

The Spiritualist Newspaper,

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

No. 429.—VOLUME SEVENTEEN; NUMBER TWENTY.

LONDON, FRIDAY, NOV. 12th, 1880.

"THE SPIRITUALIST" Newspaper.

Established in 1869.

PUBLISHED WEEKLY. PRICE TWOPENCE.

10s. 10d. per annum Post Free within the limits of the United Kingdom, and within the English and Foreign Postal Union.

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In *The Spiritualist* of April 30th, of the current year, I ventured to make the following remark: "At the present period men have inherited, unwittingly, so much of a tolerant kindly spirit, brought about by the unseen leaven of Spiritualism running through the whole present generation, that they sometimes write and think in the pure spiritualistic groove even when least aware of it."

That teaching in this direction is coming up in unexpected places, we lately received a tolerable example of, at the Leicester Church Congress, of September last, at which the president, the Bishop of Peterborough, made use of these words: "One supposed great object and result of Church Congresses is the promoting of tolerance and charity amongst churchmen."

Whether the full measure of this object has been attained, or even feebly understood, even in the somewhat limited area of churchmen among themselves, seems problematical, and the object is mentioned hesitatingly, as but a "supposed great object," as though the conclusion had scarcely been arrived at as to whether it were really a great object, or only a supposed great object. Still, the above proves a seeking for tolerance, and is a great contrast to the general *animus* of twenty years ago.

It is now just twenty years since some of the bishops so sharply prosecuted the writers of *Essays and Reviews*—those early exponents of tolerance, charity and breadth of thought; those unaccustomed teachers in the Temple, so to speak, at the very period when the stripling, Spiritualism, the very high priest of tolerance, was but twelve years old.

My object here is to give further evidence from most legitimate sources that modern Spiritualism has good right to regard itself as having been the leader and example of all the real tolerance in religion that exists in the present day; for we may look in vain for its having ever existed before at any epoch, or in any degree, throughout Europe's history of "civilisation."

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he holds that one of the chief causes of the failure of mesmerists is, that they give up the trail too quickly, and that they also mesmerise far too many persons. As to the beneficial results of mesmerism, our author has no doubts whatever, whether as a cure for epilepsy, headache, toothache, or other ailment; and his final advice to the practitioner is, 'Call it what you like, but persistently employ it for the benefit of the sick and suffering. Even if Captain James fails to make converts by his little volume, he may at any rate be credited with having written an interesting work in a thoroughly pleasant way.'—The Publisher's Circular.

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And if we turn back to ancient times, even to ancient Spiritualism, where is tolerance to be found? I mean tolerance in religious questions. We all remember, as an example in a contrary sense, how Elijah, after an immense spiritualistic success, that would probably have made him generous under ordinary circumstances, turned on those whom he had worsted in a purely spiritualistic conflict, and slew them all—four hundred and fifty of them. But how, all red handed as he was, he forthwith escaped and hid himself, when he heard that a like punishment awaited himself through the natural vengeance of an indignant woman. If it be true that his Spirit and John the Baptist's was the same, and that there exists a *lex talionis*, an eternal law of requital, who can wonder that, in his new earth life he also should be slaughtered at last, notwithstanding his former escape, through the vengeance of a woman. Is it not also written: "They that take the sword shall perish with the sword."

Under a greater and later dispensation, a higher moral standard was erected. On its generous banner was displayed the new and self-sacrificing motto: "Love your enemies." Nevertheless, in theological questions, and in these alone, perhaps, the old teaching was retained, fully retained. Difference of religious opinion still admitted of no compromise, and was still taught as sufficient cause, not only for the separation of individuals, but as a stringent motive for *the severance of the dearest family ties*. Nor need I point to the calamities which the *odium theologicum* has ever since brought upon a suffering world, calamities national, social, and domestic; nor how that, up to a late date, it has been mixed up with, if not the source of, almost every war.

As a contrast to all this I gave in my paper of July, a fine example of modern tolerance on religious questions as taught by a spirit. And I would here add another, and this, indeed, from the very fountain of our practical, rational, and, in this matter, entirely original faith.

It would be impossible for me to give due weight to the object of this article without alluding—and my object must be the excuse for alluding—to a great privilege that has been accorded to me. It has been my good fortune to have lately acquired the personal acquaintance of one whom all good Spiritualists must of necessity honour, of that most estimable lady to whom a good Providence gave back in modern times to Christian people, the lost key of communion between the two worlds, which

had been forfeited by men's unworthiness, or cast aside by the prejudices and materialism of professed civilisation; a gift rendered far more important since the knowledge of the Copernican system; for the present is the first especial spiritual influx since that great discovery which opened our eyes to so many new secrets of nature, and to the infinity of the Universe, together with infinite possibilities to mankind. Personally, I know of no event of my life that I regard more thankfully than the honour of having been brought face to face with one so highly favoured.

What had civilisation lost until thirty-two years back? Go where we will—East, West, North or South—communion between the two worlds, through mediums, is the normal status of mankind, not only among the aborigines of America, but of Africa, Australia, and New Zealand; while the Hindoos and four or five hundred million Buddhists are all Spiritualists. Our own Scriptures, that civilisation professes to believe, are Spiritualism from the beginning to the end. The Old Testament commences with accounts of special communion between the two worlds, so does the New. Moses, one of the most powerful of mediums, seems to have put down mediumship in others in order, by good policy, to keep it in his own strong hands. But Spiritualism was always a part of the Jewish religion. Saul only went to the Witch of Endor, because on this occasion his orthodox mediums answered him "Neither by dreams, nor by Urim, nor by prophets," as they had hitherto been accustomed to answer him.

The invocation of Moses himself, (who had put down mediumship) at the transfiguration by Jesus, their exemplar, surely makes mediumship the right of all Christian people. Well, was it, then, that in due time, mediumship exercised by the Apostles, but which was hidden from such wisdom as is found in immature science, and such prudence as is characteristic of suppressive theology, should be again revealed to one who, if not a babe, was of that very same mystic age of early adolescence in which Jesus himself first entered the Temple to teach neglected truths which filled the world with wonders, although the world itself had suppressed them. No, the Revelation through a babe by medial handwriting, was reserved six years ago, for her first born infant son, now and then so worthy of the deeply earnest maternal love and solicitude of which he and his brother are the fortunate recipients.

But the honour I have alluded to was not confined to meeting the above favoured lady only. I had the true pleasure also of an introduction on the same day to another of that eminent family, to her sister, a contemporary primal partaker of the new influx. And when I heard from the lips of these gentle ladies of the cruel persecutions that they, as innocent, defenceless children, underwent, I then realised how much we owe to these first sufferers, almost martyrs to the cause of truth.

It is not my place to enter into details. I do trust that we shall one day ere long read of them from their proper source. But this I will say, that there is not a word in the celebrated "First Proposition" of Paley's Evidences of Christianity, that was not equally applicable in early days, to these persecuted children, our first pioneers. These are Paley's words: "There is satisfactory evidence that they passed their lives in labours, dangers, and sufferings, voluntarily undergone in attestation of the accounts that they delivered, and solely in consequence of their belief in those accounts."

And what is the message that they delivered in return for all the intolerance to which they were subjected? Simply good for evil; light for darkness; tolerance, even in religion, in return for intolerance.

I am forced again to turn to self. In return for the tale of trial and self-sacrifice of these honoured sisters, I was telling of my own shortcomings. It was on a bright summer's day, at a morning visit, no sitting for a *séance*. I mentioned that I found it expedient, some years back, to leave a country town in which I then lived, because my Spiritualism proved detrimental to my family who were not Spiritualists. So I added that for their sakes, in the place where I now lived, I did not mention Spiritualism. Immediately upon my making the above remark, what was my surprise at hearing three very loud raps. It was explained to me that the spirits who were present approved of this reticence on my part, for the reason that: "*Family concord was above all things precious.*" If this be not tolerance, the novel unselfish tolerance of our new influx and isolated teaching in the history of religion, I know not what is.

I have one word more to say respecting the tolerance of our new influx. We read in *The Pioneer* of May 25th, 1880, said to be the official journal of the Indian government, of an almost unprecedented success of Madame Blavatsky, Colonel Olcott and other members

of the Theosophical Society on a missionary journey through the island of Ceylon, they being received publicly by the Buddhist people and priesthood with every mark of respect, hospitality, and welcome. At one of the meetings where it is said not only the Cingalese, but that all the English colony were present, Colonel Olcott is reported to have thus spoken; he spoke in English but every sentence was interpreted also at the time, into Cingalese. These were his words: "The object of the visit of the delegation, was to organise at Ceylon a branch of the Theosophical Society, a society which is the representation of the principles of *an universal tolerance.*"

I would also further ask: Where did Colonel Olcott gain the initiative which led him on the road towards the adoption of this noble programme? And I would further ask: Would he be now preaching anything or anywhere, least of all universal tolerance in India and Ceylon, were it not for the blessings brought about first through that famous and favoured family so entirely unobtrusive withal, yet so great, to whom it has been my present privilege to allude. AN OLD SPIRITUALIST.

MIRACLES AND THE BROAD CHURCH.

The following remarks of mine point only to one or two phases of this subject. Mr. Stopford Brooke's recent sermon on the Broad Church will doubtless be published, and its wide bearing on vital questions, with the many issues to which it leads, will then be laid clearly before the thinking world.

Mr. Stopford Brooke's secession from the church, followed by his powerful explanation of his reason for the step he has taken, marks an era in the religious history of our time. It is not that there have not been seceders, intellectually as honest and fearless as himself, but the circumstances of their secession, when they have been men of any note, have differed from his. They were, as far as worldly prospects were concerned, martyrs to principle, and their resignation of church preferment involved worldly ruin. Times are now happily changed. The martyr of the last century is the hero of this, and Mr. Brooke will, I sincerely hope, find no more difference in his position than that caused by the change of a very few pew-holders, the new comers probably helping to form a more receptive audience than the departing ones. But his work, if not that of the martyr, will be followed by results quite as important to the welfare of the Church of England as any secession of former times.

Anyone listening to the simple and powerful explanation given in his first sermon, of his reason for leaving the Church, wide and elastic as his place was believed to be, must have felt that his retirement could not be an event by itself. It must form the first of a series, probably a long one, of similar occurrences, for many a good man will doubtless ask himself whether the arguments used by Mr. Brooke are not equally cogent in inducing others to follow in his steps. For he has quitted the *Broad Church*, a part of the establishment supposed to admit of such indefiniteness of belief and elasticity of doctrine, that many clergymen belong to it whose whole belief might be comprised in the first four words of the Apostle's Creed; while many others, with perhaps less of honesty than of desire to do good, cannot trustfully say they believe anything at all.

Mr. Stopford Brooke's declaration in his first sermon will touch this class of men and probably these alone. The Broad Churchman admitting that discrepancies and contradictions and things impossible to believe as they are usually held, exist in the Articles and Creeds of the Church and the dogmas of Christianity, still believes that a clergyman can be more useful by using, as many a one has done most admirably, the means of helping the suffering and ignorant poor, and promoting the good works which come in their way, than by consulting his own conscience and following out the immediate details. Accordingly he "sets aside those questions which he cannot answer, speaking of Christianity as a beautiful moral system, not really founded on miracles or dogmas, but on the life and religion of the heart." It is never wise or right to impute motives, and we cannot attribute to these good men the unworthy motive of a wish to retain worldly wealth and position. Many of them evidently trouble themselves little enough about the latter, and many have little enough of emolument to make it a question whether their continuance in the Church is not financial imprudence. But while making the compromise described, all Broad Churchmen are supposed to believe that they are governed by conscience, or a principle which will not permit them to affirm a lie.

This is the situation formerly held by Mr. Stopford Brooke, and from which he has set himself free. Among his arguments for so doing, is the following. He was convinced that the whole of religion was suffering from this state of compromise, not those already

religious, but the chances of religion on the great mass. The High Church and the Low Church did not compromise at all, but the liberal party compromised the matter by putting aside the question; speaking of Christianity as a beautiful moral system, not really founded on miracles or on dogmas, but on the life and religion of the heart. This was a clear position but he thought it might be carried too far for the advantage of religious life in this nation. To say nothing about miracles, when the question was leaping into the mind of every one, to say that Christianity did not rest on them, was to act as it was said the ostrich acted.

In his remarks on the position of the Broad Church, Mr. Stopford Brooke carefully guarded against the supposition that they were directed against those individual members of it who have not yet felt impelled to the course he has taken. But it is very probable that, after his clear statement of the circumstances in which he was, and they are, these good men may take a different view of their position; and, if they believe in a superintending Providence and His powers to govern His creatures aright, may find that the end they aim at will be better attained by resisting falsehood in any form, however tempting, than by yielding up God's first requisition, "Truths in the inward facts," in order to help Him to do His own work.

Mr. Stopford Brooke's own future course will be watched with interest, for it cannot be denied that there is some ambiguity in his present position with regard to Christianity.—*Daily News* Report of Rev. Stopford Brooke's Sermon, October 17th, 1880. He has said or implied that Christianity is founded on miracle and dogma, or, to be quite accurate, he has said that, "To say nothing about miracles when the question was leaping into the mind of every one, to say that Christianity did not rest on them, was to act as it was said the ostrich acted." But what does Mr. Brooke mean by *Christianity* here? Is it the belief derived from the life and teaching of Jesus Christ, or something independent of His history as we have it, but embodying the essence of His teaching? As far as can be gathered of Mr. Brooke's meaning, the Christianity which the Broad Churchmen tacitly hold, and which he now openly professes, is the substance of the teachings of Jesus Christ, the morality inculcated by them; that which is left after the claim to, and evidences of, miraculous power, by which the teaching was strengthened and accompanied, is set aside.

It is an easy thing to profess belief in any phenomenon of which we ignore or deny the cause; but in the case of Christianity, and the actions of Jesus Christ, there is unusual difficulty. Let us take the idea Mr. Brooke has of the character and work of Jesus as expressed in his recent sermon.

"He should now be able to declare that, while he frankly accepted the proved conclusions of science and criticism, there remained untouched and clear the great spiritual truths of the soul, the eternal revelation of God, *the deep life of Christianity*." . . . "He should speak of God as revealed in the best way by Jesus Christ, of the true life of man which He had disclosed in His life. . . . of God incarnate in all men in the same manner, though not in the same degree as in Christ. . . . He asked his congregation to pray . . . that humbly and faithfully he might follow the steps of God his Father, in the footsteps of his Master Christ."

Jesus Christ then is the great exemplar and divine teacher whose moral perfections Mr. Stopford Brooke acknowledges, and in whose footsteps he desires to follow. But Jesus Christ's own express declaration is that through Him, "The blind see, the deaf hear, the lepers are cleansed, and the devils (or demons) cast out." He speaks of "The works that ye see me do." He says, "I can of my ownself do nothing, the Father that is in me, He doeth the works," &c., &c., &c.

It would be vain to attempt to multiply instances of the claim made by Jesus to the performance of the miracles. Exegesis and criticism may try to prove that the insertion of the narratives of the miracles in the Gospels was an afterthought—an interpolation; but let anyone take from all the Gospel narratives these interpolations, with all the words of Jesus referring to and explaining them, and what will be left? Certainly some fine moral teaching, perhaps half a step in advance of Buddha or Confucius, but no distinct promise of a future state, and no appearance after death to confirm it?

Why should it not be said, with Strauss, that the whole history is a mythological embodiment of some philosophical truth—equally valuable, whether Jesus Christ existed on earth or not?

But let us look at the question as it is. Jesus Christ, the founder of a system which is to regenerate the world, the Being in whom God had revealed Himself in the best way, the promulgator of the highest morality made

known, claims distinctly and repeatedly that he did these things which the proved conclusion of science and criticism have declared he did not and could not do. Surely such a claim on the part of Christ was a false one, and if the conclusion of science and criticism are correct, He was an impostor, whose criminality can only be measured by the amount and magnitude of His deception.

Yet this impostor is, according to recent exegesis and criticism, the One in whom God revealed Himself most fully.

"Do men gather grapes off thorns, or figs off thistles?"

It is for these reasons that I think Mr. Stopford Brooke's present relation to Christianity an ambiguous one. C. D.

SPLASHES OF INK.

A fanciful book entitled "Splashes of Ink," (London: Routledge and Sons) by Mr. C. J. Lillie, has just been published, with illustrations and designs by the author. Mr. Lillie is the writer of the letter on Spiritualism describing some remarkable manifestations, recently published in *The Globe* newspaper. When a word is written with a blunt pen and plenty of ink, and the paper is then folded once so that the line of the fold passes longitudinally through the centre of the word, the ink splashes so as to form a figure regular in its irregularities. Upon these figures the author exercises his imagination, and by adjacent drawings shows how they suggest all kinds of scenes and events. The operation is as fanciful as that of tracing faces in the fire, by the poetical use of the imagination. The work is fast rising in popularity.

MR. EPES SARGENT ON SPIRITUALISM:—Mr. Epes Sargent's *Cyclopædia of Poetry* has been for several months passing through the press of Harper and Bros. He is in ill health, owing to bronchial troubles, and is living in retirement in Boston. Of his new work on *The Scientific Basis of Spiritualism*, now ready for the press, the Boston correspondent of the *Hartford Courant* says: "Mr. Sargent is a devotee of Spiritualism, and reads everything with regard to it that comes from people of intellectual importance abroad. He finds consolation for what he deems the neglect of it here in the number of able men in Germany and in England who are in sympathy with him. Mr. Sargent does not attach so much importance to messages from the spirit-land as to some others. Yet he is impatient with the argument *cui bono*? and will not admit that it is at all incumbent upon Spiritualists to meet the question in that form. He holds that it is a duty to account for and explain the phenomena, and says that is what science has utterly failed to do."—*New York Tribune*.

A MESMERIC ENTERTAINMENT AT EDINBURGH.

Mr. James Coates, of Glasgow, commenced on Friday last a series of phrenological and mesmeric entertainments at Newsome's Circus, Edinburgh. The building, which is capable of holding several thousand persons, was quite full. Those present listened with attention to the introductory remarks, consisting of a brief outline of the testimony of eminent men in favour of the facts of phrenology and mesmerism. In the first part of the entertainment the phrenological characteristics of four young men out of the audience were described, after which twenty or more volunteered as subjects for mesmeric experiments; five of them Mr. Coates finally selected, and displayed remarkable power over them. His experiments were of an amusing nature.

Mr. Coates had much power in causing extreme rigidity of the body of one of his sensitives, which, when placed in a horizontal position, with the head resting on one chair and the feet on the other, bore the weight of a gentleman out of the audience, who said he weighed about twelve stone, after which the pianist, a young man of about eight or nine stone, sat on the body, until it gradually bent and relaxed, then regained its former rigidity by the power exercised over it through the passes made by the lecturer. At the termination of this part of the proceedings, Mr. Coates announced that Friday evenings would be devoted to special tests, and he hoped that medical men in Edinburgh would attend and examine the sensitives, so as to judge for themselves whether he had the power he professed to exercise, and whether the sensitives were insensible to pain, as he had just exemplified by sticking a pin through the hand of one of them. He said he had complete power over their voluntary nerves and muscular system. The termination of the proceedings consisted of an exhibition of vagaries produced by phreno-mesmerism. The lecturer received rounds of applause, even from a large batch of students who had forced their way in to the back part of the gallery, and who had been, by his judicious observations, quieted in their noisy demonstrations. On Saturday evening there was also a large attendance, and the performance to a great extent was a repetition of that of the night before, except that four additional sensitives were influenced. J. T. RHODES.

CURES BY LOURDES WATER:—Dr. Carter Blake is now at Brussels, investigating some of the reported extraordinary cures alleged to have been produced by the Lourdes water, and of which evidence has been deposited in the Church of St. Gudule. The late Bishop of Tournai, Mgr. Damont, who was a prominent supporter of Louise Lateau, has just been inhibited by order of Rome, from all spiritual and temporal jurisdiction in his diocese.

FAREWELL CONCERT TO MR. AND MRS. RICHMOND:—Next Saturday evening at eight o'clock, a farewell concert, conducted by Mr. J. C. Ward, will be given to Mr. and Mrs. Richmond, at the Neumeyer Hall, Bloomsbury Mansions, London. In the course of the evening, Mr. Webster Glynes will deliver a short address to the departing visitors. The Misses Ward, Miss Ada Earée, Miss Kathleen Hunt, and Mr. E. Tietkins will be among the vocalists. It is to be hoped there will be a large attendance, for Mr. and Mrs. Richmond have set an excellent example by quietly doing good work, and keeping free from acts of strife and aggression which have been too plentiful of late among public workers in the movement. They will leave London on Monday *en route* for the United States of America.

A SEANCE WITH MR. HUSK.

BY GEORGE WYLD, M.D.

Captain John James kindly invited me to his house to be present at a *séance* with Mr. Husk last night.

There were present Captain James, Mr. and Mrs. James, Mr. Harrison, Miss Robertson, the two Miss Corners, Mrs. Showers, Mr. Turner and myself.

The order of the phenomena, produced in the dark, all hands being held, was as usual, namely, the playing and carrying about of various hand instruments, the moving of many articles of light and heavy furniture; the voices of Irresistible, John King, Ebenezer and Tom, and finally the placing of a heavy arm chair on the table and the elevation of the medium into the chair.

Besides this the neckcloth of Captain James was taken off and with it his wrist tightly tied to the wrist of his daughter-in-law.

John King asserted his materialisation and by the assistance of a luminous slate showed himself to all present round the table.

He appeared to me, as usual, to bear a close resemblance to the medium, but smaller, and with the addition of a beard.

His eyes seemed to me at first invisible, but on my urging him to show his eyes, they seemed to glance out for a moment again and again, and as quickly disappear, as if the power faded away.

During the appearance and moving about of the figure, I satisfied myself that Mr. Husk was motionless and seated in his chair, but on my curiosity tempting me to touch his hand, the figure seemed to melt away and the voice of Irresistible said, "Dr. Wyld you should not have touched the medium." However, the figure re-appeared again and again.

Hands touched all present repeatedly, and on my asking that a hand might show itself on the luminous slate, this was done. I noticed the size and shape of the hand attentively, and after the *séance* was over, I compared the hands of the sitters with the hand I had seen on the slate, and I found that no one present had a hand at all resembling it, either in size or shape. The hand shown on the slate was smaller and of a finer form than any other hand present, and I traced the hand up to the arm, which was loosely clothed in a white soft wide and buttonless sleeve, quite different in form and texture from any sleeve present, or from any ordinary sleeve.

I then asked if any scent could be produced, when immediately a very strong camphorou,

smell pervaded the room, perceptible to all present, and remaining for about a quarter-of-an-hour.

I have said the character of the phenomena was the same as usually met with in Mr. Husk's presence, but the peculiarity last night consisted in the *quantity* produced.

We sat for about two hours, and from the first minute to the last there was no intermission to a continuous succession of operations.

In Mr. Husk's presence the ring test, or the threading of a chair on the arm usually occurs. Last night this did not occur, but on every other occasion when I have been present it has occurred, but never on my arm.

I have attended many *séances* in order to get this test, but Irresistible always says I will get it one day but meantime my "magnetism" is too positive for him and that my positive lines of force resist the transverse cut as it were of the force which, when the ring passes, penetrates the arm of the medium, who describes the sensation as if cut with a red hot knife. These remarks remind me of Faraday's diaphragmatic views.

It is certainly open to the sceptic concerning the voices to suggest ventriloquism, but whatever the source of the voices may be, the owners certainly see perfectly in the dark, as they at once touch any finger requested, and on one occasion when I released my hand from my next neighbour in order to rub my nose, Irresistible at once said "Dr. Wyld, don't break connection."

Mr. Husk frankly admits that his own larynx often feels tired after the voices have been long talking, and he also says he feels often as if the organ were being used and he could not at one and the same time use it for his own speech.

The sceptic may smile at this simple admission, but for myself I am not only satisfied Mr. Husk is a simple honest man but that extraordinary spiritual powers are manifested through the agency of his mind and body. I believe this sincerely, but my belief cannot, in connection with *any dark séance*, reach that absolute knowledge which it did in my matchless daylight experiences with Slade.

Last night after the *séance* we adjourned to another room for tea, when Irresistible, in bright gas-light, repeatedly moved the table and answered many questions by raps, and on Captain James regretting that he had lost the key of his clock, Irresistible said distinctly, "you will find it below the table;" on which

Captain James and I proceeded to the *séance* room and found it below the table.

This proves that Mr. Husk can produce phenomena in the light, and although it is perfectly true that the grand secrets of nature, such as conception and the growth of seeds are all produced in the dark, and the mind itself works in the cavity of the skull as in a *camera-obscura*, it is still true that dark *séances*, except when confined to the family circle, are open to various objections, which make it much to be desired that mediums may yet appear possessed of Slade's overwhelming power to compel belief, and that in the light of the sun.

As to the personality of the possessors of the voices, the impression on my mind remains that the phenomena are complex, and that the outside force is so closely connected with the mind and body of the medium as to suggest the idea of the double; but at other times, as for instance when last night Irresistible left the circle and went to the fire-place and there roughly and energetically began knocking about the cinders and cracking his jokes, one felt as if compelled to admit the presence of an independent being, however strange it might seem that an inhabitant of a spiritual world should so comport himself.

12, Gt. Cumberland Place, Hyde Park, London, November 7th.

ADDITIONAL PARTICULARS. BY CAPTAIN JOHN JAMES.

As a proof of the clearness with which spirits discern objects in total darkness, the following instance of what occurred at the above reported *séance* may be of interest:—

I had asked "Charlie" and the other controls to be careful not to break the gas-globes. Immediately the globe most exposed to danger was placed on my left hand, and the small screw that retains the globe in its place, was put between the forefinger and thumb of my right hand.

This I think was a rather intelligent and thoughtful manifestation, supposing my obliging friend to have been a mere "elementary."

129, Gower Street, London.

SIGNOR RONDI has returned to London from the United States. Dr. John Purdon is in London on a brief visit. The Countess of Caithness has left Paris for her winter residence at Nice. Mrs. Showers is in France.

"PASSED TO THE HIGHER LIFE":—At three o'clock on Sunday morning last, Mrs. C. Blackburn, of Parkfield, Didsbury, near Manchester, departed this life. She expired from exhaustion and without pain, in the seventieth year of her age. All the readers of these pages will sympathise with Mr. Blackburn, one of the most faithful and prominent supporters of the cause of Spiritualism, in his bereavement.

A FRESH EXAMPLE OF THE HEALING POWER OF MESMERISM.

The November number of *S. Cyprian's Magazine*, (London: J. T. Hayes,) edited by the Rev. Charles Gutch, of S. Cyprian's, describes the following mesmeric cure by Mr. Herbst:—

I was asked the other day what I knew about Mesmerism as a remedy for neuralgia, etc. I believe the regular practitioners, like good Catholics, do not think much of new-fangled ways, and prefer the old paths in medicine; but a wise man, remembering what wonderful discoveries have been made in modern times in other branches of *human* knowledge, will not be surprised at the announcement of new methods of dealing with disease and of new medicines for its effectual cure. Instead of pooh-poohing what is new, and ridiculing Columbus for launching forth on an unknown sea, he will wait awhile, and after listening patiently to the reports of the voyager, will bring his theories to the touchstone of actual experiment, and will then cautiously draw his own conclusions respecting the same.

Now, as regards simple Mesmerism, *i.e.*, the effect of Mesmeric "passes" upon the nerves, I happen to know an instance where after all other remedies had failed, a course of this treatment was attended with very substantial success.

A patient had been ill for nearly a year and a half, suffering terrible pains from sciatica, neuralgia, cramps, and other causes. All known remedies but one* had been tried under the best advice, and only a temporary relief was obtained "Acu-Puncture," *i.e.*, the injection of small doses of morphia every twenty-four hours; but after continuing this method for three months it was discovered that paralysis of the limbs had set in, extending to the spine, with such a loss of appetite that it was feared the end was close at hand.

At this crisis it was decided, as a forlorn hope, to try what a professional Mesmerist could do. Accordingly the morphia was at once and altogether given up. With the help of a powerful galvanic battery, life and motion were gradually restored to the limbs and body. The acute pains were more and more subdued, until at length, after three months—the very time during which the morphia was taken—they were almost entirely relieved.

Thus it seems established that these two remedies, Mesmerism and Galvanism, have succeeded in a case of extreme severity and

* Branding with a red-hot iron!

danger, where the very best advice and treatment of the regular practitioner had signally failed.

The patient was mesmerised daily for about an hour, and the effect of the "passes" is described as simply marvellous; the relief from cramps and other torturing pains was great and instantaneous, being followed by a soothing sensation over the whole body, with a desire to sleep, which was always gratified. The result is that the pains have well-nigh left him; he is now able to take such remedies, cod liver oil, for instance, as may bring about, by God's blessing, the restoration of muscular power, which at present seems to be all that is wanted for a complete recovery.

One word of caution. Observe, that these remedies were resorted to in an extreme case. It would not be wise to go on with them after their immediate object has been gained. Nor would I recommend any one to use them, in any stage of illness, without advice from men of known experience in the treatment of nervous disorders.

Correspondence.

MATERIALISATION.

Sir,—I have recently renewed my acquaintance with the *Spiritualist*, having been one of its earliest supporters, and am glad to see how frankly the difficulties of the subject are discussed in its columns.

I am not a Spiritualist but have never been able to understand how the possibility of spirit action can be denied by those who admit that the testimony of credible witnesses is to be accepted on any other question; and I have consequently watched the progress of Spiritualism for something like thirty years with some degree of interest.

I am especially glad to see that efforts are being made, and in a measure successfully made, to show that the methods of spirit-action can be reduced to a scientific basis. But in order that this basis may be solidly established it is absolutely necessary that the definitions on which the science is to be, so to say, grounded, should be not only clearly expressed, but expressed in words the meaning of which is exactly understood, and that are used in exactly the same sense by all the expositors of the science.

The aim of the science I take it to be to show the relations of spirit to the living man—the value of the body to the spirit and of the spirit to the body, and how each reacts upon the other in the processes of life: for the science of spirit must have its root in the meaning of life.

In life the spirit of man is using his body for the purposes of life; and during, by and through this use the body is reacting on the spirit—so reacting on it that the spirit leaves the body at death in a state other than that in which it entered the same.

The body of man is a very complex organism—an organism which is generated, not made. And this brings me to the question I wish to submit through you to the readers of your journal.

I see the word *materialisation* commonly used. I read

that *spirits* are said to *materialise*; and that the *materialised spirits* are seen in *bodily form* and act as *living human beings*.

I presume that the founders of the science of Spiritualism use these terms in a scientific sense, and that they therefore all use them in the same sense, and I should like very much to know what this sense is.

Do they hold that the materialised spirits have actual bodies of flesh and blood—organised bodies possessing the characters and characteristics of the human body—organised bodies in which the processes of life are going on? and that the spirits who materialise themselves or are materialised produce, or are materialised in such bodies by spirit action? Or do they merely mean to affirm that the spirit in the act of materialisation simply passes from the impersonal to the personal state—from the more or less aerial and formless condition of what might be not unaptly called a “conscious element” to that of a more or less solid bodily form destitute of animal organisation?

The distinction is a vital one—so vital that I presume the question has been considered and investigated, and can be at once answered by those familiar with the implied condition and constantly using the term—but I have so far been unable to find the answer and shall therefore be obliged to anyone who will kindly furnish me with the same; and the more direct and precise this answer is the more valuable will it be, not only to myself but to all interested in the subject.

M. D.

27th October, 1880.

MISS BURKE'S SECRETARYSHIP.

Last Tuesday night at a Council meeting at 38, Great Russell Street, London, Dr. Wyld moved various resolutions to promote economy in the working of the Association there. One of his propositions, which was carried, reduced the housekeeping expenses by £26 a year; another was passed to take steps for letting the spare rooms, by adopting means to let the public know the rooms were to let. He then moved that the £40 a year paid for printing an advertisement and the monthly Council reports should be reduced to £20, that being the rate at which the Association could get them printed for itself. Mr. E. D. Rogers, of the Press Agency, editor of the Spiritualistic monthly journal, opposed this, and the reduction was not made. Mr. Stainton-Moses said that if such a resolution were passed, he should think of vacating his seat on the Council.

Dr. Wyld announced that the Association was in debt £70 to Mr. Calder, that amount having been borrowed from him.

We are informed that the Association has been offered some first floor rooms, including gas, coals, attendance, and all extras, for £100 a year, two or three doors off its present quarters in Great Russell Street, which cost £120, exclusive of the foregoing extras. And as £40 a year is being spent over a journal which has not much more circulation than the copies the

Association buys up and posts off monthly at the cost of its members, it is evident that the expenses of the Association can be further lowered £70 or £80 a year, without parting with its Secretary, or closing its doors during the day.

THE “DAILY NEWS” ON SPIRITUAL MANIFESTATIONS.

Transcendental Physics, which gives high authority in attestation of particular phenomena of Spiritualism, and *Psychic Facts*, which gives clinching evidence in favour of the general phenomena, are doing much to strengthen the position of Spiritualism in this country, and to modify the abuse of a section of the daily press. *The Scotsman* recently published that it was difficult to decide what to say about these two books, for if the facts therein were admitted, Spiritualism must be accepted too; and the following review, from the *Daily News* of last Tuesday, shows a tendency at last to admit that all mediums are not impostors:—“A volume called *Psychic Facts*, edited by Mr. W. H. Harrison, who is also, we observe, the publisher, is probably intended chiefly for the reading of the select few who are generally known as ‘Spiritualists.’ If it were otherwise we might perhaps object to this title as coming under the general description of what Bentham has called ‘question-begging appellatives.’ We are bound to say that the papers on ‘psychical phenomena’ here gathered together are guaranteed by the names of writers of respectable and even distinguished position in the world of science and letters. The record of experiments, for example, furnished by Mr. Crookes—whose scientific triumphs are neither few nor unimportant—establishes at least the fact that this patient investigator of natural phenomena subjected Mr. Home to various searching experimental processes; and that the result was that Mr. Crookes failed to discover any reason for doubting the existence of Mr. Home’s alleged marvellous attributes. He observes, however, that in the case of this rather notorious person ‘the development of the psychic force varies enormously, not only from week to week, but from hour to hour’ the force being, it appears, ‘on some occasions unappreciable’ by Mr. Crookes’ tests ‘for an hour or more,’ and then ‘suddenly reappearing in great strength.’ This, it is to be observed, was nine years ago, and, therefore, after the civil suit for the recovery of the £60,000 given by a credulous lady to the eminent embodiment of variable ‘psychic force’

at the alleged command of her deceased husband's spirit, and therefore after the observations of Vice-Chancellor Giffard that the system exposed by the evidence was 'calculated on the one hand to delude the vain, the weak, the foolish, and the superstitious, and, on the other, to assist the projects of the needy and the adventurer.' We do not for a moment question the respectability of some of the witnesses testifying on behalf of Spiritualism, nor can we, of course, enter here into the numerous grave questions which they raise; but we are at least entitled to observe that proved examples of very worthy and even very wise men falling a prey to error and deception, are common enough to justify readers in disregarding the mere authority even of the most distinguished inquirers, while they subject 'facts,' whether psychic or otherwise, to the ordinary tests by which it is given to us to distinguish the false from the true. All 'mediums' have not, it is true, been proved to be knaves and tricksters, but a considerable number certainly have. It is the misfortune of the 'Spiritualists' that they have at some time or other been no whit less full of faith, no whit less disposed to regard the unbelieving with contemptuous pity in the case of such impudent rogues, than in that of other mediums who, though not in like manner exposed and convicted, do unquestionably exhibit in their methods and proceedings—their love of dusk and twilight, their insistence upon selecting all the conditions of their own experiments, for example—a strong family likeness both to their detected brethren and to the entire race of charlatans and conjurers."

THE COMMUNION OF SAINTS.

The last number of *The National Church* has been sent to us, containing the following utterance of the Bishop of Bedford:—

"As to the Saints at rest. It is surely well to remember them. Our Church, in her observance of Saints' day, would at least lead us to recognise and dwell upon the holy ones who shine out most brightly in the 'cloud of witnesses.' But our thoughts of Apostles and Martyrs and Confessors must always, however full of reverent admiration, lack something of personal affection. If there were none but such in the world unseen, it would seem farther off than it does. No, thank God, we have *our own* there. As life goes on, the 'store' grows. Oh! do not let us try to forget, as some do. If we *can* speak of them simply and naturally, surely it is better, wholesomer, than that chill

silence wherein many will bury their dead over again. Let us think and speak of them as still living unto God, still one with ourselves. It will strengthen faith, and help us in the realisation of the unseen."

A MEDIUM'S DREAM.

BY NORA ROBERTSON.

In the faint lamplight, in the dead midnight
A whisper came to my heart,
Wake, wake, it said, thou friend of the dead,
And perform for me thy part.

So my soul awoke, and the low voice spoke,
Of its dearest left behind;
With an anguish of love, it strove and strove
Fit words for its thought to find.

"Tell them," it said, "that the world of the dead
Would be happy beyond compare,
But tell them," it said, "that the tears they shed
Torture me, even there.

"For my heart feels theirs, and their sighs and prayers
Uttered in vain, in vain,
Since no longing of grief, no cry for relief,
Can bring me back again.

"But tell them, oh friend, that I see to the end,
That the end is bright and divine,
And that when from their hearts a sigh for me starts,
It echoes again in mine."

"But, dear one, you know," my soul answered low,
"If I tell them, they will not believe.
For they think that, afar, where the angels are
You cannot see them grieve.

"Or they think," I said, "that your spirit is dead,
That the sweet wise soul they knew,
Has gone out like a flame, and that only a name
On a stone, is left of you."

Then I heard in my sleep a sigh so deep
A sigh of such bitter pain,
That I woke with a start, and a throbbing heart,
And my cheeks all wet with rain.

WOMANHOOD.

Given through the trance mediumship of Thomas Lake Harris.

By this we hold—No man is wholly great,
Or wise, or just, or good,
Who will not dare his all to reinstate
Earth's trampled womanhood.

No Seer sees truly, save as he discerns
Her crowned, co-equal right;
No lover loves divinely, till he burns
Against her foes to fight.

That church is fallen prone as Lucifer,
God's bolts that hath not hurled
Against the tyrants who have outraged
The Priestess of the world.

That Press whose minions, slavish and unjust,
 Bid her in fetters die,
 Toils, in the base behalf of pride and lust,
 To consecrate a lie.

"Once it was Christ whom Judas with a kiss
 Betrayed," the Spirit saith;
 "But now 'tis woman's heart, inspired by His,
 That man consigns to death."

Each village hath its martyrs, every street
 Some house that is a hell;
 Some woman's heart, celestial, pure and sweet,
 Breaks with each passing bell.

There are deep wrongs, too infinite for words,
 Man dare not have revealed,
 And, in our midst insane, barbaric hordes
 Who make the Law their shield.

Rise then, O woman! grasp the mighty pen,
 By inspiration driven;
 Scatter the sophistries of cruel men
 With voices fresh from Heaven.

Man, smiting thee, moves on from war to war;
 All is right with thy decease—
 Rise, throned with Christ, in his pure morning
 star,
 And charm the world to Peace.

THE BENEFICENT ASPECT OF SPIRITUALISM.

Mr. Alexander Calder once published the following thoughts:—

"Every truth which serves to display some view of the plans of the Eternal is of benefit to mankind: for it is a step forward in the knowledge of the conditions necessary for the attainment of human happiness. And as there is no higher wisdom than that which demonstrates what man really is, and what he may become by culture, so the province of Spiritualism, to reveal the sanctity of human nature, is invaluable on every consideration.

"But while there are no truths so grand as the phenomena relating to Spiritualism, nor any more fraught with good, the pathway is yet obscure. It has to be measured and laid out, before it is made safe. We walk in the twilight. There is danger to the wayfarer unless he is properly guided. The difficulty lies in preserving a proper balance between the two claims—Spiritual and Physical. Whoever can hold this balance fairly will derive infinite satisfaction. This chiefest of arts is reached by the gateway of Spiritualism; and when understood will be found most beneficent in its operation and effects. Exercising a control over the whole power of the individual; purifying and strengthening all the moral and intellectual faculties; exchanging what is

debasing and corrupt for that which is noble and pure; the highest state of refinement will be reached. For what is more estimable than a healthy spirit: a soul not the slave, but the master of the body: a soul full of energy in the pursuit of moral excellence: enlightened by true knowledge: linked by sympathy to angelic hosts: looking upwards to the Father of Spirits whence all goodness proceeds?"

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THE ENGLISH TRANSLATION OF PROFESSOR ZÖLLNER'S EXPERIMENTS.

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Printed for the Proprietor by ARLISS ANDREWS, at the Museum Printing Works, 31, Museum-street, Bloomsbury, London, W.C., and published by E. W. ALLEN, Ave Maria-lane, London, E.C.