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## PSYCHONOMY IN ITS RELATION TO RELIGION AND ETHICS.

(Concluded).

BY J. A. CAMPBELL, B.A. (CANTAB.)

Giving up altogether the hopeless endeavour to discover what life is, the truly scientific people of the world have contented themselves with observing the progressive manifestations of its activity. "We can think of life only as the forming power in nature, the power which gives their several shapes to things, or capacities of shape, the power which gives to things their several feelings or capacities of feeling." As we ascend the scale these workings become more complex, more lovely. The life of a flower is a higher thing than that of a crystal, the life of the petals a higher thing than that of the other leaves, the life of an animal is a higher thing than that of a flower, the life of a man than that of an animal. The life of the part of him that seeks God and interprets in their relations to him the mysteries of lesser being a higher thing than that of the part which merely feeds or desires.

Broadly and practically the line was drawn at the last distinction. Formative and appetitive life below it, grouped under and expressed by one set of words. Intellectual and God-seeking life above it, grouped under and expressed by another set of words. The first you will find invariably associated with the notion of structure of some kind, the second never so associated.

\* The lower life was called by the Greeks the life of the *Psyche*, the higher the life of the *Nous*. The definitions of each are thus given by Aristotle. "The *Psyche*" he says, "is the simplest actuality of a physical body which potentially possesses life, that is of an organic body."

The *Nous* alone enters in from without, and is alone divine; realisation of the bodily conditions contributes nothing to the realisation of its existence.

10. When S. Paul—I take him as the representative of New Testament writers—began his Epistles, he found ready to his hand

\* Of subdivisions I am here taking no account.

these two words. The first he adopted as it stood. The second he changed in order that he might give utterance to the mightier conceptions of Christianity, and adopted instead of it an old Greek word that had been used sometimes for the life of the *Psuche*, sometimes for that of the *Nous*, sometimes for a larger thought than either, that was gradually growing up in the Greek mind.

The vivifying, sustaining, nursing, pitying, guiding presence of the Father of Jesus, and of all men; going to and fro in the earth; brooding over the dark waters; dwelling in the humble and obedient heart as in a shrine; the breath that goeth where it listeth, unheard and unseen, the dove of the opening heavens; the fire of pentecostal prophecy—that was the *paraclete* of early Christianity, that was the *pneuma* of S. Paul.

When the time came for the translation of our English Bible “out of the original tongues,” the English faith in the “supernatural” was already waning; the days of *Bluff King Hal* had been unfavourable to its growth, and since those days religious people had not done much more than fly at each other’s throats. Still the translators were able to find words which to the people might serve to express the difference between the *Psuche* and the *Pneuma* of the Greek Testament. The Saxon *soul* from Chaucer’s time had been used in the sense of outer as well as inner life, while the Anglo-Norman spirit was associated generally with the latter, partly, no doubt, on account of the *Sanctus Spiritus* of the Latin vulgate and mass-book.

Fate thus consecrating and preserving to us language in which the sublimest “seeing of the invisible” of an Isaiah and a S. John might be brought home to our England’s heart, in which the panting, thirsting cry of her children after righteousness, after the inward and the real, might become articulate. Language, which should stand forth for ever as her protest in her noble days against that resting in the external, that seeking for signs, that trust in “chariots” and “horses,” in rappings, and creakings, and tappings; that peeping, muttering, shameless, restlessness of her decline.

The knowledge of the *spirit*, “*Spiritualism*,” it is a *divine science*, the best and holiest thing that we can ever know, but it “comes not with observation,” the psychical man does not receive it, till silently, imperceptibly there grows up within him a faculty of apprehension, and he begins for the first time to live.

11. What is called Spiritualism is but *psychicism*, the knowledge of the *life conditions in*

*non-material structure*. There are too many *isms* in the world already, isms are apt to mean schisms, and we want this science of ours to be a uniting and not a dividing science, do we not? We will try another suffix! *Psychology*, which we may translate, I think, “the science of psychic manifestation;” that was the title adopted as you know by the late lamented Serjeant Cox. The objection to it lies in the fact that *Psychology* has already a place in the circle of recognised sciences, and means very reasonably the study of mental phenomena. Yet one more attempt—*Psychonomy*! I introduce the word to you, I confess, a little shyly; of course, I like it myself; not altogether, I hope, because it is of my own coining, but because it marks the character of our study as law revering, and law abiding, and also because it links us pleasantly to the heavenly science of those

“Who see the stars’ untroubled ways  
And the divine of endless days.”

12. Think over what I have said at least carefully. Take my new word or leave it as it seems good to you, who are better, wiser, more experienced than I. But if the old word remain with you, strive at least that it be no longer the darkener of counsel, the support of delusion. Lift up your voice at least in the midst of this festering materialism, and assert with all the force that is in you the forgotten truth. That the unphenomenal is the real, that structure exists only in order to embody the Divine idea of perfect righteousness and perfect love. That manifestations in themselves are of no value and become valuable only in so far as they make clearer to us this idea.

13. Incidentally throughout my paper I have dealt with the relations between *Psychonomy*, religion and morals, or between *Psychonomy* and *Spiritualism*. Suffer me for a few moments to deal with them in a more direct manner.

My definition of religion—the binding-link with that which is above us, has roused much indignant criticism; yet that is, after all, what it does mean. Religion may be good or bad, pure or impure, false or true; it may be the binding to an idol that our imagination has made and put in the place of God or to God himself, dimly or plainly discerned. It may be the binding to a human being or to a material or immaterial thing—to a wife, a friend, to our money, our ambition, our duty or our sin; it is the captivity in which our spirit is held to things in heaven, or things in earth,

or things under the earth. The Christian religion is the binding of the human spirit to Christ and through him to the Father. The Mahomedan religion is the binding of the spirit to Mahomed and through him to Allah. The highest and holiest religion we can ever attain to is the one that gives us the most elevating, the most just, the most perfect thought of God.

I ask you, ladies and gentlemen, what that religion is? Compare the most beautiful teachings—and many of them are very beautiful—that you have ever received from the Spirit World, with the teachings given on the Galilean Mount nigh twenty centuries ago: does it not include them and infinitely more than include them? Does it not take up and amplify and vivify and cast light upon the prophecies of all the world? Is not the saying of Goethe true, that the widest culture, the deepest aspiration, reaches not beyond Christ? Accept from the other life, or from this, whatever is worthiest. Read with deepest reverence the revelations of every Holy Prophet of every land; you will find that no higher light has been attained, because it is unattainable.

The right relation of Psychonomy to religion is the same as that of every other science: it has been beautifully expressed by a great teacher of our own time.

“To religion belongs of right the sovereign plan, and this because it is a more direct emanation from the divine source; it finds its response in the deepest needs of our being; it is the earlier manifestation in the history of our race; the earlier in the life of the individual, and it will be the last. But though its place is primary, it cannot be independent of thought and knowledge; nay, the religion of each age must, in a large measure, be conditioned by the state of knowledge existing in that age. We see this in the past history of religion; disastrous have been the effects, when religion has tried to close itself against the rising tide of knowledge; and the lesson of the past, religious men would do well to learn, and keep an open side to the influx of all the new knowledge which each age achieves, and absorb it into their religious convictions.” But when we begin to lose from our lives the dependence upon God, which is true religion, and begin to depend upon other arms, however strong, instead of on His, that instant we have become seekers from the living to the dead, our science has made of itself a religion—we have become idolators.

Psychonomy is no more a religion than any other kind of natural science. That in one branch of the legitimate sphere of her enquiry, men are brought into communication with intelligent, and enlightened, and moral beings, (I wish this were oftener the case) no more constitutes a right to establish a religion of Psychonomy, than does the fact of telegraphic communication with the best thought of many lands constitute a right to establish a religion of telegraphy.

And that brings me to my last words on the relation of *Psychonomy* to *Ethics*, or *Morals*, *the knowledge of the difference between right and wrong*. There may be as we have seen “many religions, there is but *one* morality.” Thou shalt and thou shalt not, are enduring as the granite of Sinai, eternal as the graving of God.

The first of such relations is that she be herself moral; that she purge herself resolutely from the evils that are so manifest in her present system; and having done so that she acknowledge frankly her true position as a member of the great family of biological sciences, neither more nor less sacred than physiology or morphology; and fixing definitely the limits of her inquiry as comprehending all actions of life manifested under conditions other than the normally organic, cease to trespass on the territory of the sister sciences.

That while maintaining constantly its *possibility*, she cease to lay claim to having opened up a clear system of communication with the departed, and acknowledge the present generally unsatisfactory character of such communication.

14. So far as one can look forward to the future the importance of Psychonomy as a science will daily increase, and be more fully recognised. She and she alone can throw light upon the most debated questions of our day, namely, “What is the point at which mind acts upon matter?” What is the connecting link between the two? And this at present is her chief mission. I hear much said about her destinies as the overthrower of materialism and the restorer of faith; and the story of Thomas is always quoted in support of the assertion. But the *faith* of Thomas had never been destroyed; he doubted only of the reality of what he saw, never for a moment of his allegiance to his master. “Belief in the super-material is not belief in God,” and on that account I think Psychonomy will not do much against materialism; materialists tell you so themselves frequently: against the sorrowful condition of mind which is peculiarly the heri-

tage of our own century, where dabbings in "science" have resulted in the collapse of all light and peace, but the spirit still cries out for its Father, she may do nearly everything.

15. In concluding, let me not leave you under the mistaken impression that I do not value the proofs furnished by Psychonomy of the possibility of communication with those who have gone before, that I am not grateful for the revelation to my own mind of an order of things infinitely marvellous and beautiful.

It is because I value them so deeply, because I owe more than my feeble effort can ever pay, that I desire to plead with you, members of what will, I hope, long continue a national association, for the enlargement of her borders, and the removal of hindrances to her usefulness.

Only this I *know*, that if at length a Jacob's ladder is to be fastened by her hands between heaven and earth, adown which pure angels may come and walk beside us, and speak with us, and smile; its grounding must be also in the house of God, where His name is held in honour and His laws are obeyed.

If by her hands signs and wonders are to be again wrought that shall approve themselves to men's consciences as the fruit of divine inspiration, they will be distinguishable from the signs and wonders wrought at the instance of opposing and self-exalting adversaries, by their ministry to wholeness and following upon faith.

Ladies and gentlemen, I thank you for so kindly listening to opinions from which many of you must have dissented. Believe me, no word has been spoken in bitterness, and no thought uttered save with the earnest conviction of its truth. And so I leave you, desiring for you as for myself, first the "Kingdom of God and his rightness;" then peace—and progress in all the sciences.

Before the reading of this Essay it was sent in MS. to some friends in whose judgment I had confidence, together with a request that they would alter at their will any expression it might contain, calculated to give needless offence, and accordingly several (as it seemed to them) "unnecessarily strong statements" were modified or cut out.

I felt this to be a perfectly just and allowable concession to the feelings of a limited audience holding certain specialist convictions, so long as no sacrifice of principle was involved; but having now consented to the printing of my words, and by so doing made an appeal to a far wider circle, I re-insert them precisely in their original form, without heed to such courtesy.

Moreover, I am determined to show that these same statements are the outcome neither of haste, of passion nor of prejudice. I was never more quiet, more calm or less "theological" in my life.

What I have asserted with regard to average "physical" *séances* those for whose opinion I care one straw will be ready to corroborate, and I am content that others should howl at me for so long as it pleases them to do it.

Argyllshire, June, 1880.

#### SPIRIT INFLUENCE UPON NORMAL INDIVIDUALS.

BY A. J. PENNY.

In *The Spiritualist* of May 7th you opened the question as to how far our thoughts are influenced by unseen associates, and though you referred to the teaching of Swedenborg, it seemed to me that you hardly accept it on this point; for he asserts repeatedly that every spirit in a human body, or out of one, is affiliated to different societies of spirits, and is therefore moved by an *esprit de corps* none the less influential because it is unconscious. For instance, in the 294th paragraph of his *Heaven and Hell* he says: "Every spirit belongs to some particular society, and subsists by influx from it, so as to act in unity with it, and therefore since man is conjoined with spirits he is conjoined also with Heaven and Hell, and indeed with that particular society there in which he is as to his affection or love." He states also that we cannot escape direct spiritual influence of some sort or other at any time. He says: "Although he is ignorant of it, every man, as to his spirit, is in society with spirits while he lives in the body. By them as mediums a good man is in some angelic society, and an evil man in some infernal society; and each after death enters that very society with which he had been tacitly con-associated during life." (*Heaven and Hell*, Par. 438.) Thomas Lake Harris, his greatest disciple, has enlarged upon these occult facts with almost terrific force; see his eloquent sermon on *Modern Spiritualism*—more especially the appendix to it—and also his sermon on *Man's Relation to Nature*, Part 1st, in which this passage occurs indicating the secret cause of human mediumship being made use of by spirits: Men "are themselves connected by the medium of their vices in which they indulge with those who, having previously passed on earth through the same career, endeavour to reproduce and perpetuate their vices through individuals with whom they can enter into these close and immediate relations."

I was pleased to find by Mr. C. Reimer's interesting paper, in your impression of May 28th, that I am not alone in believing the action of spirits of all grades on mind and matter is by no means confined to *séances*; my strongest objection to these being, not that they make us cognisant of spirits' presence, but that they reveal ours to them.

In his account of a somnambulist patient, (Christiana Kapplinger, of Weinsberg, in 1822) Justinian Kerner moots the same idea as Mr. Reimers, with regard to the real culprit in many a criminal transaction being a malevolent spirit influencing the ultimate agent. On this subject F. Baader's opinion may be worth recalling: "Every somnambulist," he says, "has two mesmerisers, one from without, of this earth; and one within, no longer of this earth. The agency of an unseen mesmeriser is undeniable with many somnambulists, and as even our Saviour in his temptation, could not guard himself from such influence, (for the tempter showed him in one glance all the kingdoms of the world), still less can we defend ourselves from it, both in a good and a bad sense; and I believe that even in our waking hours we have this kind of clairvoyance produced in us oftener than we think, and oftener than it would be good for us to know perhaps. Our earthly or so-called waking consciousness is never wholly clear; still less devoid of that obscure sense of another world which only arises undisturbed in sleep and dreaming; and we are in continual *rapport* with the dwellers in this other world, though to our dull ears deafened by the noise of the outer world, their voices only reach us like the sound of the far off-ocean."

I fear that the laws of spirit life would not allow much extenuation of guilt to the human being who commits a crime under the control of an invisible mesmerist. His power to subjugate both reason and conscience could not have been gained without, (1) a congruity of disposition; for "*like seeks like in every realm of being*," (T. L. Harris); and (2) yielding little by little to evil promptings, "for all influx from the spiritual world assumes a quality according to reception, or according to the forms into which it flows." (*Swedenborg's Heaven and Hell*, Par. 569).

In this life, at least, disembodied spirits cannot take more power over us than we give; and among all the revelations for which Jacob Boehme was a medium, I believe none are more important than this, that evil spirits can only touch us, can only see us spiritually when

we are in *some* degree in a like minded state of being. See on this head his *Aurora*, Chap. 21, *pars.* 47, 48, 50, and his very curious expression in *six points*. Point 6. *par.* 48, when speaking of covetousness, he says, "it is the eye of Hell, the devil seeth man therewith into soul and body." I suppose no law of chemical action more invariably true than this, though to prove it is not yet possible to reason.

Cullompton, Devonshire.

#### MR. ROBERT COOPER.

Mr. Robert Cooper, formerly of Eastbourne, will be held in kindly remembrance by many Spiritualists. He was a courageous and liberal supporter of Spiritualism in days when that form of truth met with scant favour. He opened the first spiritual institution in London, and started the *Spiritual Times*, the first spiritual newspaper. He went about the country with the Davenportes, maintaining their veracity in the presence of violent opposition, and delivering lectures on Spiritualism entirely at his own cost. Subsequently it was his lot to suffer seriously in means and estate, and in hope of better circumstances he removed to the United States. But he was too advanced in life to prosper in a new country, and latterly he has been living in Boston on the proceeds of a small property in England. This in the course of events has been taken from him, and he is now reduced to a condition of severe privation.

Some of Mr. Cooper's friends have therefore resolved to come to his assistance, and the following subscriptions have been promised;—Mr. Tebb, £20; Mr. A. C. Swinton, £2; Mr. Pearson, £2.

Mr. C. Pearson, 15, Harper Street, Bloomsbury, W.C., Hon. Treasurer, will receive subscriptions.

### 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.]

#### THE INDUCED RIGIDITY OF MESMERIC SENSITIVES.

Sir,—When I spoke of the injurious effects of standing upon sensitives stretched between two chairs, I did not advert to "stock" sensitives. Of course much may be acquired by practice; for example, I have seen an acrobat in a similar position with a large block of granite lying upon his chest. Can a sensitive in his abnormal condition sustain more than many men in their normal state can do? If not, what is the value of the experiment? The sensitives I tried were experimented upon for the first time; besides, there is no analogy between Mr. Redman's experiments and mine; I have danced upon the sensitive and two or three persons



have sat upon him till he has collapsed. To an enquirer it is simply a feat of endurance. I have every reason to believe one or more of my sensitives behind two curtains could make themselves rigid and place themselves on the backs of two chairs without any help from a mesmerist whatever.

C. R. WILLIAMS.

6, Field View, London Fields.

#### BELIEF IN A FUTURE STATE.

Sir,—In answer to the enquiry of "W." in your last issue, I think that Alger's "Critical History of the Doctrine of a Future Life," containing a bibliography of the subject, relating to 6977 books, might suit his purpose. I obtained the copy I had from the Library of St. Mark's Unitarian Church in this city.

26, Westcroft Causeway, Edinburgh.

J. T. RHODES.

#### CHARACTERISTICS OF SEANCES.

Sir,—Permit me to make a few remarks on the surprising statement of Mr. Campbell that at "any" *séance* blasphemies and low morals will be found to be uttered by spirits. Taking for granted that "public" *séances* sometimes represent the corrupted state of human nature in and out of the body, I, for my part, have never been struck at Mr. Williams's *séances*, for instance, with impressions supporting such censure. Indeed, I feel perplexed to know how such a conclusion could be forced by experience. In the present general phase of critical observation and sifting of contradictory facts, we should be careful of blunders and misrepresentations.

C. REIMERS.

#### REMARKABLE POWERS OF A DOG.

Sir,—On reading of the extra sense of the dog and crab, in your paper last week, it occurred to me to relate to you a circumstance respecting a dog bred in my own family at James Street, Kennington Common. About 1852 or 1853, my brother gave this little puppy, three months old, to the captain of a vessel trading from London to Havana. The pup was taken in a cab to the docks and sailed for Havana. Ten months afterwards the ship returned and anchored off Gravesend; the captain and a part of the crew went ashore, also the dog, but in returning to the boat the dog could not be found. Three days later, while the captain was at my brother's house, at Kennington, about one o'clock, midday, my brother's wife called their attention to the little dog opposite the door, sitting up on his hind legs, begging, which the sailors had taught him to do on board ship. The captain immediately recognised the dog, and so did my brother and his family. The mother of the dog also recognised her offspring, and made him very welcome; but the dog evaded the company of the captain and would not be friendly. My brother gave the same dog away to three different people, but he always came back to his home. I was then living in a little cottage in the Camberwell New Road, about a quarter of a mile from my brother's house. The dog remained with me cheerfully, and followed the omnibus every morning from Kennington to Hanway Street, Tottenham Court Road, but whenever he was insulted or annoyed at Hanway Street, he would immediately go back to Kennington, and bark at the door to be let in, instead of waiting to return home with me in the evening, as was his usual custom. The dog had travelled on foot evidently, from his hungry and tired condition. Whenever my children were ill, he would not accompany me to Hanway Street.

JAMES KING.

13, Hanway Street, London.

#### AN ELECTION.

Last Tuesday evening the election of the new Council of the National Association of Spiritualists took place. The Association numbers about 300 members, of whom 91 voted. The following is a list of the candidates, and the number of votes given to each. Those with asterisks before their names are members of the new Council.

* Adshead, W. P. ... ..	61	* Morse, J. J. ... ..	37
Allport, H. R. ... ..	19	* Moses, Rev. W. Stainton	82
* Barrett, F. ... ..	42	Nosworthy, Mrs. ... ..	30
* Bennett, E. T. ... ..	54	* Pearson, Cornelius... ..	39
* Bowman, J. ... ..	36	* Pearce, R. ... ..	40
* Calder, Alex. ... ..	80	Pickersgill, W. C. ... ..	22
* Coffin, W. H. ... ..	50	* Podmore, Frank ... ..	48
* Crosland, Newton ... ..	36	Potts, G. H. ... ..	21
* Edmands, T. H. ... ..	36	Rees, Mrs. J. E. ... ..	10
* Evans, Colonel ... ..	34	* Reimers, Christian ... ..	44
* Fitz-Gerald, Mrs. ... ..	66	* Rogers, E. Dawson ... ..	72
* Fitz-Gerald, Mrs. Desmond	56	* Rondi, Signor... ..	39
* Fitz-Gerald, Desmond ...	72	* Steiger, Madame de ... ..	46
Fitton, R. ... ..	13	* Speer, S. T., M.D. ... ..	56
* Fletcher, J. W. ... ..	52	* St. George, W. Stock ... ..	24
Gray, J. W. ... ..	16	* Theobald, Morell ... ..	63
* Green, G. F. ... ..	33	Thomas, R. Palmer ... ..	24
* Houghton, Miss ... ..	40	* Tietkens, E. A. ... ..	37
* Isham, Sir Ch., Bart. ... ..	53	Turner, J. P. ... ..	16
* Lamont, J. ... ..	43	Wiseman, Mrs. ... ..	19
Long, Ch. ... ..	6	Walhouse, M. J. ... ..	17
* Maltby, Mrs. ... ..	60	Wilson, D. H. ... ..	33
* Maclean, Major-General	52	* Withall, Miss H. ... ..	50
* Meugens, J. G. ... ..	62	* Withall, H. ... ..	37
* Miall, Rev. W. ... ..	68	* Wyld, Geo., M.D. ... ..	74

Before the election three candidates who had been nominated withdrew their names—Major Carpenter, Mr. E. H. Green, and Mr. J. F. Collingwood.

At the close of the election Mr. G. F. Green and Mr. D. H. Wilson had the same number of votes. As only 36 could be elected, and these two added would have made 37, the meeting decided between the two by a show of hands, in which way ten voted for Mr. Green, and nine for Mr. Wilson. The former was accordingly elected.

On Wednesday, last week, at a private *séance* at Mrs. Maddougall Gregory's, 21, Green Street, Grosvenor Square, London, spirit writing was obtained through Mr. Rita's mediumship, on a clean book slate belonging to Mrs. Gregory, which had previously been tied up with string and sealed with a signet ring by Mr. G. Ottley, of 41, Denbigh Street, Belgravia. Last Tuesday night, Mrs. Gregory gave one of her elegant receptions, at which Sir William Fairfax, Bart., and many other guests were present.

MRS. LOUISA ANDREWS is at Bonn.

DR. SLADE is expected to be back in New York at the end of this week, after several years of absence.

LAST Tuesday night, Mrs. Lean (Florence Marryat) and Colonel Lean gave a reception at 88, Boundary Road, St. John's Wood. Among the guests were Mrs. and Miss Volekman, Madame Isabel de Steiger, Mr. and Mrs. Fletcher, Colonel and Miss Grek, Miss Schönberg, Mrs. Hunt, Mr. and Mrs. Neville, Mrs. Somers, Mrs. Freeland, Mrs. Nicolls, Miss King, Mr. and Mrs. Shairp, Mrs. Olive, Signor Rondi, Signor Valcheri, Mr. Dower, Mr. Tirlson, Mr. Green, Mr. Swinbourne, Mr. Bellin, Mr. Hamilton, Colonel Hervey, Major Mercier, Mr. Cecil Brooks, Mr. Rutland Barrington, Mr. Dowson and Mr. Harrison.

MRS. ANDREWS.—Mr. Christian Reimers asks us to announce that the subscription list for Mrs. Andrews has been increased by 10s. from Mr. Tomlinson and 10s. from Mr. Tommy. For many years in the early days of the movement, Mr. and Mrs. Andrews were subjected to much local persecution for the facilities they gave to professional mediums for holding public *séances* in their house, and it is to be hoped that Mr. Andrews's widow will not be forgotten now in her time of trouble. Contributions should be sent to Mr. Wootton, 33, Little Earl Street, Soho, London.



## HEALING BY LAYING ON OF HANDS.

A REMARKABLE CASE.

*To the Editor of "The Spiritualist."*

Sir,—You have asked me as an invalid of no small degree, to furnish you with my experience as to the power of Animal Magnetism in healing disease. I use the term animal (or human) magnetism because I have always associated mesmerism with will-power, a thing I so greatly object to, that I never would resort to it even for healing. It is probably only the recent conditions of my health that you are concerned to know, but I may as well state that since I was seven years old I have never been really well, and often seriously ill. Salivated when a child; frequently bled, leeches, and blistered between seventeen and twenty-one; twice again salivated between that age and twenty-three; and then nearly killed with lunar caustic in pills, pencils, and lotions, besides other equally severe remedies during five years, till I was brought down to death's door and given over by the Allopaths. In this extremity I turned to Homœopathy with surprising benefit, and though always delicate and often suffering, was able to lead an active life. In 1861-62 I took charge of a very dear young relative, who had become consumptive, and went abroad with her. She had hæmorrhage of the lungs, which was apt to come on during sleep. I found no night-watcher kept awake as I did, and watching was absolutely necessary. I therefore myself sat up every night for three weeks, only going to bed from six to eight in the morning. To this I attribute the break down which occurred a few months afterwards. From that time my health gradually but continuously declined. I tried Hydropathy with only partial and temporary success; was under many doctors in various places, but never obtained any radical good. It was not their fault; they did their best; and I can only look back with gratitude to their kindness and their endeavours to relieve me. The fault was partly in myself, my complication of maladies was always baffling them, because when they were doing good to one thing, they were doing harm to another, and had to stop, and partly in the system which could not meet such a condition. One of these physicians told me (he was a personal friend) there was not one organ in my body from my brain downwards that was performing its functions properly, not actual organic disease, but the whole nervous system disorganised throughout. Bright, active, and vivacious naturally, I became weak, depressed, inert;

unable even to think. Sight affected, very little use of the hands; if I wanted to sew on a button I could not pull the needle through with my fingers, only with my teeth. Numbness in the left leg, a powerful galvanic battery causing no sensation. Left pulse scarcely perceptible at the wrist. Heart exceedingly feeble and irregular; unable to lie on the left side. Hæmorrhage. Inability to digest food. A constant flow of saliva from the mouth; not water-brash from the stomach but saliva. For six years I lost more than a pint and a half daily, and became pitifully weak and emaciated. At last I found out that sugar, pepper, alcohol, and fat, aggravated the flow, and I left them off absolutely, and after doing so the excess of the flow abated, but the condition never entirely left me. I had constantly recurring sick headaches, with prostrating nausea, which always lasted three days. The head became so weak I could not sit in the room with two people talking, could hardly bear the sound of my own voice, and music of any kind would bring on violent retching. Having been very musical and a singer, this was a terrible privation. I could never go to church, or be anywhere within sound of music or singing. I could neither read, nor be read to, and felt no interest in any earthly thing. The tongue was enormously swollen, the throat becoming closed, and swallowing difficult; a bleeding ulcer formed in the nose, the bones of which became enlarged, quite altering its shape, and the palate became hollow as if the ulcer were eating through or wasting it. The right breast was enlarged and had a lump in it, and there was a lump connected with it under the armpit, the shoulder stiffened by it and the whole arm weak and painful. The spine became more and more curved so that I was unable to sit or stand upright, and my back and knees were so weak that I could not walk without making a walking stick of my umbrella. There was also a formation in the stomach apparently of the same nature as a tumour of which my mother died. The liver exceedingly enlarged and congested. A stone in the kidney, and the remains of the former serious uterine condition.

Last June I came up to London to visit some relations, and being desirous to try the Mattei remedies, I went to St. Saviour's Cancer Hospital, in Osnaburgh Street, to consult Mr. W. Forbes Laurie, M.D., who resides at Dunstable, but comes up every Thursday to attend as physician at the Hospital. He has made these remedies his study and probably under-

stands their administration better than any man in England. I had been trying them down in the country with some benefit for three months, and thought I should like to try them under his eye, so I arranged with him to take a lodging at Dunstable, and I was there four months under his care. I gained some strength but no radical change, and it was very evident that he thought my case a hopeless one, medically, as regards cure. He was exceedingly kind and friendly, and used always to come back from the hospital full of wonderful tales about a Dr. Mack, who attended at the hospital, whom he described as a powerful "magnetiser," and he frequently expressed a wish I should go up and consult him. To this I always gave an angry refusal. I objected to what I knew of mesmerism, and would have nothing do with it. Dr. Laurie endeavoured to assure me that there was nothing I should object to in Dr. Mack's treatment, and that it would give me the strength I needed. At last in November, having business in London, which I had been putting off because of my inability to undertake the worry and fatigue of it, I made a bargain with Dr. Laurie to go up some Thursday, so as to have his escort back again in the evening. I asked him to make an appointment for me with Dr. Mack that I might have a look at him and a talk with him, and if the interview was satisfactory I would try the treatment, and if he could set me up for the day so as to enable me after the fatigue of the journey up, to go forth and transact my business I would believe in him. I had my look, and was satisfied that the man was thoroughly honest and good; and I had my talk, and was satisfied that he used no will power. So I submitted to the treatment.

He soothed all my vibrating nerves, poured a stream of strength from his hands into my frame, so that I walked about London that day as I had not done for over fifteen years, accomplished all my business, returned to Dunstable by the 8.35 train with Dr. Laurie, not reaching my lodging till past 10 o'clock; slept well that night, was not done up next morning, and ate my breakfast better than usual. I was astonished, and so was every one else. I resolved to repeat the experiment and went in again on the Saturday by myself and returned by myself with just the same results. The following week I went in twice in the same way. The people at my lodging kept remarking that I was looking stronger and better, and wondered how it could be so

with the fatiguing journeys, and the cold of the frost and snow.

My mind was made up. This treatment must be pursued, and without the drawbacks of the journeys. I made arrangements to be received at one of the private houses belonging to the hospital where Dr. Mack also, at the time, had his apartments, and was there four months under his treatment daily, except on Sundays. At the end of March, Dr. Mack found it necessary to take a little rest and change, so he went abroad for a few weeks, and I went to Malvern till his return. My friends were amazed at the change in me. Their very servants remarked it. It needed no assurances of mine that I was renovated, they had the proof of it before their eyes. My kind doctor there, was as much pleased as any one, and was glad when the opportunity occurred to send patients to Dr. Mack. My invalid friends asked me to request him to come down to Malvern before settling again in London. Accordingly, he took a run down from the Thursday to the Monday, and daily treated from seven to ten patients to their satisfaction and with some marked results.

I must now tell you some of the changes that have taken place in me. I have lost the weakness, the depression, the inertness. I can walk briskly and without assistance, run up stairs without palpitation or losing my breath, can occupy myself in various ways, use my hands more freely. The numbness in the leg quite gone. The left pulse as strong as the right one; I can lie on the left side, I have not had an attack of the heart since January. The salivation comparatively slight, the sick headaches infrequent and much less severe. I can bear conversation without distress, and although I cannot yet bear music *in a room*, I can bear it in the street without suffering. During the last few weeks I have even occasionally opened the piano and played and sung to myself (a thing I have not done for fourteen years), the congestion in the throat being more a hindrance to my performances than the condition of the head. My tongue is half the size it was. The ulcer in the nose has long ceased to bleed, the swelling of the bones is disappearing and the disease quite arrested. The enlargement in the breast has quite gone down, the lump under the arm quite disappearing. To be candid the cancerous condition is *gone*. My spine is nearly quite straight again. I have gained some inches in height, my dresses becoming so short I had to give them away. The stone in the

kidney disappeared long ago, and without suffering. All this from animal magnetism only, no medicine or other means.

The most striking result of the treatment has been in the sight. Twenty-three years ago I discovered that I had lost the sight of my right eye in so far that though I could discern light from darkness and perceive objects with the corners of the eye, I could see *nothing* through the centre of it. I went to Mr. White Cooper who told me it was "Congestion on the retina extending along the optic track," that unless I gave up all use of the eyes for some months and kept them shaded from all strong light, I should entirely lose the sight of that eye, and that the other would then follow. I obeyed his instructions, and though the one eye has been useless the other has been well. A private friend in the medical profession, who at one time made the eyes his speciality, told me nothing more could be done to restore the sight. Three years ago (or four) the well eye began to fail; I could not see clearly through the centre of it, and feared cataract might be forming. So I went to Mr. Liebricht who told me it was only weak from having double work to do, and the other had a black spot on it which was *incurable*. I can now see with that eye all objects distinctly. I can even see the details of pictures on the walls, and discern colours. The only defect that remains to be removed is a grayish haze before the eye and uneven edges to objects, just like looking through grimy and uneven glass. Dr. Mack has never directed the treatment specially to the eyes. They have partaken of the general renovation that has been going on.

How has all this been brought about? Ah! Some wiser head than mine must tell you that. There is a celebrated sermon by the late Rev. Dr. Chalmers entitled "The Expulsive Power of the New Affection." As he shows there of the moral and spiritual, so is it here with the physical. You cannot pluck faults out of a child as you would a tooth. Implant the good and so supplant the evil. Impart health and you drive out disease. This is what Dr. Mack does. His two hands are the two poles of a "battery." With the one he pours in a stream of vitality from his own healthy vigorous body, and with the other draws out disease from the patient's body. How do I know he draws it out? First, because I feel that I am relieved, rid of something bad; next, because the water in which he continually laves his hands while treating becomes poisonous; a dog drinking of it is ill for weeks, a servant getting any of it

in a scratched or cut finger has a poisoned arm; and there is a ring of black sticky stuff deposited on the basin round the edge of the water which nothing but scalding water and soda will remove.

Dr. Mack's mode is this. On the table by his side is a basin of cold water into which he dips his hands. Water being a conductor of animal magnetism facilitates the transmission of the current from his body. The patient is seated opposite to him, near enough to him to take both hands in his. Some patients feel a slightly pricking sensation in the hand and arms, then a glow of warmth passing up and permeating the body; others feel nothing at all, but the benefits are just the same as in other cases where sensations are felt. At intervals he laves his hands freely in the water, thus throwing off from himself what he draws out of the patient. While the patient is passively receiving the soothing, warming, healing influences of the current, Dr. Mack is perceiving in his body the diseased conditions of the patient. Every part that has a trouble in it produces like pains in himself; and it is sometimes extremely distressing to see him suffering in this way. I never told him a single ache or pain, or malady, and yet I have seen him writhing on his chair with my pains, and laying his hand on the part affected. The marvellous thing is that when he in this way takes on my pain I lose it. I have seen him choking with flatulence passing copiously off the stomach while I have been sitting quietly opposite him, and my distension going down, till the stomach was hollow and flaccid. After holding the patient's hands in his for a few minutes he then, according to the guiding sensations in his own body, applies his hands to various parts of the patient's body. A wondrous sensation of warmth penetrates wherever he does this and yet if you touch the backs of his hands they are quite cool and moist with the cold water. It is the penetrating current which is warm, not his hands. He then, either sitting or standing, makes passes over the parts, when exceeding refreshing coolness seems drafted in, penetrating just as warmth did, but it never chills. Sometimes he is silent and absorbed, as necessarily he would be when studying the sensations in his own body. At other times he is lively, and chattering, and encouraging mirthfulness in the patient. He says he has no will-power, and certainly none is felt, no *rapport* or influence of any kind either during the treatment or after it. He says he cannot put to sleep,

and certainly no sleepiness is felt during the treatment.

The effects perceived vary with the conditions. An exciting or suffering condition will be soothed, a weary condition invigorated; chilliness warmed, feverishness cooled. Do you say this may be the power of faith or imagination? What do you say then when dumb animals and young children are relieved and healed in the same way? Dr. Mack has at this moment two or three cases of young infants whom he has never even seen, whose parents wrote to him about them when all other means had failed, asking him if he could do anything to save their treasures. He has sent "magnetised" paper and flannel to be applied over the affected parts, and letters come expressing the deepest thankfulness at the results, and asking for more fabrics; and so the cures go on. These fabrics he is daily sending to every part of the world, to people he has never seen, and he is perpetually receiving grateful letters as to the cures effected. I have been wearing the flannel myself round the body, across the chest and round the throat day and night since November. It feels quite different to other flannel, a soft penetrating warmth, just like that from his hands, not a surface heat, irritating as other flannel would.

I cannot close this letter without saying I am deeply grateful to Dr. Mack for all he has done for me; and I thank God that I was induced to go to him. I value him highly and I admire his work. It is a beautiful work, Christlike. I long to bring all suffering persons to this beneficent healing.

E. C. MACDONELL.

12, Upper Baker Street, London, N.W.

MR. EGLINTON AT MUNICH.

*To the Editor of the Spiritualist.*

Sir,—My friend, Mr. Eglinton wishes me to forward to you the enclosed letter. As he left it to my discretion, I have taken the liberty to soften a little the expression of his just indignation at the treatment he received, not only from some excited and short-sighted explorers at Munich, but from others from whom he might reasonably have expected better manners.

I have known Mr. Eglinton very intimately for nearly four years, a large portion of which time he has been an inmate of my house. I have attended perhaps fifty *séances* with him, and in all that time, and with such opportunities, I have never seen one indication of dishonest or immoral conduct. He has been frank, open, honourable, in every way.

I have tested the manifestations in the most perfect manner, and am entirely satisfied of their genuine character.

As to the black on his hand, it is much more likely to have come from one of those who held him, than in any other way; but in whatever way it came those who held his hands must be fairly held responsible for whatever happened to them. In any case, I have implicit faith in the honesty of Mr. Eglinton.

T. L. NICHOLS.

32, Popstone Road, Earl's Court, London, June 13th, 1880.

*To the Editor of the Spiritualist.*

Sir,—Having vainly waited some time for the publication of the particulars of the so-called "exposure" in Munich, hinted at in the absurd paragraph you copied from the *Globe*, I think it best to give you a true account, so far as known to me, of what occurred, and the real basis of the foolish and, I regret to say, slanderous gossip which has come to me upon the subject. Here are the facts.

Last year I passed through Munich, and although pressed for time, consented to stay long enough to give two *séances*, which were so successful that I was induced to promise to visit the town again during my tour this year. Negotiations for my visit were carried on through Herr Gabriel Max, and not through Herr Sellmaier, as has been stated. I arrived in Munich April 27th, from Vienna, where I had had many *séances* with excellent results, having engaged myself to give twelve *séances* for £60, out of which I was to pay my travelling, hotel, and other expenses. Six *séances* had been given, with one failure, by the evening of the 1st of May, as I had consented to give two *séances* daily for three days, at the request of some persons who wished to leave the city on the above date. At the sixth or seventh *séance* (all of which took place at the house of Herr Sellmaier, in a room totally devoid of furniture, except a table and chairs), I was asked if I would allow an artificial calcium rose, which shines in the dark, to be placed in the button-hole of my coat, to which I consented; but after wearing it once the light so troubled my eyes that I suggested, on the next occasion, that the rose should be placed on my shoulder, and, as I sometimes floated in the air, I also proposed that two of these calcium lights should be fastened to my shoes, so that my position might be seen when floating in the air. Excellent manifestations continued up to the tenth sitting; the per-

sons attending them showing the greatest satisfaction with the results. During the tenth sitting, I had these lights attached to me as usual, and the manifestations were fairly good. After the *séance*, when the sitters were restoring the room to order, I saw something laying on the floor, and, on picking it up, and showing it to the circle, we discovered it to be a *mechanical frog*, which, when wound up, leaped about with great noise. Everyone present disclaimed ownership, and I returned to my hotel. When there, I discovered that my right hand had a stain of something black upon it, and I wondered how it came there. I had made some appointments for the following day with some of the sitters, but none of them came for me. At 8 p.m., Herr Sellmaier came in a carriage as usual to take me to the *séance*, and on the road was as friendly as on the previous occasions. When I arrived at his house, instead of the circle I had expected to meet, I found assembled some fourteen or fifteen persons, many of whom had never been to any of the *séances*. One man, speaking bad English, acted as interpreter. I was commanded to stand on one side of the room, which I declined to do. Whereupon, with much excitement, the interpreter, Professor Heipnemyer, denounced me as an impostor, called my attention to 500 marks (£25) lying upon the table, and demanded that I should take that sum and leave the city, or, failing to do so, I should be handed over to the police. I asked for their proof of my dishonour, calling to their minds our excellent *séances*, when I was informed that on the previous evening they had blackened the key of the musical box and afterwards found a black stain upon my hand. I said it failed to prove my guilt, and that, instead of driving me from their city, they would have acted more reasonably if they had requested further *séances* to prove or disprove their accusations. They would listen to no explanation, and demanded that I should leave the city, or take the alternative of being imprisoned. I declined to take their basely-offered money, and left the house. On going to my hotel I reflected, and felt it would be folly to stay where there was so little chance of justice being shown to me. I left at 6.30 next morning for Paris.

During my stay in Paris I was introduced to Mons. de Rappard, one of the editors of "*Licht, mehr Licht*," who most vehemently denounced me and my explanation that the mechanical frog was *not* found upon me nor

taken by me into the *séance*-room. His principal charge against me was not the black upon my hand, but this mechanical frog, which Sellmaier had telegraphed had been found on my person. Now, according to the authority of Professor Zöllner, Sellmaier has confessed to him, without any public apology for his original mis-statement, that this wonderful jumping frog *had been brought to the circle by one of the sitters*; so the rumour of "mechanism" being found upon me still continues to be circulated without contradiction.

I do not blame the Munich people for their belief in my presumed imposture, the black upon my hand being as little understood to them as was Mr. Crookes's experiment with Miss Cook, when he put a black mark upon the back of her hand, and afterwards found it upon her shoulder; but I do blame them for not drawing up on the spot a correct report of what transpired, which would have prevented so much untruth, and capital being made out of it by the public journals. My account will explain the "phosphorescent lights upon his coat to see his motions," and also the "mechanical appliances," and the black upon my hands. It should be mentioned that *at all séances I was always held hands and feet by two persons*. This fact alone should be enough to clear me of any charge of imposture.

I do not need to make any public reply to private slanders. My friends will know what to believe as to my personal conduct.

W. EGLINTON.

P.S.—Since writing the above, Herr Levy, the director of the Royal Opera, Munich, has confessed that he took the mechanical frog to the circle, and though he was present when I was stigmatised as an impostor, and also knew of the telegrams which were being sent all over Germany that *mechanical apparatus had been found upon my person*, neither he nor the persons who have made themselves conspicuous by their bitter attacks upon me, have had the common honesty or decency to contradict such a base falsehood. I really begin to doubt now, whether the black was not placed upon my hand in a similar manner.

THE Newcastle Spiritualists have resolved to bring out immediately a penny weekly spiritual newspaper in that town, under the title of *The Herald of Progress*.

### Answers to Correspondents.

R.—Your expressions are too censorious for publication; you might express the same ideas in gentler language, especially towards one who has rendered such brave services to the movement at Cambridge.

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## INFORMATION FOR NON-SPIRITUALISTS.

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.

## 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, conjurors, 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 or 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 the messages than they are forced to do by undeniable proof.

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

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



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