lovingly to a certain glass tankard in his uncle's house, which, when filled with yellow Strasburg beer, was about as pleasant a sight to Kurt von Stein as the world could well offer.

After a while the idea occurred to the young man that as chance had brought him to the castle, he might as well pay his respects to the owner of it, whether she were a phantom or not.

A turret-stair, broken and worn, was close at hand to the spot which he had chosen as a resting-place. Twilight was beginning to fall as he reached the castle; now, suddenly, darkness seemed to have come, and as he mounted the winding turret-stairs, he noticed that lights were already showing through many of the windows of what appeared to be a less ruinous part of the building than that by which he had entered.

"That is all right," said Kurt to himself. "I was wise to try my fortune here. A supper, or even a bed, would not come amiss to me, for I scarcely know how I shall find my way back to my uncle's house to-night. But, at any rate, I shall get some directions, and, perhaps, if the people are not over hospitable, a guide home."

So saying, he made his way up the staircase, and knocked at a door which was at the top of it. The door opened noiselessly, as though by an unseen hand, and admitted him into a long corridor, lighted and adorned with white marble statues. From this he passed into a suite of rooms hung with tapestry, and strewn with freshly-laid rushes, with a few carved settles and chests for furniture. Still he met no one.

Next he came into a great hall, on the walls of which hung a number of antique portraits, while in the centre of the apartment was a table spread as if for supper.

"This is very curious," said Kurt to himself; "where can the family be gone to? However, one comfort is, they've got something to eat. I think I'll wait here and give them a chance of inviting me."

So saying, he sat quietly down at one end of the table, which was laid for two persons. Scarcely had he done so when the door of the room opened noiselessly, and a lady, young and beautiful, but with a somewhat sad and pale face, entered the room.

Kurt rose, and at once began to make apologies for his unwarrantable intrusion. The lady waved a white hand towards him, and bade him be seated.

"Say no more," she said, in a sweet, sad voice. "I expected you."

There was evidently some mistake here, thought Kurt, but as the mistake seemed to mean a good supper, he was not unwilling to fall into it. He at once took a seat at the table, and the lady took hers opposite him.

She was certainly very beautiful, he thought, as he looked again at her over the brimming wine-cup. The wine, too, was excellent; so was the whole repast—at which the lady waited upon him with her own fair hands—the only peculiarity about it being that neither bread nor salt was to be found on the table, and Kurt von Stein was too much of a gentleman to notice the omission, though he certainly enjoyed his supper the less by reason of their absence.

At length the young man ventured to ask one or two questions of his kindly hostess. "May I inquire," he said, "are you, fair hostess, the daughter of this house?"

"Yes," was the answer given, as it seemed sadly and low.

"And your parents?"

"They are there," said the lady, pointing to the pictures on the walls.

"Do you mean to say that you live in this house alone?" asked Von Stein.

"Alone," returned the lady. "I am the last of my race."

MARRIAGE TO A GHOSTLY BRIDE.

Who shall say how it came about? The lady was beautiful, the man was young. In such cases love is sometimes found to be a plant that does not take long in the growing. Moreover, Von Stein, though noble, was poor, and the lady the last of her race, the heiress of an ancient lineage. Possibly the notion of the inheritance the lonely girl might bring with her had some part in the sudden passion which filled the young man's heart. Who can tell?

It was not long before he found himself kneeling at her feet and offering the beautiful maiden all that he had to offer—his devotion and his life.

The lady listened silently, and with bowed head, to his ardent pleading. Then she said, looking up, but away from him, and speaking absently—"I have heard those words before."

"But never from lips so true, so honest, so disinterested," said the young man warmly, forgetting in his fascination for the beautiful lady how he had certainly taken her inheritance into account in the first place.

The lady sighed and was silent.

Then she spoke—"If I yield to your wishes, we must be married at once."

"At once!" cried Von Stein, perhaps a little startled. Yet what lover ever found the time between betrothal and marriage too short!—"I am ready," he said gallantly, "and impatient."

The lady smiled, moved softly away to an old worm-eaten chest which was set against the wall, took from it two rings and a white veil and crown of myrtle, which she laid upon her dark flowing hair. Her dress was white.

"Come," she said to her lover, and led the way.

A little bewildered, after the fashion of bridegrooms in general, and scarcely knowing whether to be happy or alarmed, the young man followed his bride through, as it seemed to him, miles of dimly-lighted vaulted passages, where the damp was trickling down the walls, and where unthought-of steps, up and down, were ready at every moment to trip up the unwary passer. The lady, however, seemed to be well acquainted with every turn and twist of the place, and giving her hand to her lover, she led him on, step by step, until at length they reached a vaulted chamber, which they had no sooner entered than a great iron door shut heavily behind them, with a sound that echoed through every arch of the dimly-lighted building.

It was the chapel.

"Your hand is cold, my love," said the young man tenderly to his bride.

"No matter, yours has warmth and life enough for both," returned the lady.

Yet the life seemed actually to ebb from the young man's heart as he observed the stone figure of a bishop, which was sculptured on a gravestone in the centre of the chapel, gradually rise from its recumbent position and walk up the steps of the altar.

The eyes of the bishop flamed like glowworms, the candles upon the altar lighted of themselves, and the tones of an organ rolled solemnly through the vaulted building.

"Kurt von Stein, wilt thou take the Lady of Windeck for thy lawful wife?" said the bishop, in low sepulchral tones, which sounded as though not he, but some muffled voice a dozen yards away, were speaking.

At this moment the whole horror of the scene seemed to break upon the young man. Around him, slowly rising from their graves, he saw the shrouded forms and

fleshless faces of the dead who came as witnesses to the ghostly marriage. Even the face of his bride, as his fascinated eyes fixed upon it, wore the livid hue of death. He turned in an agony to fly from the horrible scene, tried to snatch his hand from the cold, hard grip of the phantom-lady—fell, as he believed, senseless upon the chapel floor, . . . and awoke to find himself, at dawn of day, laying at his full length on the moss-grown stone where he had sat to rest the night before, at the castle door, and his horse intent upon an early meal on the rank herbage of the grass-grown court.

When he told his tale in the village, and at the neighbouring castles, no one in the least doubted that he had almost, if not quite, laid the unquiet spirit of the Lady of Lauf.

THE PSYCHOLOGICAL EXPERIENCES OF PRINCE TALLEYRAND AND OTHERS.

(*New York Sun, Aug. 3rd.*)

A FEW years ago, when in Europe, I took dinner with a relative of the famous diplomatist and politician, Prince Talleyrand, who lives stylishly in one of the aristocratic quarters of Paris. After the repast the party began telling yarns highly flavoured with the supernatural. The following are some of the best of them:—

My host, who was, by the way, a marquis, told a very curious story of his kinsman, Prince Talleyrand. The Prince, in his youth, was enamoured of a certain very beautiful countess, who was beheaded during the Reign of Terror. One day as the Prince was out driving in the Bois de Vincennes, many years afterward, the coachman suddenly stopped, and Prince Talleyrand, looking out of the window to see what was the matter, saw two ladies standing by the side of the carriage. One of them, holding up a face between her two hands, presented the head of the dead countess at the carriage window, and then withdrew. The Prince, in the greatest consternation, called out to the coachman to know the cause of his stopping, whereupon the latter, with a gesture, pointed to the two figures which were still visible. The Prince drove hastily home, and calling his sister apart related what he had just seen in the most terrible agitation. "My grandmother, who was this sister, told me this herself," quietly remarked the Marquis, on finishing the narration.

"But I have a more weird story than this," resumed the Marquis, after the conversation that his strange recital gave rise to had died out; "one in which I was a principal actor myself." It happened during the French expedition to Mexico, while the American civil war was raging. The French army was encamped before Puebla. One day the hostler of the Marquis's horses—the Marquis was an officer of cavalry—came to his tent and informed him that a civilian was desirous of being presented. The Marquis left the tent and followed the hostler to one of the outposts, where was found the unknown visitor. He was dressed in black and had white hair. He informed the Marquis that there was to be a battle that afternoon. The Marquis, not a little surprised by his strange appearance and the confidence with which he predicted a battle, invited him into a tent where the fellow-officers of the Marquis's regiment were dining. The Marquis placed him by his

side at the table. Pointing to a certain officer who sat opposite, the strange visitor said that he would be killed in the approaching battle, and told three others that they would be wounded, designating in each case the particular spot where the wound would be received. He also informed the Marquis that he would be wounded, and was careful to say just where. While this conversation was going on the bugles blew to horse, the officers hastily mounted and rushed into the battle, which had already begun. The old man in black was not thought of until after the fight, when the Marquis found that everything he had predicted had come true. The battle had occurred; he himself was wounded in the very spot foretold; the three other officers were also wounded, and in the places designated; and the officer who was to die had been killed among the first in the onset. But the most curious feature of the episode is that while the hostler remembered the strange visitor, how he had demanded the Marquis, and how he himself had brought the Marquis to him, and while the sentinels from the extreme outposts to the heart of the camp all recalled the circumstance of a civilian dressed in black and with white hair having asked for the Marquis, of such a regiment and squadron, none of the wounded officers had any recollection of the visitor or of the scene in the tent at dinner. "My fellow-officers laughed a good deal at my credulity," said the Marquis as he finished; "but the features of this apparition are still indelibly fixed in my mind; they were those of Prince Talleyrand."

It was now the turn of the Marquis's wife, and she gave this odd concatenation of mysteries, all of which happened during a single journey from Florida to Paris.

The Marquis and his wife were living in Florida. The Marchioness was to take the steamer on a certain day for New York. An old negress of a superstitious nature urged her not to go, as she feared there was danger. Little attention, however, was given to the words of the negress. But on the afternoon of the day before the Marchioness was to sail, a cat came up to her bedroom, carrying a dead owl, and put it in the middle of the bed. A servant threw the owl out of the window; but in a few minutes back came the cat with the same owl, and again placed it in the middle of the bed. This time the owl was ordered to be thrown at the back of the barn, a long way from the house, but in a half hour the cat again appeared with the dead bird and placed it in the old place. In the evening, while the family were at dinner, a crash was heard in the next room, the parlour, and on entering it a strong, good-sized table—which the Marchioness still has, and which she pointed to, in one corner of the room, while telling the story—was found upside down in the middle of the parlour. Who or what had tipped over the table was the question. The room was completely shut up at the time, windows and doors closed for the night. The Marchioness, now somewhat nervous, declared that if the mirror, which covered the inside of the top of the table, was broken, she would not sail. On opening the cover the mirror was found to be intact. She therefore sailed, and arrived safely at New York. But the Atlantic was still to be crossed. For this purpose she had bought

a ticket by the Inman line, and was walking down Broadway the day before the boat sailed, when, on meeting a friend, he suggested that she change her ticket for one by the Hamburg line, which would land her directly in France, and thus save the traversing of England by rail and the crossing of the Channel. She consented, the friend made the change, and she sailed on a Hamburg boat, the Inman steamer, on which she was to have taken passage, leaving at the same time. The two boats kept in sight all the way down the bay, but parted at night. When the Marchioness landed in Europe she heard that the other steamer was still out, and no tidings have ever come of her to this day. It was the *City of Boston*.

PHYSICAL MANIFESTATIONS IN AUSTRALIA.

MR. GEORGE F. CHAPPELL, of Clear Creek, Yackandandah, Australia, describes in *The Harbinger of Light*, Melbourne, how a little girl obtains slate-writing phenomena like Dr. Slade; but let the sitters tie the slates together how they will, the spirits untie them in a minute, when she holds the slate beneath a table with one hand only, for a minute or two, in daylight. Mr. Chappell says:—"On Sunday evening, Aug. 26th, I and the following persons met to hold converse with the invisibles—Mrs. E., Mrs. Coysh and daughter, Mr. Cranbrook and daughter, myself and wife. We were eager to get the slate-writing again under stricter conditions than the night previous, and so I asked, through the medium, 'If I tie the slates together will the spirit take the string off?' Much to our surprise the following answer came, 'Yes, I will, quick. Do you think I am a rogue? Try it.' At Mr. Cranbrook's suggestion I did try. After putting a small piece of pencil in I tied the slates securely, this time as tightly as I possibly could draw the string, and passing it under and over, twisting it in such a manner as would defy any one, without some implement to undo it, to get it apart; finally I tied the ends with some half a dozen knots as tight as I could. I then gave the slates into the hands of the medium. She passed them under the table, the other hand on the top of the table. After the lapse of, perhaps, half a minute the string was thrown out from under the table. The slates, on being handed out, were found without string, and the string was found without knots—no writing inside the slates. We then thought the best thing to do would be to try and get something without tying the slates, as the spirit seemed to have an objection to the slates being tied; the why and the wherefore I have not fully found out yet."

AMONG the visitors to the British Association at Sheffield are Mr. and Mrs. Crookes, and Mr. Crookes, jun.; Professor E. Ray Lankester, Dr. W. B. Carpenter, Professor Huxley, Mr. Conrad Cooke, Mrs. Makdougall Gregory, Mr. Joseph Shepherd, of Liverpool; Professor Barrett, Mr. and Mrs. Walter Weldon, and Mr. Harrison.

ABOUT forty ladies and gentlemen assembled at Geddes's Temperance Hotel, 150, High-street, Edinburgh, on Wednesday, 13th inst., at a social meeting and *conversazione* in honour of Mr. J. J. Morse. Mr. Bowman, of Glasgow, presided. Mr. Rhodes called the attention of the meeting to a letter in the *Scotsman* from Mr. T. P. Barkas, stating that he had arranged to lecture on the facts of Spiritualism under any chairman and before any audience in the city.

THE DREAM OF THE SWAFFHAM TINKER.

IN the *Mirror* for 1833 there is a narration of a remarkable dream that occurred to a tinker of Swaffham, in Norfolk, two or three hundred years ago, and which is both traditional and historical, being well known, in its first form, in the place where it occurred, and having been recorded in the legendary chronicles of former times. This tinker, a hard-working, industrious man, one night dreamed that if he took a journey to London, and placed himself at a certain spot on London Bridge, he should meet one that would tell him something of great importance to his future prospects. The tinker, on whom the dream made a deep impression, related it fully to his wife in the morning, who, however, half laughed at him and half scolded him for his folly in heeding such idle fancies. Next night he re-dreamed the dream, and again on the third night; when the impression was so powerful on his mind that he determined, in spite of the remonstrances of his wife and the ridicule of his neighbours, to go to London and see the upshot of it. Accordingly he set off for the metropolis on foot, reached it late on the third day (the distance was ninety miles), and, after the refreshment of a night's rest, took his station next day on a part of the bridge answering to the description in his dream. There he stood all day, and all the next, and all the third, without any communication as to the purpose of his journey; so that, towards night on the third day, he began to lose patience and confidence in his dream, inwardly cursed his folly in disregarding his wife's counsel, and resolved next day to make the best of his way home. He still kept his station, however, till late in the evening, when, just as he was about to depart, a stranger, who had noticed him standing steadfastly and with anxious looks on the same spot for some days, accosted him, and asked him what he waited there for. After a little hesitation the tinker told his errand, though without acquainting him with the name of the place whence he came. The stranger enjoyed a smile at the rustic's simplicity, and advised him to go home, and for the future to pay no attention to dreams. "I myself," said he, "if I were disposed to put faith in such things, might now go a hundred miles into the country upon a similar errand. I dreamed three nights this week that if I went to a place called Swaffham, in Norfolk, and dug under an apple tree in a certain garden on the north side of the town, I should find a box of money; but I have something else to do than run after such idle fancies! No, no, my friend; go home and work well at your calling, and you will find there the riches you are seeking here." The astonished tinker did not doubt that this was the communication he had been sent to London to receive; but he merely thanked the stranger for his advice, and went away avowing his intention to follow it. He next day set out for home, and on his arrival there said little to his wife touching his journey; but next morning he rose betimes, and began to dig on the spot he supposed to be pointed out by the stranger. When he had got a few feet down, the spade struck upon something hard, which turned out to be an iron chest. This he quickly carried to his house, and, when he had with difficulty wrenched open the lid, found it to his great

joy to be full of money. After securing his treasure, he observed on the lid of the box an inscription which, unlearned as he was, he could not decipher. But by a stratagem he got the inscription read, without any suspicion on the part of his neighbours, by some of the Grammar School lads, and found it to be—

Where this stood
Is another twice as good.

And in truth, on digging again, the lucky tinker disinterred, below the place where the first chest had lain, a second, twice as large, also full of gold and silver coin. It is stated that, become thus a wealthy man, the tinker showed his thankfulness to Providence by building a new chancel to the church, the old one being out of repair. "And whatever fiction the marvellous taste of those ages may have mixed up with the tale, certain it is that there is shown to this day a monument in Swaffham Church, having an effigy in marble, said to be that of the tinker, with his dog at his side, and his tools and implements of trade lying about him." Notwithstanding this exceedingly direct and conclusive evidence of the veracity of the story of the tinker's dream—a very good story of its kind—the machinery employed seems to have been too clumsy ever to have been contrived by that "Providence" to which the tinker ascribed his good fortune; for nothing could be more superfluous than to send a man to London to get information about a treasure in his own garden, from a man who knew nothing about that treasure but what he had learned from a dream-warning which, fortunately for the other dreamer, he did not obey.

Correspondence.

THE ARYA SOMAJ.

SIR,—It will be readily understood that Dr. Carter Blake is not, as he intimates, responsible for persons attending his public lectures. It is, therefore, less apparent why, or in whose interest, he should take exception to "Zeta's" prompt and proper repudiation of Mr. Hurrychund (or Harichandra) Chintamon's title to be described as the President of the Arya Somaj. So far as I am aware (and I believe I should not be without information on the subject), there is no such society as "The Arya Somaj of Bombay." Whereas "The Arya Somaj of Aryavart" is well-known throughout India. It is, happily, quite unnecessary to inform Dr. Carter Blake, or any other unconcerned person, of the circumstances under which Mr. Chintamon has ceased to be a member of that society. I should, however, mention that had I seen the paragraph in the *Times* quoted by you, I should, as a member of the Arya Somaj, at once have sent to that paper a correction similar to that published by "Zeta" in *The Spiritualist*.—Your insertion of this will oblige your obedient servant,
C. C. MASSEY.

Lyme Regis, August 16th, 1879.

TO CORRESPONDENTS.

IN consequence of the absence from London of the editor of *The Spiritualist*, who is at the British Association at Sheffield, several communications sent for publication are kept over for a short time.

MR. J. M. DALE wishes to return thanks to those Spiritualists who recently aided him in the work of clearing off the debt of the Marylebone Association of Inquirers into Spiritualism. He specially mentions the name of Mrs. Fletcher, and says that he is about to publish a balance-sheet.

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OR

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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.

HOW TO FORM SPIRIT CIRCLES AT HOME.

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.

BRITISH NATIONAL ASSOCIATION OF SPIRITUALISTS, 38, Great Russell-street, Bloomsbury. This organisation comprising several hundred members, has public offices, a reading room and library, with a secretary in attendance to receive visitors and answer inquiries. For terms, information as to *séances*, &c., apply to the Secretary. Office hours 2 p.m. to 9.30. daily Saturdays 2 p.m. to 5 p.m.

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