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AND JOURNAL OF PSYCHOLOGICAL SCIENCE.

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THE SPIRITS OF THE DEPARTED.

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Of all the facts of Spiritualism those which tell upon this problem with crushing force are the spontaneous apparitions of all ages. In the case of death-bed apparitions, in which the spirit appears to one or several persons at one place, at the time of the death of the body at another place a long way off, and gives the first information of its departure from earth, there is no question as to the personal identity of the apparition. In answer to the suggestion that these apparitions may be but the result of the action of one mind upon another across a large intervening space, the spontaneous apparitions in haunted houses sometimes appear scores of years after the death of the body; and even among what are usually classed as death-bed apparitions are some in which the spirit presented itself several days after the death of the body. "I died last Tuesday at four o'clock," said the spirit of Lord Tyrone to Lady Beresford, before writing his signature in her pocket book.

In a minority of cases in which mediumship is brought into play, strong evidence of spirit identity is given, the communicant revealing particulars, previously unknown to the medium and all present, about his death and family affairs, accompanied by precise information in the shape of accurate names and dates. The details of the phenomena in these cases show that they are closely connected in kind with those of spontaneous apparitions.

But in medial utterances there is usually an unconscious mixture of the thoughts of the medium with the thoughts of the spirit, and this blending renders the assertions in the messages as to spirit identity, questionable.

Indeed, some mediums can present no evidence of spirit identity at all, but utter in a kind of mesmeric sleep dreamy streams of platitudes, evolved apparently from the depths of their own ideas. Mediums vary in their transparency, so to speak, to spirit power, as much as different kinds of glass vary in transparency to light.

Supposing that all the evidence of spirit identity could be swept away, the common phenomenon of a living hand or head, the duplicate in appearance of that of the medium, appearing at one part of a room while the medium is in a dead trance at the other, would of itself be extremely suggestive. While gazing at the sleeping medium in one part of the room, and the living duplicate of him at the other, the question might well arise in the mind of the observer, whether, when the dead body of a friend is in the coffin, the living counterpart may not be somewhere else.

The evidence necessary to support the line of argument here advanced would of course fill a book, and has been given by us in book form, but when all the facts are examined on the lines herein laid down, they reveal that Spiritualism gives most satisfactory evidence of a life hereafter.

PSYCHONOMY OR SPIRITUALISM?

A REJOINDER.

BY FRANK PODMORE, B.A. (OXON.), F.C.S.

In an article recently published in these columns, Mr. Campbell has shewn that the word Spiritualism, by its etymology, should mean the knowledge of the Spirit—that is, of God, and the Godlike in man, but that what is called Spiritualism deals, not with the spiritual, but with the psychical, and is no more a spiritual science than is Anthropology, which deals, indeed, with the same subject matter, but only in its human relations. He contends, therefore, that we should change the name of Spiritualism to Psychonomy, and confess, that, call it what we will, it is merely a natural science, to be ranked with other sciences of Biology, Chemistry, Economics, and the like. But of the great questions of ethics it is not competent to offer a solution. And against the so prevalent materialism of our day, which dwarfs our best energies and blights the fruition of our highest hopes, we must sorrowfully acknowledge that it has little, if any, power at all.

I trust that I have here fairly represented

Mr. Campbell's main contention, and that in the few remarks which I propose to make, I shall not be found to combat, as is the wont of theologians and metaphysicians, a phantom antagonist sprung in full panoply from my own brain. I should be sorry if this were so, for I heartily admire, and cordially sympathise with Mr. Campbell in very much which he has said, so far as my imperfect intelligence will permit me to understand him. As regards the etymology of the word Spiritualism; if we are to fix meaning by derivation, we should have to alter the titles of most of our sciences. "Botany," "Electricity," and "Physiology" are all objectionable. So is "Physics," for the reason that it includes far too much. The word now signifies merely the study of radiant energy and electricity in their various manifestations, and does not include the whole of natural phenomena, which is the meaning, if we go back to the Greek. We should, moreover, have to change the barbarous and vague term, "Political Economy," to "Catalactics," as suggested by Archbishop Whately. For J. S. Mill is not, as Mr. Campbell appears to imagine, the representative of modern scientific Economy, any more than he is of modern metaphysical thought, in this country or any other. And wealth, the subject matter of the science, has received an adequate definition, as being "that which possesses exchangeable value." But the tenure of words is less precarious than that of estates. Possession in such cases is the whole of the law, and after a certain term of undisturbed occupancy, a prescriptive title is established. The meaning of words is ultimately fixed by usage: by the multitude of associations that cluster round them, and are suggested by them. A word of long usage forms the starting point for many trains of thought. Like an ivy-clad tower, it is haunted with shadowy memories of the past, whilst still green with the full young life of the present. And before we decide to destroy such a link with the years gone by, and fill its place with some new fabric of our own, we must be certain that the benefits to be gained are well worth the cost.

But the word "Spiritualism," it may be said, brings with it no recollections of the hoary Past. But it at least recalls a past that was less sordid than the present. It reminds us of the time when Robert Dale Owen and Judge Edmonds and Mr. De Morgan wrote, and when Mr. Gerald Massey had not left poetry for Egyptian mythology.

No doubt, these men had not all that we should look for in the Evangelists of a new faith. They were no God-intoxicated heroes, preaching living truth in words that burn. But at least they were men of clear sense and pure feeling, who would have scorned the vulgar curiosity of physical *séances*, and the dreary commonplace of trance addresses. They were men who taught that Spiritualism was to be valued, not for its signs, but for all which those signs might signify. And it recalls to us all how we first started on the quest with bright hopes that were soon dulled, and high aspirations that have not been fulfilled.

But the word "Spiritualism" does more than this. It is a beacon to guide us onward, and to light the way to a goal which it may not be given us to reach. Even though it should prove a mere will-o'-the-wisp, the very effort to attain that goal ennoble failure. The victory may not be won in the strife, but to have striven crowns defeat. If all that Spiritualism can do, is, as I understand Mr. Campbell to say, to add one more to the list of sciences which shall elucidate the psychical powers of man, as Political Economy has elucidated his powers of barter, or Physiology his powers of digestion, what, I would ask, has Spiritualism to do with *us*? What, in such a case, has it to offer to those who are drawn to it by the hope of finding something which no science has been able to give them? Will the real workers—and there are a few such amongst Spiritualists, good men and true—expend any longer the best energies of heart and brain on the problem, if that be the solution? Let us not then give up a name which is consecrated by the memories of a less ignoble past, and by the hopes of a brighter future, until we are forced to acknowledge that past efforts were in vain, and that present hopes are baseless.

But the real issue between Mr. Campbell and myself is this. He appears to believe that the assurance of a future life can be given on the authority of Christ's word and teaching alone, to a world that has long since questioned that authority. For if a man will not hear Christ, neither will he be persuaded, though many rose from the dead. There is in his view no need of the proofs which Spiritualism professes to be able to give of the existence of man after death, in a psychical, and indeed, in any other than a purely chemical form,—as a certain weight of carbon dioxide, water, ammonia and the like. I do not think so. In view of the ever widening

gulf between those who believe what they have felt, and those who believe only what they have seen, I cannot think that there is no need of such proofs. But the present is not the time to discuss a question that involves so much. For the rest, looking down on the promised land from Mount Nebo, I wish here to express my hearty concurrence with much that Mr. Campbell has said of the present position of Spiritualism and Spiritualists, and my bitter regret that it should be so. Mr. Campbell attributes their present case, if I have read him rightly, to the belief that the search after marvels, and the giving heed to questionable oracles, could take the place of a religion. Most fully do I agree with him on this point too; but I will venture to enlarge his definition of religion, and to urge that it is, in the first place, the binding link of man to man. Has Mr. Campbell ever kept a collection of sea-creatures in an aquarium, and had occasion to note the result? It is somewhat after this sort. You will imitate the conditions of real life as nearly as is in your power. You will plant groves of seaweed, red and green. You will strew the floor with sand and rock, and renew the water day by day. And within a few days you will find that your sea-urchins, and starfishes and whelks will crawl out of the water, and will hardly venture in again. Your shrimps and prawns will leap out of the tank on to the floor. Your beautiful polyps, and a hundred varied forms of life, with feathered crowns and floating plumes, will sicken and die. But the lazy, uninteresting sea-anemones will live on, and even they will grow daily less pretty and more sluggish. And the last stage will be one of utter corruption. Your sand will grow black from the putrefaction which it hides. Your water will become foul and turbid, and only the minute beings that are born of death and feed on decay will endure to live. And this will happen as often as you include in your miniature ocean any of the more vigorous and active forms of life. Only mere specks of living jelly, dull and insensate as the flowers from which they take their name, can bear that isolation. All the higher animals are dependent upon the freedom of the wider medium; upon the ebb and flow of the tide; upon the changing currents that purify the ocean, and the sweet influences of wind and sun that quicken the living and remove the corruption of the dead.

Now, we all live in a medium of this kind,

whose power is none the less real because it is only faintly comprehended. It speaks to us from every book we read: we feel it in every social observance: it breathes on us from the lips of every fellow man. It surrounds us as with an atmosphere from infancy to age. It enters into our dreams by night, and forms the warp and woof of all our waking thoughts. We live and move in it: we draw it in with every breath. It is the oxygen of the mind, the quickener of all our higher life. And like this earthly atmosphere, whose superincumbent weight we bear with us wherever we go, so long as the due balance is maintained and it surrounds us on every side, we are unconscious of its presence. But if we separate ourselves by but a little, if we disturb our exact adjustment to our environment for a single instant, we then find its weight to be well-nigh irresistible. And should we be altogether cut off from it, all in us that is above the level of the brute must perish. And this medium is the social consciousness.

Now, some such process of deterioration as I have above described, must take place in any man or any small body of men who withdraw themselves from the living current of the national thought; whose daily talk and daily interests are not in the world of art, or of nature, but are wholly occupied with their own small and petty concerns: whose sympathies are not with the men and women who think, and work, and suffer around them, but are absorbed in their own particular apocalypse. In such a sect only the dull and the commonplace can continue to thrive. All higher natures must gradually degenerate. Their faculties, no longer enlarged by continual interchange with the outer world, will grow dwarfed and narrow. Their ways of thinking, when there is no fresh stream of thought to bear away what is effete and useless, will be stereotyped in their insufficiency. Such a sect will be characterised by the obstinacy with which each individual member will uphold his own opinion, and his incapacity to see the truth in other men's. For such largeness of view only grows by constant familiarity with larger interests. Amongst such men it will be vain to look for new wisdom, or a more ideal morality. The great world is moving on to a higher Truth and a larger Justice; but they will still become less tolerant of fancied error, less reverent in their homage to duty, less willing to sacrifice their own for the greater good,

as the heart-throbs of the national life grow fainter within them. By weakening the common bond, and obscuring the truth which all hold together, their very isolation from the world will only isolate them the more from each other. It is probable that in a few years such a sect will have grown into many sects, and every man will think what is right in his own eyes. For them the larger hope must fade, and the wider love grow cold. The vision will be dim, the hand will falter, and the heart grow faint, of those who have no fellowship or communion one with another. The true religion is that which binds man to man.

London, June 20th, 1880.

ARCHDEACON DUNBAR.—The Rev. Archdeacon Dunbar has done much in making popular the magnificent oratorios and elaborate church music of the great composers. He has now moved his services from St. Andrew's Church, Tavistock-place, to St. Andrew's Hall, Newman-street, Oxford-street. At St. Andrew's Church the accommodation was limited, and there were only 150 sittings free; but at St. Andrew's Hall, which seats 1,200 persons comfortably, there are 800 free and open sittings. Archdeacon Dunbar's seatholders have, without exception, followed him to St. Andrew's Hall, which speaks volumes for the kindly feeling existing between the congregation and their pastor. The music is most artistic. There is no organ in the hall, but the services are accompanied by a complete orchestra, both morning and evening. An oratorio is sung as the anthem every Sunday at the 6.30 p.m. service. The following oratorios are announced: June 6th, Rossini's Stabat Mater; June 13th, Beethoven Mount of Olives; June 20th, Haydn's Creation; June 27th, Handel's Judas Maccabæus; July 4th, Rossini's Stabat Mater; July 11th, Handel's Messiah; July 18th, Mendelssohn's Hymn of Praise; July 25th, Sullivan's Light of the World; August 1st, Rossini's Stabat Mater; August 8th, Spohr's Last Judgment. By the anthem papers it will be seen that Rossini's Stabat Mater is to be sung on the first Sunday of each month, and other oratorios on each of the other Sundays. The hall has an ecclesiastical appearance. Round the walls under the galleries are hung oil paintings of various scripture subjects. On the stage, (which is covered with old Persian and Turkish rugs,) is an altar of unusual size. Before it stand two large old Flemish brass candlesticks, with thick wax candles, some four or five feet high. At the back of the altar is an oil painting of "The Last Supper." The altar is also ornamented with a pair of solid old brass candlesticks, an old Flemish cross, and vases of flowers. The middle passage of the hall is covered with Persian rugs. There is in the body of the hall a litany desk of old tapestry, and on the stage a lectern for the Bible, and seats for the clergy and a portion of the choir. Behind the altar is a screen forty feet long by ten feet high, covered by a mediæval patterned curtain (designed by Morris) which completely hides the rest of the choir and the whole of the orchestra from the sight of the congregation. Archdeacon Dunbar intends to preach at this hall regularly, and he has the option of remaining for between two or three years. He intends to remain there until he can secure some large suitable permanent church in which to hold his services.

STATUVOLENCE AND SPIRITUALISM.

Dr. Fahnstock was reared among people who do not take kindly to Spiritualism, to say the least. He was at first bitterly opposed to the "delusion," but was finally convinced of its truth by means of experiments which he was led to make by reading the work of Dr. Hare, whom he had known as a professor while pursuing his medical studies. He believes that much of the confusion of mind and physical deterioration so often attending the development of trance mediumship come from the fact that the controlling spirit does not understand fully the law of control; and I will show the influence of Statuvolism by stating in the author's words its method of application to mediumship, quoting from a pamphlet on *Statuvolence and its Uses*, p. 34.

"A very singular circumstance, independent of my seeking, accidentally took place in my presence, at the house of a friend to whom I was paying a visit while in Cincinnati two years ago. . . . A spirit had for some time previously been endeavouring to control Miss F——. . . . who had never been in a somnambule or statuvolic condition; knowing nothing about it, or of spirit control, never having witnessed anything of the kind. . . . Repeated attempts were made by the same spirit to control her, with but imperfect success, until a few evenings before I saw her. Upon these occasions, however, although unconscious and apparently under perfect control, it was unsatisfactory, because the spirit brought such an unhappy condition with it that it seemed to suffer from the disease which had caused it to pass away. This condition of the spirit caused great annoyance, and prevented free speech, so that nothing connected or intelligent could be communicated. . . . I suggested that 'there certainly was no necessity for the spirit to feel the unhappiness which she seemed to be labouring under,' and stated if she would not 'dwell upon or think of it, that she would be relieved as soon as she had done so.' The spirit embraced the idea at once, and was entirely relieved, and then began to laugh and converse freely, stating who she was, and what object she had in coming. After the spirit seemed to have communicated all that it desired, and was about to give up the control, I requested it to leave the lady in the same condition in which she was found when it took control, and agreeing to do so, it departed. The young lady was then found to be in a perfect statuvolic condition and was clear-minded in all her faculties,

making many clairvoyant and other satisfactory experiments." Afterwards she was "easily controlled by the same spirit, who acknowledged that the control was now pleasant, and free from the disagreeable sensations which before were so distressing. This case, and many others of a like nature, which I could give in detail were it necessary, would certainly go to prove that the somnambule or statuvolic condition was the foundation of spirit control and necessary to its accomplishment in all cases. Indeed, all trance mediums who are not clairvoyant can be taught to become so, by means of spirit control, and by the spirits leaving them when they give up the control, in the same condition in which they found them when they took control." F. P. T.

Towanda, Pennsylvania, May 21st, 1880.

MR. HUSK'S MEDIUMSHIP.

Last Tuesday night at a *séance* through the mediumship of Mr. James Husk, held at Mrs. Woodforde's, 4, Keppel Street, Russell Square, London, about twelve or fourteen sitters were present. Throughout the dark *séance* the hands of Mr. Husk were firmly held by the sitters on either side of him.

The passage of matter through matter was shown by a manifestation now common at spirit circles. One of the sitters next to Mr. Husk, a new inquirer, was asked to grasp his hand firmly, and while their hands were thus united, a chair was "threaded" on their arms, which when a light was struck, were seen passing through the aperture formed by the continuous bars of the back of the chair. Later on in the *séance*, two chairs were similarly threaded at once upon Mr. Husk's arms while his hands were held.

While all the observers with their hands interlinked were sitting round a table in a room with locked doors, a loquacious spirit was busy piling up heavy articles on the table, including an arm chair, a heavy chess table, a writing desk, a glass fern-case and a variety of small objects, which had been gently floated over the heads of the sitters. When a light was struck the top of the table looked like part of a furniture shop. The fern-case stood unbroken amid the heavy articles around it.

Several times an unusually large and heavy musical box, weighing perhaps twenty pounds, was carried about swiftly in the air.

A NEW Spiritualistic Society has been formed in Melbourne, under the presidency of Mr. William Rice.

SOME interesting private *séances* with private mediums have been held of late at Mrs. W. E. Corner's, 3, St. Thomas's Square, Hackney.

NEW BOOKS ON SPIRITUALISM.

PSYCHIC FACTS.

This book, which will be issued next week from the branch office of *The Spiritualist*, 33, Museum Street, London, contains the most weighty concentration of authoritative utterances in relation to spiritual phenomena ever issued in one cover, consequently is admirably adapted to influence the minds of disbelievers. It contains the best of the experiments of Dr. Robert Hare, Professor of Chemistry at the University of Pennsylvania, the inventor of the Hare's galvanic battery and of the oxyhydrogen blowpipe. The article explains, by the aid of diagrams, the little machines he made which were beyond the control of the medium, yet were worked by spirits, who gave intelligent messages by means of the apparatus. *Psychic Facts* also contains some of the best experiments made by Mr. William Crookes in the presence of Mr. D. D. Home, illustrated by numerous engravings, copied by permission of Mr. Crookes from his work on the subject. Another article is by Mr. C. F. Varley, F.R.S., giving a general review of the phenomena of Spiritualism personally witnessed by him. The chief Report on Spiritualism of the Committee of the Dialectical Society, as well as the report of one of its subcommittees, is reprinted in this book by permission. Some of the most remarkable psychographic phenomena attested by Mr. Serjeant Cox are given, as well as some extraordinary psychical phenomena observed in Germany, by Professor Zöllner. Captain R. F. Burton's account of his *séances* with the Davenport Brothers is given, and Lord Lindsay's article quoted from *The Spiritualist*, describing experiments in relation to Reichenbach's magnetic flames and other phenomena. Mr. Alfred Russel Wallace's experiences at a *séance* are given, also a description of powerful spiritual manifestations by Dr. A. Butlerof, Professor of Chemistry in the University of St. Petersburg. Slate-writing experiments attested by Mr. Epes Sargent, the American author, are published in *Psychic Facts*, likewise Dr. Eugene Crowell's valuable statistical article on "Spiritualism and Insanity." An account by J. W. Edmonds, Judge of the Supreme Court, New York, of the way in which his daughter when controlled by spirits would converse with foreigners in languages she did not know in her normal state, is also published in the book. There are other interesting articles in *Psychic Facts*, and a chapter giving elementary general information about

Spiritualism, for the benefit of inquirers into whose hands the work may fall. The price of the book is five shillings, post free, and early copies will be posted to purchasers in the rotation in which their remittances are received.

TRANSCENDENTAL PHYSICS.

Psychic Facts will be followed a few days later by *Transcendental Physics*, containing Professor Zöllner's experiments and some of his philosophical speculations, translated from his works by Mr. C. C. Massey. The book is a large one, richly illustrated by various full page and double page engravings. It is altogether unique, no book of the same general character having hitherto been published in the English language in connection with Spiritualism. The issue of a large work like this, is the boldest undertaking in book-printing yet essayed at *The Spiritualist* office; in fact nothing of the kind has been previously done in England in connection with Spiritualism, without subscription guarantees in advance.

Further particulars about it will be published next week.

DR. PURDON'S EXPERIMENTS.

A correspondent, a friend of Mrs. Makdougall Gregory, writes to us from Boston, Mass., May 31st:—

"Nearly twenty years ago, I was in conversation with a very eminent physician of this country who was thoroughly acquainted with the subject of Spiritualism. Incidentally he made a remark, which I send to you. 'I knew by his breath that trance supervened. This breath smelt of urea, which is always the case when the person becomes possessed, and this confirms a theory which I have on the subject.'

"I understand Dr. Purdon to ask for any illustration which anybody may have to offer, in his very curious letter in the *Spiritualist*.

"I suppose that mention of urea in connection with mediumship may confound some people; but always facts, even the most unseemly, are good guidance honestly made the most of, and for the mystery of life itself there are the words in the *Wisdom of Solomon*, Chap. ii. v. 7."

THE new address of Miss Ella Dietz and Mr. Dietz is 4, The Avenue, Bedford Park, Chiswick, near London.

MRS. EMMA HARDINGE is now in Chicago, and the Spiritualists there are endeavouring to retain her services in that locality for some time.

MORE GOOD EXAMPLES OF PSYCHOGRAPHY.

BY THE HON. J. L. O'SULLIVAN, FORMERLY AMERICAN
MINISTER TO THE COURT OF PORTUGAL.

After all my long and various experience in phenomenal Spiritualism, psychography, or the direct writing by spirits, on surfaces (slate or paper) to which no mortal hand has access, seems to me now perhaps the most valuable manifestation we receive. And for these two reasons :

1. Because the simplicity of the operation makes it necessarily so convincing to those who see and participate in it, (as witness the conversion of the great German scientific philosophers through their experiences with Slade), the whole passing in the open light before our eyes, while the useful condition of the absence of all disturbing chemical action of light upon the spirits, is obtained through the darkness existing between two slates joined together.

2. Because the communications thus received from spirits seem to come direct and unadulterated from them and them alone, unlike those which come through the writing hand or the speaking tongue of even an entranced medium; since in these latter cases neither the spectators nor the medium can be sure how much of the communication comes from the extraneous inspiring or "controlling" mind, or how much from that of the medium who gives expression to it, and whose brain may discolor or refract what passes through it, as glass acts on the light it transmits.

Take Dr. Crowell's last book for example, in which we read detailed accounts of life in the future spheres so strangely *material*—how can we know that these are much more than translations or reflections from his medium's (Dr. Kenney's) own theories and imaginations honestly given by him as communications from spirits?

The appearance of good new psychographic mediums, and striking cases of psychography, are therefore worthy of being recorded in the pages of the *Spiritualist*.

The well known and universally respected Dr. J. R. Buchanan and myself held, on the 20th inst., a private *séance* in this city, with a young man named Alex. Phillips, for the express purpose of testing his psychographic mediumship. Mr. Phillips is twenty-three years of age, Scotch by family, Irish by birth, and American by residence from his childhood. He is as yet but little known, and as we were to publish the results, we were specially strict and vigilant in regard to the perfectly test

conditions of the *séance*. All our three testing trials were highly successful. After these we continued to communicate with the spirits present through a series of questions prepared beforehand, and put by us mentally, and the mere answers of *yes* or *no* returned by the spirits. Of these I say nothing, since they involved no evidence, nor anything of a test character. To this I will make only one exception. One of my requests (unspoken) was that they should explain to me the truth respecting the conception and birth of Christ. To this I received the immediate answer, written like a flash by the hand of the medium *backward*, i.e. beginning at the last letter of the sentence and ending with the first, so that I could read it straightforward in the ordinary way: "*You have already been informed and impressed on that subject.*" "Do you mean that the theory which I explained to Dr. Buchanan on our way coming here this evening was correct?" "*Yes.*" Any of your readers interested in this may refer to my letter published in the *Spiritualist*, of March 30th, 1877; in regard to which I may add that on several other occasions through different mediums, spirits purporting to bear high names have confirmed that same theory to me, and it is in fact so strongly impressed on my mind that I may say that I believe it as fully as I can believe anything not absolutely proved, and resting only on the authority of invisible intelligences claiming to be advanced spirits.

I now come to the three test manifestations, which it is my main purpose to communicate to you, as having just occurred with the psychographic medium, Phillips.

1. We sat at a small table at one end of the room, the medium, Dr. Buchanan and myself. Three slates (two of small size and one large) and some sheets of writing paper were on the table. We thoroughly sponged and dried the slates, and laid the two small slates flat on the table, the one on the other, the medium laying his two hands on them at one end, and I mine at the other. In a few moments he raised them up to rest them on my right shoulder, both of us still holding them tight together without my having quit my hold of them for an instant. There was no pencil between them. Presently I heard faint sounds from them, they being now close to my ear. The others heard them also. They resembled rather muffled sounds of strokes and ticks than the scratching of a pencil. A signal announced that it was done, and we opened the slates.

On one of them was the following verse, written continuously and without punctuation. It is I who break it up into lines according to the rhymes :

God, that made earth and heaven,
Darkness and light,
Who the day for toil hath given,
For rest the night,
May thy angels guard, defend us,
Slumber sweet thy mercy send us,
Holy dreams and hopes attend us,
This live-long night.

There was no signature, but having recognised certain raps long familiar to me, I asked, "This is *you*, is it not?" "*Yes.*" "You, mother?" "*Yes,*" (strongly).

2. After copying and thoroughly sponging and drying the slates, we again joined them together and the medium (under our strict watch by the strong gaslight of a chandelier) laid them under a chair at the other end of the room, about fifteen feet distant. He laid at the same time alongside of them an open piece of paper containing flour, saying that "they sometimes threw the flour on the top of the slate." He returned at once to the table and we all watched the slates, open to our full view. A few minutes having passed with no signal to us, the medium remarked, "Perhaps the gaslight strikes down too strong on them," and he threw a piece of black muslin over the front of the chair, though the slates now screened from the direct impact of the light were still fully exposed to our view from where we sat and observed. In a few moments raps on the table announced that it was done. No flour had been strewn on the upper slate. But inside we found the lower slate covered with writing. As before, no pencil had been put between the slates. Upon the writing five large marks, in flour, evidently of the ends of a thumb and four fingers, were impressed upon the slate after the writing, so that I had to blow and gently brush the flour away to read the parts of words it covered. And the writing was in six distinct communications as follows: two being in Latin; one in French; one in Italian; one in unknown antique oriental character, not Hebrew, though there was a predominance of the square form in the letters; and the last in English, and signed "M. O'Sullivan," my mother's name (known only to me) being Mary:

Rusticus expectat dum defluat annis, at ille.

Labitur et labetur in omne volubilis ævum.

La mort est plus aisée sans y penser que la pensée de la mort sans péril.

Sempre il mal non vien per nocere

(The next was in the unintelligible antique oriental characters).

Damnans quod non intelligunt.

The remembrance of these things will perhaps prove a source of pleasure. (Signed) M. O'SULLIVAN.

The translations of the above are as follows:

The countryman watches till the river shall flow away, but it flows and will flow whirling on through all time.

Death is easier to bear without the thought of it, than the thought of death without danger of it.

Misfortune comes ever to us, not to do us real injury.

Men condemn what they do not understand.

It is a curious small circumstance that in the two hexameters, *Rusticus*, &c., which is a quotation, I forget from whom—there were two faults of Latinity, which I have corrected by substituting *dum* for *ut*, and *ævum* for *annum*. The spirit who wrote on the inside of these closed slates, at a distance of fifteen feet from anybody still in the flesh, made precisely two such small mistakes as he might easily have made off-hand while in the flesh; nor did I notice them till on reperusal next morning.

On the flour contained in the open paper we found the impress of the same finger marks which had been laid on the slate after the writing, and partially covering some of the words.

3. For the third test the medium suggested that we should now try for writing on paper. Dr. Buchanan accordingly tore a small bit (about 2½ by 1½ inches) from a large sheet of blank paper and laid it between two slates, which he and the medium then held together on the table, in the same manner as in the first test. He did not expect more than perhaps a name or a word or two on so small a bit of paper. No lead pencil was placed between the slates. Yet on opening them there was the little bit of paper (which fitted to the sheet from which it was torn) covered with lead pencil writing. I have it now before me. The letters were small and close, and some of them at first not very distinct. I puzzled a little over it until it flashed on me what it was, and then the whole was clearly legible. The moment I announced it there was an explosion of raps, and also a small musical instrument on a shelf was thrown strongly down to the opposite end of the floor, the whole being evidently an expression of pleasure on the part of the invisibles present at its being understood. It was nothing more nor less than a translation into Latin of a familiar childish verse:

*Mica, mica, parva stella,
Miror quænam vis tam bella,
Splendens eminens in illo,
(Alto) velut gemma cælo.*

A curiously close and pretty rendering in Latin of

Twinkle, twinkle, little star,
How I wonder what you are,
Shining there above so high,
Like a diamond in the sky.

It was signed *Dr. Buchanan*. My friend, whose father also had been a "Doctor," said that his father understood Latin, but that it was very little like him to have written this. I reminded him how several learned scholars had amused themselves with translating nursery rhymes and popular songs into Latin and Greek, (raps of assent) and that spirits when coming into our sphere or plane to communicate with us sometimes seemed to enjoy a little pleasantry and wit, as well as we do (volley of raps).

As two syllables were wanting to the last line to complete its symmetry with the rest, I have taken the liberty of adding the word "*Alto*," which I presume to have been an accidental omission.

The medium told us that he did not know a word of Latin, nor of French or Italian; and all that could be judged from intercourse with him confirmed the probability of this. And even if he were a Mezzofantian polyglot, how could he have had anything to do with the writing of those languages between closed slates at a distance of fifteen feet.

If Messrs. Lankester and Donkin have survived the mortification they must have reaped from the experiences of Zöllner and the other Leipsic Professors with Slade, or if they should do me the honor of reading the present letter, I beg them, with my compliments, to keep in mind that the above various writings in Latin, French and Italian, as well as English, were given under the strictly test conditions described, conditions absolutely conclusive against fraud on the medium's part, or delusion on ours.

I may add before concluding, that one other curious phenomenon occurred in the course of the evening, substantially the same as that exhibited by the Philadelphia medium, W. H. Powell. I observed Mr. Phillips holding his index finger up in the air, and then flourishing it about in random circling movements on the slate, but no marks resulting on the slate. He repeated this several times, and at last circling marks on the slate, as though produced by white chalk, followed the movements

of his finger. I then closely examined his finger, and found nothing but its soft smooth skin without a trace of chalk or any other foreign substance; yet on his then holding it up in the air, and waving it to and fro a moment, it did again make circling marks on the slate as though there were a bit of chalk on it. There was nothing concealed beneath the nail, and the finger was at quite an acute angle to the slate. He said that it was an experiment he was trying for the first time. He did not form words or letters, as Powell undoubtedly does, but only random sweeping circular marks, but it was evident that he could as easily have written words. There is another medium now in New York, as I am assured, who can hold her hand up in the air, palm upward, and withdraw it with the hollowed palm filled with fresh blood. It would seem that the spirits through their subtle chemistry can form this and other substances out of the atomic elements in the room, or drawn from the human bodies present. The formation at the end of the finger of the substance with which Powell is able to write on a slate is doubtless by an analogous process. It is certain that his "control" (called Tecumseh) can form it not only on his finger, whether naked or *gloved*, but also on the finger of any of the spectators male or female, which he takes between his fingers and then writes with it as though he were holding and wielding a pencil of chalk. I have seen him do this, and several of my friends have had their fingers thus utilised by him. It seemed that some spirit "control" was doing the same thing for Phillips. But as this was a purely physical phenomenon, and as I had not witnessed nor heard of anything interesting or instructive being thus written by Powell—it had little interest for me in Phillips; and as we were occupied with other matters we did not carry it further. Without disparaging the value of the merely physical manifestations (such as that of the generation of a bit of white matter at the end of a finger by spiritual chemistry), since they are so useful for early beginners in Spiritualism, they have long ceased to have much interest for me. When we have witnessed a hundred real and certain "miracles"—which are no longer miracles—further repetitions and mere variations cease to surprise or much to interest. Our knowledge of "nature" or the "laws of nature" has simply risen and widened a little, that is all, and these things are no longer supernatural. For a spirit simply to make slate marks on the inside of closed slates, or

pencil marks on paper placed between them, is a mere physical manifestation. For it to write these merely trivial things is better, but after all not much better. But when we can receive from them in this certain way direct and unadulterated intellectual communications, without filtration through the human mind or organism of a medium, as related in your number of 30th March, 1877, already referred to, then Psychography rises indeed to a manifestation of the highest value and the keenest interest, and opens out to us vast prospects of *reliable* future instruction from the world of spirits.

New York, 24, West 30th Street, June 3rd, 1880.

EXPERIMENTS IN MESMERISM.

To the Editor of the Spiritualist.

Sir,—Noticing the interest taken by you in the mesmeric experiments performed by Mr. Redman, I send you the following account:—

On Tuesday, June 8th, I was trying a few experiments on Augustus Louis Johnson, a boy whom I have had much pleasure in curing of deafness through mesmerism, when I found he possessed the faculty of second sight or clairvoyance. I submitted many things to him for examination (not allowing him to come near them) and he was able to describe them correctly in nearly every instance.

On Wednesday, I tried further experiments and had even more satisfactory results. After giving him several small articles to describe, such as lockets, pencil cases, beads and various other things which he was perfectly successful with in every case, I produced from my pocket two photographs. These he described very minutely, telling me how the hair was done, style of dress, position of body, &c. I then determined to test his power still further and see if he was able to read printing. So I gave him a paper (a programme of private theatricals) which to my surprise he read through correctly; or rather I should say spelt through, for he does not read well, being only nine years old. Upon my asking him if he could explain how it was he could see, he replied he had a bright streak of light commencing at the back of his head and continuing down to the root of his nose where it divided off each way, terminating in his eyes. He could not say for certain, but he thought that was the cause of his sight. He also said he was conscious of a light in other parts of his head, and gave me instructions for improving it. Later on he was able to see a black outline when an article was held above his head, but (to use his own words,)

“It was in a kind of mist,” and although he could just perceive it, it was very indistinct. He then complained of being fatigued and requested me to bring him to. His eyes were tightly shut and bandaged the whole time.

G. A. SMITH.

3, Royal Road, Ramsgate.

THE CURES AT KNOCK.

Father Quick, of Manchester, who recently paid a visit to Knock, and about whom an exaggerated report was set afloat the other day, has written, by way of explanation of the facts of the case, the following statement:—

“I had been suffering some six months from prostration of the nerves, the pain settling principally in my left arm. I was unable to say mass part of this time, but not on account of my arm solely. I consulted no doctors beyond my regular advisers. There was never any question of amputation. I was told I should recover after a few months' rest and repose, but, being anxious to continue my duties, I yielded to an invitation to go to Knock. I did not expect a miracle; I knew my ailment did not require one. After my first visit and devotions at Knock, I felt able to dispense with my armrest or sling, and during my devotions at my third visit I felt the pain gradually leave my arm, and strength return. I had gained all I sought. I made an offering of my sling to Our Lady, and obtained permission from the venerable and saintly archdeacon to say mass there next morning. I was asked to leave a few lines as to my cure, but the archdeacon agreed to my suggestion—viz., to wait a short time. I promised to write in three weeks and send an attestation, provided the pain did not return. On leaving Knock I was sent direct to Paris to inspect the working of several institutions, which took me a fortnight. It is now over three weeks since I left Knock; since then I have suffered much through continuous travelling, and have had consequently a slight relapse of my pains—hence I cannot yet say I am cured, but I am considerably better. I would state my firm belief in the first apparitions, and in some of the many miracles said to have been wrought there. Let us hope that the time is not far distant when the present humble church will be replaced by one more worthy, and that the sanctuary of Our Lady of Knock will equal that of Our Lady of Lourdes. One of the best means of attaining this will be, when speaking of Knock, not to exaggerate, but give simple, telling facts

—abundance of these are not wanting; this will overcome the incredulity of Catholics and the prejudices of non-Catholics. I would say to all afflicted—Have confidence, and go to Our Lady of Knock, and you will be relieved. I received more than my faith and unworthiness merited.”—*Weekly Register and Catholic Standard*, June 19th, 1880.

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 STEINWAY HALL LECTURES

Sir,—Will you please announce in the *Spiritualist* that I shall sail for America on July 25th, to be absent two months, and that Steinway Hall will then re-open the first Sunday in October. J. W. FLETCHER.

22, Gordon Street, W.C., June 21st.

HEALING BY LAYING ON OF HANDS.

Sir—It is said a lady's letter is not perfect without a postscript; so I send you one, as there are two or three things it would have been as well to have mentioned in my letter to you. There were some details I could not give except to a medical man, but those I gave were sufficient for your purpose, and as much, probably, as your readers could swallow at once. But I might have mentioned want of sleep and coldness of the feet. I rarely slept more than from three to four hours, and at broken intervals, and got up more weary than when I went to bed; now, I sleep six or seven hours, and get up refreshed. My feet were never warm summer or winter, day or night; ever since I began the treatment they have been comfortably warm: I have never all the winter sat by the fire to warm them. “The blood is the life.” The doctor seems to vitalise the blood, hence these results. But chiefly I wished to tell you that according to my experience and observation of others under the treatment, the current will not pass through silk. This is an important feature in the treatment, for the investigation of the learned in determining what the current is. Also, many object to medical rubbing because of the undressing and the contact of the operator's hand upon the body of the patient. In Dr. Mack's treatment there is no undressing—no contact except upon the hands and head; all the other manipulations are done outside the ordinary clothing.

E. C. MACDONELL.

12, Upper Baker Street, London, N.W., 22nd June, 1880.

CHARACTERISTICS OF SEANCES.

Sir—In the ranks of Spiritualism I know of none more faithful honest and upright, or whose experience, opinions and writings, are more worthy of respectful consideration than those of Mr. C. Reimers. The great interest, the constant and watchful care exhibited by this gentleman over almost everything connected with our “ism” are to me amazing—ever to the front to defend our cause from attack from any quarter, yet always more inclined to protect the erring one than to blame. I rather expected, and was pleased to see, his protest in last week's *Spiritualist* against the “blunders and misrepresentations” contained in Mr. James Campbell's paper to be found in the *Spiritualist* of June 11th, page 286. If the expressions there attributed to Mr. Campbell are true, it seems to me that no censorious repudiation of them can be too strong for the purpose, because they are not only false but they exhibit a needless and wanton desire to wound the

feelings of other people, hundreds of whom are quite up to Mr. Campbell's social position and capacity, and who have laboured quite as much for Spiritualism.

The well-known impartiality of the *Spiritualist* newspaper induces me, Sir, to believe that you will allow me also to enter my protest against the above, especially as Mr. Campbell seems himself to anticipate that objections will be taken to what he has stated, for in the concluding words of his paper does he not howl at all who may differ from him, that he cares not one straw for their opinion?—an expression and style which prevades the whole paper; a style too which I and many friends who approve of all I have written above, think could only have been adopted from a desire for notoriety rather than reputation. JOHN ROUSE.

June 22nd.

LOUISE LATEAU.

It is a saddening illustration of the instability of human affairs that a young lady endowed with the somewhat exceptional faculty of performing miracles, who, but a few weeks ago, stood high in ecclesiastical favour and was fully justified in aspiring to the post-mortem honours of canonisation, should have suddenly fallen into such disgrace with Holy Church that sentence of excommunication has been pronounced upon her, to the utter annihilation of her prospects of promotion in another world. To this pass has the famous Louise Lateau been brought by her steadfast refusal to acknowledge the recently-appointed Bishop of Tournai as the rightful occupant of that episcopal see. Life, even for miracle-workers, is full of ups and downs; and it has availed this saintly Belgian virgin nothing that she has demonstrated, upon several occasions, her capacity for exhibiting on her own person the sacred stigmata of the Crucifixion, as well as for abstaining from every description of refreshment for three weeks at a stretch. The authenticity of these wonders, respecting which Canon Majunke wrote so thrilling a book at the time of their achievement, remains unimpugned by the high ecclesiastical authorities whose displeasure Louise has incurred. She herself, however, although her ability to exude blood from her forehead, hands and side, is stated to be unimpaired, has been formally anathematised for heretical disobedience to the Papal decree dismissing Bishop Dumont from his diocese—on the not unreasonable ground that his Grandeur is a confirmed maniac—and appointing another prelate in his stead. But yesterday, so to speak, almost worshipped as a saint, and now smitten with the blighting curse of the church, Louise Lateau, the stigmatised stigmatic, may fairly be regarded as the most prodigious anomaly of the day.—*Daily Telegraph*.

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CHAPTER VII:—Trance, Natural and Accidental; Mesmeric—Trance Produced at Will by the Subjects—Col. Townsend—Wakeer—Extasis—Extatics not all Imposters—Luminous Emanations—Extasis often Predicted—M. Chagnet's Extatics—Visions of the Spiritual World.

CHAPTER VIII:—Phreno-Mesmerism—Progress of Phrenology—Effects of Touching the Head in the Sleep—Variety in the Phenomena—Suggestions—Sympathy—There are Cases in which these Act, and others in which they do not Act—Phenomena Described—The Lower Animals Susceptible of Mesmerism—Fascination Among Animals—Instinct—Sympathy of Animals—Snail Telegraph Founded on It.

CHAPTER IX:—Action of Magnets, Crystals, &c., on the Human Frame—Researches of Reichenbach—His Odyle is Identical with the Mesmeric Fluid of Mesmer, or with the Influence which Causes the Mesmeric Phenomena—Odyle or Mesmeric Light—Aurora Borealis Artificially Produced—Mesmerised Water—Useful Applications of Mesmerism—Physiological, Therapeutical, &c.—Treatment of Insanity, Magic Divination, Witchcraft, &c., explained by Mesmerism and Traced to Natural Causes—Apparitions—Second Sight is Waking Clairvoyance—Predictions of Various Kinds.

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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. 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, 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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Mr. White's contention is that there is place and use in the divine economy for all varieties of men and women; and that there is not any one, however perverse or insignificant, who is not created for some function in universal humanity. As to the question of everlasting punishment, Mr. White maintains an original position. If asked whether he believes in the everlasting punishment of sinners, he answers Yes; but if asked whether he believes in everlasting sinners, he answers, No. All the confusion, perplexity, and anguish which exists as to the future life arise from the constant assumption that the everlasting punishment of sin is identical with the everlasting existence of sinners. Sin or transgression has been, is, and ever will be eternally punished; torment and misery are everlastingly inseparable from wrong-doing; and precisely because inseparable, the wrong-doer must, sooner or later, cease from wrong-doing. In short, the everlasting punishment of sin is sure warrant for the impossibility of everlasting sinners.

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CONTENTS.

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1. The Lay of the Lazy Author.—2. The Song of the Newspaper Editor.—3. The Song of the Pawnbroker.—4. The Castle.—5. The Lay of the Fat Man.—6. The Poetry of Science.—7. How Hadji al Shacabac was Photographed (a letter from Hadji al Shacabac connected with a Turkish Loan, to Ali Mustapha Ben Buckram, Chief of the College of Howling Dervishes at Constantinople).—8. The Lay of the Broad-Brimmed Hat.—9. St. Bride's Bay.—10. The Lay of the Market Gardener.—11. "Fast falls the Eventide."—12. Our Raven.—13. Materialistic Religion.—14. The Lay of the Photographer.—15. How to Double the Utility of the Printing Press.—16. The Song of the Mother-in-Law.—17. *Wirbelbewegung.*—18. "Poor Old Joe!"—19. The Human Hive.—20. The Lay of the Mace-Bearers.—21. A Love Song.—22. A Vision.—23. "Under the Limes."—24. The Angel of Silence.

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CONTENTS.

The Spirits of the Departed	301
Psychonomy or Spiritualism. By Frank Podmore, B.A. (Oxon), F.C.S.	302
Statuolence and Spiritualism	305
Mr. Husk's Mediumship	306
New Books on Spiritualism	306
Dr. Furdon's Experiments	307
More Good Examples of Psychography. By The Hon. J. L. O'Sullivan	307
Experiments in Mesmerism. By G. A. Smith	310
The Cures at Knock	311
Correspondence.—The Steinway Hall Lectures ..	311
Heading by Laying on of Hands	311
Characteristics of Seances	311
Louise Lateau	311
Paraphrase:—Archdeacon Dunbar	304

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