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AND JOURNAL OF PSYCHOLOGICAL SCIENCE.

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No 413.—(VOL. XVII.—No. 2) LONDON: FRIDAY, JULY 23, 1880. Published Weekly: Price Twopence.

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No. 413.—VOLUME SEVENTEEN; NUMBER FOUR.

LONDON, FRIDAY, JULY 23rd., 1880.

"THE SPIRITUALIST" Newspaper.

Established in 1869.

PUBLISHED WEEKLY. PRICE TWOPENCE.

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HEALING BY LAYING ON OF HANDS.

Perhaps no life devoted to mediumship can be looked back upon with more pleasure and less regret than one employed in healing the sick. With good healers the power is so efficacious that it is unusual for a day to pass without some one person having been relieved from prolonged suffering, and often of such a nature as to have been pronounced by doctors as beyond the influence of medical skill. In every home the alleviation of suffering by mesmerism can often be effected, but in healing mediumship psychical healing powers are enhanced. The medium sometimes temporarily takes on the pains of the sufferer to an excruciating degree, he in rare instances obtains spiritual revelations not only about the disease of the patient, but the ailments of his distant relatives, and he is usually more sensitive in every way than an ordinary mesmerist.

For some years past various newspapers in this country have teemed with reports of the cures effected through the healing mediumship of Dr. James Mack, and a perfectly authenticated and astounding case of relief given by him from the sufferings of most of a lifetime, was published in detail in these pages a few weeks ago. An outline of the life and some of the experiences of Dr. Mack has just been published under the title of *Healing by Laying on of Hands*, (Burns, 1880), containing facts of considerable humanitarian and philosophical interest. Dr. Mack says that when he was five years old, and recovering from a severe illness, he had a vision, giving him an insight into one of the spheres of spirit existence. He adds— "The next phenomenon of a spiritual nature that occurred in my experience took place when I was eleven years of age. One evening, as I was running a race with some playfellows, I found myself partially lifted from the ground, and felt my limbs controlled by the spirit of an Indian boy, and I became frightened, fearing that I should never recover the use of my legs, or that they would run away with me, or that I should meet with some mishap. I ran so swiftly under this novel impulsion, that I outstripped all my

companions. No inconvenience, happily attended my pedestrian effort. I do not recollect having any spiritual experiences, from the one just recorded until the year 1857, when I began to inquire into modern Spiritualism, being at that time one of the most sceptical of unbelievers. I was at this time introduced to a medium named John A. Bassett, of Salem, Mass., U.S., with a view to my detecting fraud in his mediumship."

The incidents of the *séance* led him to think seriously of Spiritualism, for some of the leading incidents of his past life were narrated to him. He was told that he had various spirit guardians, including "the bright and angelic being, Irene," who on a subsequent occasion gave him, through the medium, a poem on "Angel Visitants," from which the following lines are extracted:—

"They come to you at twilight, ethereal and fair,
And with the creeping shadows steal softly round
your chair;
They fold their arms about you, and whisper words
of love,
Such as winged seraphs speak in yonder world
above.
One, with long bright golden hair, and dreamy hazel
eyes,
Whispers, 'I am truly happy in my home beyond
the skies;
And I fain would have you with me, but that cannot
be now,
Yet a little while must earth-life bind its chaplet on
thy brow.'
They with their lovely forms so fair, arrayed in spot-
less white,
Come, and with sweetest melody take from your
heart the night;
They paint in glowing language the beauties of that
clime,
Aye, far beyond the cloudless blue, and past the
bounds of time;
Where the light of joy ne'er fadeth, and sorrow
never comes
To mar the holy lustre of their resplendent homes.
They tell you of a fountain that issues from God's
throne,
Upon whose crystal waters the storm fiend is un-
known;
Whose wavelets seem to murmur as they lave the
blessed shore:
'Oh, ye longing hearts and weary, drink deep and
thirst no more.'"

The spirits also told him that he would become a public healer, and the sooner he began, the better. He adds:—

"Shortly afterwards an opportunity was afforded me of testing my powers as a healing medium. At the time I was visiting in the country, where I met a lady acquaintance who was suffering from what was pronounced to be erysipelas in the hip. She was quite unable to walk, except when aided by crutches. She

had been in the sad state which she was presented to me in for nine years. I was induced to try to relieve her. I placed one hand upon her hip, and held one of her hands in the other one. In a short time the room became filled with a disagreeable odour, similar to that experienced when a corpse is in the house. On rising to open the door and windows to air the room, I was astonished to find my hands and arms were very much swollen, even up to the elbow. My arms were also streaked with a black and blue discoloration. These appearances were accompanied by sensations of violent burning and itching in the parts affected. Becoming exceedingly alarmed, I had recourse to the pump in the yard, and had water pumped on my arms, allowing it to run from the elbows downwards. This treatment in a few minutes had the effect of entirely relieving me from these disagreeable symptoms. After an interval of twenty minutes, finding myself all right again, I returned to the task of curing the patient, renewing my procedure as before. I then made passes downwards to the feet, after which the patient was able to walk, with only a stick to assist her. This satisfied me that I had the power of healing, and I continued to exercise the gift in a quiet way, at various times, as occasion offered.

"While on a visit to England in 1862, walking the streets of London, on the Surrey side of the Thames, I met a man named William Maynard. Strolling by the side of him, I exclaimed, 'What is the matter with you?' He said, 'Nothing.' 'Yes, there is,' I rejoined. Maynard then said that his foot was sore, and asked how I knew there was anything the matter with it? I replied that 'I *felt* there was something wrong with it.' In admitting the fact of his foot's lameness, he used an expression more emphatic than polite. 'Well, never mind,' I replied; 'you will not feel any more of it from this moment.' Some few years after, Maynard called upon me in Salem, Mass., U.S., and reminded me of the occurrence, stating he had been shot in the heel by a spent bullet, some years before he met me in London, and the wound would not heal; but from the moment I encountered him it healed, and had never troubled him since.

"In the year 1871, I had occasion to visit the late Mrs. Mary Hardy, the well-known medium, of Boston, U.S., then residing in that city. I met her at the door, in company with another lady who was about to leave; but Mrs. Hardy requested her to stay, saying,

'Here is Dr. Mack, who will answer your purpose.' Although I had declined being called upon to act in a public capacity, I was induced to take a seat in the drawing-room. Mrs. Hardy retired, and the lady informed me that she was not practically acquainted with the system of magnetic healing, and she had no faith in it whatever. She had heard a great deal respecting it which she did not credit. If she met with a practitioner of the system who could tell her what was the matter with her without her having to answer any questions, she would believe there was some truth in it. I thereupon not only told her what was the matter with her, but when, and how, her illness came about, and pronounced her well. She immediately rose to her feet, took a few steps across the room, and, finding herself free from pain, exclaimed: 'For God's sake, who are you?' at the same time exhibiting a well-filled purse, telling me to help myself. I declined. Neither would I tell her who or what I was, or my residence. I begged her to be seated, saying I had more to say to her. 'You have,' I said, 'a daughter at home, madam, about fourteen years of age, who fell backwards when about three years of age and injured her back; her right shoulder is now out of place, so much so, that she is considerably deformed. It is now twelve o'clock—mark the time—when you arrive home you will find your daughter well, from this moment.' In a few days afterwards I called upon Mrs. Hardy, and she informed me that the lady had returned to her and reported that the statements made by me were true in every particular; that when she arrived home she questioned her daughter, who said that she was awakened from sleep and saw a very large man standing over her, with his hand upon her shoulder, and that he put the deformed part back into its place, causing her to feel great pain at the time; but 'now it is nicely,' she said.

"I am told by the spirits that my medical guide, 'Samoset,' stood seven feet and a half high, in earth-life."

In 1874, Dr. Mack began as a public healer, in Boston, Massachusetts, and he subsequently practised for one month only, in Havana, Cuba. In May, 1875, he came to England, and has since then been highly successful in healing the sick in this country. Plenty of authenticated cures are recorded in the book, which is unpretentious in its style, and recognises the powers of his fellow-mediums, as well as those of the great healers of past times.

We append three cases of cure, selected somewhat at hap-hazard, so not necessarily the best in the book:—

CURE OF GOITRE.

Mrs. Harriet Esttead, Maude Villa, Cambridge Road, South Gunnersbury, London, writes to *The Medium*, February 1st, 1878:—

"I have an earnest desire to again recall attention to the remarkable cure performed by Dr. Mack, who has recently returned to England. Until lately I was not aware that he had done so, or I should have mentioned this cure sooner, through your widely circulated periodical. I gave an account of it at the time of the cure, now nearly two years since, but I feel anxious again to give these important facts, for public notice. I feel that it is my duty to do so, as I have not had the slightest return of the affection of the throat from which I was suffering, and which induced me to try Dr. Mack's healing power. A swelling of the right side of the throat had been going on for some time, and at last became alarming, as the pressure internally was so great that I had much difficulty in swallowing any substance. I had tried to gain relief, but nothing removed it; and seeing an advertisement in the *Medium* stating that Dr. Mack received patients for cure under healing magnetic power, I determined to try what effect this power might have. Accordingly my husband took me to Dr. Mack's consulting-room. I carefully wrapped my throat up, wearing a fur collar and other things, so that by no possibility could the swelling be visible, and neither my husband nor myself gave the doctor the slightest hint as to what illness I had come to consult him for. He requested me to sit down, and took both my hands in his; this produced in me a sleepy feeling; he all at once turned to my husband and said, "How long has she had this swelling in her throat? Don't be alarmed about it; it is not a tumour; it is a goitre—a glandular swelling." I then uncovered my throat, and Dr. Mack placed his hands over the swelling; it was arranged that he should attend me at my residence, Richmond, Surrey, which he did, and after a few visits, under his magnetic treatment, the swelling entirely disappeared, and I have never had the slightest return. This is all the more extraordinary as I was aware that it was an hereditary complaint, my mother having suffered much from large swellings on both sides of the throat, and a sister also, when young, had a tendency to it. This cure was not the only

result of the doctor's magnetism, but my general health was so much improved that, from being able to walk only a very short distance, I could walk up the hill, and on the terrace, and home, without resting—a thing I had not done for more than two years."

As Dr. Friese says in another column, the power coming forth from mediums is not "Magnetism," indeed it bears no resemblance to it. But we have not substituted an appropriate word in the foregoing certificate.

A LIFE-LONG AILMENT CURED

Mrs. Francis A. E. Hudson, of Louis Street, Leeds, writes under date of August 6th, 1878:—

"In January, 1878, having a cold settled on the chest, with symptoms of bronchitis, I consulted Dr. Mack. He proceeded to treat me, by placing one hand upon my chest and the other on my back between the shoulders. He had scarcely commenced his treatment, when he asked, 'What have you wrong here with your back?' His question startled me considerably, as I had in no way hinted that anything was the matter there; but I replied, 'That is an old difficulty, doctor—constitutional, I am told; but as no one has hitherto been able either to explain what it is or to cure it, I suppose I must bear it.' I informed him that for as long as I could remember anything—certainly for at least thirty-five years—I had suffered from great weakness, having been obliged all through life to rest for a considerable time each day in a recumbent position. All kinds of treatment had been tried, but nothing gave relief. The allopaths had at various times blistered me, and painted me with iodine. Some doctors stated that my lungs were diseased, while others said I was suffering from a spinal affection. After my marriage, I was treated homœopathically, with great advantage to my general health, but with no benefit to the old complaint.

"In five minutes, however, Dr. Mack's treatment relieved me entirely, and I have had no return of the difficulty since, and I do not have to lie down during the day as heretofore. Dr. Mack stated that the difficulty arose from an affection of a nerve in the back. I scarcely know which is the most wonderful—his discovery of the disease without the slightest information from me, or its complete cure by his treatment.

"I am anxious, for the encouragement and benefit of others, to put my case on record, as it was one that had defied the skill of the combined 'pathies' in medicine, and had been

a life-long source of discomfort and inconvenience; but instant and permanent relief resulted from Dr. Mack's treatment, and that, too, when I least expected it, as, having been so often disappointed before, I concluded that a cure was impossible, and I did not even think of consulting Dr. Mack upon the disorder.

"I have recently been treated by Dr. Mack for the results of a severe strain with equal success."

CURE OF DEAFNESS.

The date of the following is June 16th, 1879:—

"When two years of age, I had scarlet fever, which left deafness. I could scarcely hear anything, and then only by the greatest effort on the part of those talking to me, who were obliged to speak to me at the top of their voice, frequently having to repeat their words many times before I could understand them. This continued until almost the first week in April of the present year, when I called upon Dr. Mack, who at once proceeded to treat me.

"He held his hands over my ears for a few minutes, and afterwards he breathed into the ears through two thicknesses of a towel folded and laid over my ears for the purpose. In about twenty minutes, he had entirely cured me, so that I could hear as well as anyone could wish to.

"I am now nineteen years of age, and during seventeen years I have on several occasions had advice and treatment of several medical men and physicians, among whom were Dr. Richardson, of Whitechapel, and Dr. Allen, of St. Mary's Hospital. Dr. Allen recommended an operation about five years ago, which I did not agree to.

"My general health improved, but my deafness was never relieved or cured until Dr. Mack treated me, and to him I am indebted for the great blessing of having my hearing restored, and that without money consideration whatever.

"SUSAN DOWSETT.

"Heath Cottage."

"The above statement I believe to be perfectly correct. The girl, Susan Dowsett, has been living with me over six years, during which time I had great difficulty in making her hear, but now she can hear very well.

"MARTHA CLARK.

"Heath Cottage, Lower Heath, Hampstead, June 16."

Mr. COLVILLE, the trance medium, has been engaged to lecture in Boston, Massachusetts, for another year, and the sum of £250 has been subscribed to pay for the use of the Berkeley Hall there, on Sundays. His projected return to London is accordingly abandoned.

STATUVOLENCE AND TRANCE MEDIUMSHIP.

Spiritualists are too ready to believe that one who passes into a trance, and seems on awaking to have no recollection of his utterances in that state, is always under direct spirit control. Sceptics, on the other hand, are too ready to believe that the trance is a sham, and the medium's claim of unconsciousness untrue.

Spirit control is a well-proven fact in many cases. There is certainly also direct, deliberate deception in some deplorable instances. But the close observer of these phenomena finds a multitude of cases that he cannot put in either category. Here Statuvolence comes to our aid. It insists that, essentially, the trance is always self-induced; that there can be no control of the brain of a sensitive by either mesmeric operator or disembodied spirit, without consent, expectancy, or faith on the part of the subject. It has always been conceded by mesmerists that the subject who believes or suspects that the mesmeriser is attempting to control him, will become entranced and act the same as if under control. Why is not the same principle applicable to spirit control?

Sensitives who are Spiritualists are taught to expect to be influenced by spirits, and to look upon nervous twitchings and other physical disturbances as premonitory symptoms. May not such persons in that expectant state, pass into a trance and talk and act as if under spirit control, deceiving not only others, but themselves? This view would explain many puzzling phenomena, at the same time relieving the medium from the odium of conscious deception.

A certain mesmeric subject of mine was also a trance medium. At times I felt and believed the control to be genuine. At other times, while the personations were, to a superficial observer, fully as complete, I could not resist the suspicion of delusion; yet, I believed my subject to be guiltless of conscious deception. Afterwards, without any suggestion of mine, but solely from her own experience and intuition, she came to believe that she was self-deceived in the instances referred to, and acted as if under control because she *thought* she was under control.

In the trance or superior condition, mental impressions objectivate themselves so instantaneously that it is easy to confuse cause and effect, and refer to an external influence what is really the spontaneous action of mind itself. The difficulties attending a psychological analysis of this superior condition are

expressed as follows by a correspondent of the *Religio-Philosophical Journal*:—

"I have studied Spiritualism from my earliest boyhood; I have never been anything else but a Spiritualist; I have been influenced more or less by invisible agencies from my very infancy; yet during all these years I have never been able to detect or recognise any individual control, or know whence or from whom this peculiar influence comes. . . . I am also able by the mere force of will to go into a kind of semi-trance or psychological condition. In that state I write and speak with but little mental effort. I am not able to recognise any individual control. I simply feel that my brain is illuminated; that I am in harmonious relation with the world of harmony. The thoughts expressed while in this condition are never in advance of my own education. They are no more trustworthy than my best thoughts, when in a perfect normal condition. . . . I have long been convinced that all trance speakers who profess to speak in a perfectly unconscious condition, are practising a certain degree of deception."

Thirty years ago Professor Grimes was one of the most noted lecturers on Mesmerism in America. His theory of the trance, though rather elaborately obscure, as a whole approximated, in some particulars, the Statuvolic idea. He considered the mental attitude of the subject the leading factor, and claimed to control his subjects by "psychologising" what he called the "Organ of Credenciveness." Professor Grimes became a sturdy opponent of Spiritualism, believing that it had "a purely mesmeric or emotional origin," and he has persistently attempted to explain it away by arguments drawn from the phenomena of Mesmerism. While his experiments do not prove as much as he claims for them, they constitute a valuable contribution to practical psychology, and point strongly towards the possibility of self-deception in the matter of spirit control. I quote from his "*Mysteries of Head and Heart Explained*," page 281:—

"In the city of Detroit a society was organised, one object of which was to perform experiments in trance and Mesmerism. One gentleman, Mr. Hawley, a member of the Legislature, after having repeatedly stood up with others in the usual manner to try to get entranced, succeeded at one of the meetings of the society in going into a trance by standing up, putting his hands together, and seriously endeavouring to bring himself into a right condition of mind. He had previously de-

clared that if he did get entranced he *hoped* that he should make a political speech. Accordingly, while in the trance, he actually made a violent democratic harangue. When he awoke, he declared, upon his honour, that he did not recollect speaking at all. Several members of the society who were known to be susceptible, and who had been mesmerised before, demonstrated by repeated experiments that they could lay down a programme of proceedings beforehand, and go into the trance, and perform it, neither more nor less, and then, when awake, have no recollection of what they had done. They could also awake at a time previously agreed upon. One young gentleman, named Davis, who was a good subject, on one occasion when I was present, said to the company, 'I will try to go into the trance, hop all around the room on one foot, and sing a comic song, and in ten minutes awake, and not recollect anything that I have done.' To the great amusement of his friends he carried out the programme, and when he awoke he turned and asked, 'Did I really do it all? He then solemnly declared that he had no recollection of it. He then tried the experiment again, with a determination expressed beforehand that he would recollect it; and he did so.' F. P. T.

Towanda, Pennsylvania, United States of America, July 2nd, 1880.

SPIRITS AND WATER LILIES.

BY CATHERINE WOODFORD.

On Saturday afternoon, the 17th inst., while sitting at a *séance* with a lady visitor and Mr. J. C. Husk, we had three water lilies brought by the spirits. The doors and window were securely closed, and curtains drawn, and I can certify there were no flowers of the kind in the house, nor have there been previously this year. The lilies thus brought through the closed doors were evidently fresh from their watery bed, without a single blemish or bruise upon their immaculately pure white petals, which were still covered with tiny water drops when we lighted the candles. The table beneath our fingers was wetted by the contact of the flowers, and their stems, which were fully eight or nine inches in length, and the petals firm as if made of wax: a proof of the perfect manner in which this manifestation was accomplished, for everyone knows how extremely delicate are water lilies, and how soon they begin to droop and fade.

We have had flowers brought through Mr. Husk's mediumship before, but not in such absolute perfection and freshness as on this

occasion. As John King says he is "a slave to conditions," the conditions for such a manifestation were doubtless especially favourable.

4, Keppel Street, London, July 18th, 1880.

NEW EXPERIMENTS.

BY R. FRIESE, PH.D.

The extraordinary effect which breathing against the forehead has in cases of nervous headache, is well known to those who are versed in mesmeric treatment. Neither the laying on of hands nor passes seemed to me of such wonderful power as this simple remedy, in relieving a poor sufferer from one of the worst kind of attacks, and my personal experience in this line was quite sufficient to induce me to try some physical experiments with a view to prove *ad oculos* the efficacy of a fluid, the existence of which science denies and the spirits aver. A few months ago, I gave an account in *The Spiritualist*, of a very extraordinary power of attraction, which I discovered in the hands of my Breslau medium. I made use of a very simple pendulum, consisting of a small wooden ball of the diameter of 7 centim. suspended by a horsehair of one meter. When in good health, the medium was capable of drawing this pendulum to about 35, and even 40 degrees, out of its perpendicular position by approaching her hands to within 10 or 12 centim. A modification of this apparatus, consisting of two wooden balls of equal size, joined by a tiny stick, proved much more adapted to trace small amounts of this power, which evinced the following properties. If the balls had not been previously touched, and one of the medium's hands approached one of them, the fluid had a weak *repulsive* power: when touched, or rather grasped by both hands for one minute, it had a strong *attractive* power. This result I turned to account in trying the effect of breathing. The centres of the two balls lying in one horizontal plane, would describe a circle if the whole system were turned in this plane round the point of equilibrium. I first asked the medium to approach the one ball with stretched-out fingers, holding her hand horizontally. A slight repulsion ensued at a distance of 2 centim. Then I breathed gently in the direction of the connecting rod, taking great care not to impart any motion to the balls. When now the medium approached her fingers to within 20 centim., a sudden and *violent attraction* took place, which surprised us so much, that the lady was frightened. She then put her one hand above this ball and it rose perpendicularly into the air, following her hand

so as to pull the horsehair quite out of its perpendicular position. The spirit-guide, "Samuel," said, that to him both balls were radiant with a most brilliant rose-colour. This experiment affords a very instructive insight into the nature of animal magnetism; neither electricity nor the common magnetism has anything to do with these results, as I at once ascertained by means of an electrometer and a compass, nor have they to do with psychic force in any way.

Kahlberg, bei Elbing, July 15th, 1880.

HEALING MEDIUMSHIP.

On Thursday afternoon, last week, Mrs. Olive of 121, Blenheim Crescent, Notting Hill, London, gave one of her usual *séances* for the healing of the sick. About twelve persons were present. Mrs. Olive mesmerised them while she was in the trance state; much sympathy and kindly feeling manifestly existed between herself and her patients. As it was the first of Mrs. Olive's healing *séances* we have attended, inquiries were made of some of the patients whether they had experienced practical benefit to health, and they stated that they had. We should be glad to print any written certificates they may send in, as to palpable benefit received in severe cases.

ALLAN KARDEC.

BY THE REV. W. R. TOMLINSON, M.A., (CANTAB.)

My attention has been called to a paragraph by Mr. Campbell in *The Spiritualist*, as long ago as the 11th of June; where he says, "France received the messages of her own angels *cum grano salis*, in the shape of blessed medals of the immaculate conception from the hands of the Apostle Kardec." I am sorry to see this, because, coming from so earnest a man as Mr. Campbell, it is likely to be taken without a grain of salt, when in fact the assertion seems to have been made from very insufficient authority indeed. It is most doubtful whether "the Apostle Kardec," though a Frenchman, ever distributed a medal of a virgin of immaculate conception, or otherwise, in his life.

Allan Kardec was educated at a Pestalozzian Institute in Switzerland. When still a mere lad he carefully studied the New Testament for himself, and thus arrived at a belief the reverse of that taught by those who distribute such medals as above described. His views were Unitarian, and he never subjected himself either to the dogmas of priests or pastors during life. And after his death, his

remains, in accordance with directions in his will, received "civil burial," that is to say, they were interred by his friends without the ministrations of any pastor of any denomination.

SPIRITUALISM IN HAMBURG.

BY A. HENRY, MEMBER OF THE HAMBURG SOCIETY FOR PSYCHIC STUDIES.

Recently, a few persons met at a friend's house in Hamburg and were seated around an oval table on which a tall petroleum lamp was burning. Our host called attention to a passage in Dr. Vogel's book, "*Aus der neuen Hexenküche*," where a spirit's utterance, "The soul never *dies*" is quoted. We discussed the propriety of the word "*dies*" and incidentally repeated the sentence "the soul never dies," when Mr. Herne, with closed eyes and evidently in a trance, said; "But the soul *does* die. Yes, the soul does die. It dies many a time. But what is 'dying'? Do you not see? It is nothing but a change of color. Dying is changing one's color."

Here there was interruption; a servant entered the room bringing tea for some friends who had arrived late. When the disturbance was over, we sat again, talking about sundry things, when the table began to turn and jerk rather powerfully. We became afraid and removed the lamp, when immediately the spirit "Cissey" began again saying, (through Mr. Herne, of course,) "Oh do not be afraid, the spirits will not break the lamp or anything. They are careful and know how to manage. But you must not change conditions. You removed the lamp. Do you not see that that is changing conditions? After the spirits commence their work you must not change conditions, or we shall lose our power of control and be much more likely to do mischief than if left undisturbed as we commenced." We replaced the lamp and Cissey went on talking of various things until she was reminded of having commenced speaking of "dying," and asked if she would continue her address.

"Yes, I will," she said. "The soul does die. It dies very often. I have been dying many times since I passed away. I am an Indian girl, and since I left my body I have had many "dyings" *i.e.* many changes, emblematically speaking, of color. Every spirit has a color, you know, and that color corresponds to his or her state of knowledge. Knowledge is colour. As we progress in knowledge, we change color, *i.e.* we keep dying. The soul is continually progressing in knowledge, and

every step in advance in knowledge is accompanied by a change of color, is a new dye, or it is dying again. Those people who cling to the earth are of the earth, earthy, when they enter the spirit-world, and they have then a dull brown color as the earth itself has. The brown color signifies "filth." The earth is filth, you are filthy, and everything about you is filthy."

Here Mrs. Herne interposed. She could not stand being called filthy, and she mentioned her cold bath, which she said she had every morning. But Cissey insisted upon her words being entirely borne out by the facts of the case.

Cissey continued:—"Now, you see, if you cling to the things of this world, your soul having no other knowledge but such as is of the filth, has also the color of filth when it leaves the body. But those who live a good life, aspiring to spiritual knowledge and to a life of goodness, love, and sympathy, constantly trying to become more godly, such are not brown on leaving the body but of a brighter color. And as they rise in the spheres, *i.e.* as they advance from lower or more earthly to higher or more heavenly spheres of knowledge, they assume a brighter hue; they die with every advance of knowledge, until they finally reach the celestial spheres, the inhabitants of which are of a brightness inconceivable to those in lower regions.

"But, say the orthodox people—I mean your clergy—when we die, we go either straight to heaven or straight to hell, and there is not an intermediate state of the soul. And we, they go on to say, we, the servants of the Living God, who have lived a holy, godly life, according to the Word of God, we shall go straight to heaven. But they do not know the great law of sympathy ruling the spheres, and after they have left the body, and some good spirit beaming with brightness approaches them, they not knowing what it means and looking upon the appearance as an emanation from their imaginary devil, are repelled by virtue of their own inward reluctance; they retire and enshroud themselves in their own sphere of doubt. Thus they are attracted to their like and, from their own wilful inclination, are compelled to take up their abode in the sphere of doubt, where there is gloom and suffering much worse than in any hell they were ever able to imagine. By this same law of sympathy every man dying is attracted to his or her natural and congenial sphere, the man of knowledge to the sphere of knowledge,

the man of earthly science to that same sphere of science, the man of lust to the sphere of sensuality, but the man of love and sympathy to the sphere of love and sympathy. From all these spheres, however, there is a road leading upwards to higher and more godly states, according to the general law of progress and each step onward leading into a higher sphere is expressed by a change of colour, by another dying, by our bodies assuming another degree of brightness.

"We are always clothed in bodies, you know. There is a body spiritual as there is a body material, but our spiritual bodies differ in their degrees of brightness according to the sphere we inhabit. Every time we rise to a higher sphere we put off our body and assume a purer, a brighter body, until we become more like unto God in the celestial spheres. But this progress depends upon our own desire for gaining knowledge. As we conceive a higher sphere to be purer and more desirable than our own, we strive to grow purer in order to rise into that purer sphere. Do you understand me, friends?

"I know, some of you will say: 'Why are they all English spirits who talk to us? Why do they not speak German? Why does not *one* German spirit come to talk to us?' I will tell you why. There is no language with us in the spheres. We know one another's thoughts and have no need of words to make ourselves understood. We talk neither English nor German. But when we come down to communicate with you, we must express ourselves so as to become intelligible to you. I am an Indian girl, you know, and have had to learn English. I cannot learn German so quickly. But I love to come to you, to such a good sympathetic circle of friends as you are to-night around our good friends, the mediums, poor frail creatures, full of human errors and defects and doing many a thing they had better not do.

"Why do you not come to guide us and keep us out of error?" here interposed Mrs. Herne.

"We do, we give our advice, but we can do no more, we cannot think and act for you."

"Why not? You know, we should willingly follow your guidance," said Mrs. Herne.

"Perhaps you would," replied Cissey, "but then we should be doing what it is God's will you should do. You must learn to do your duty by yourselves. Every human being is responsible for himself or herself alone. If you will be purified, your purification must be

your own work. You are here on earth to prepare for the life hereafter, and if we were to do all the thinking and acting for you, you would not be responsible and would never become fit to rise in the world to come. Although we should be desirous of helping you, we cannot do more than advise you, you see. We should also like to help the orthodox priest, but how can we? If he will not accept our teaching but will insist upon his own erroneous idea of heaven and hell, how can we help him? And as he must go to that hell he prepares for himself by his own erroneous ideas of the spiritual world, so you must also go to that sphere for which you prepare through your own life in the flesh. Every progressive step we take is the result of our own desires and knowledge. We progress according to our inward conceptions of the nature of our Father, the source of all love, knowledge and goodness, and according to our yearnings we approach nearer to him. It is in our world as it is in yours. If you did not think the water to be purer than you are, you would not plunge into it. It is your desire to be immersed in a medium of greater purity which makes you dive into it. Thus it is with the spirit; after having fully realised within himself the greater purity of the sphere above him, he is prepared to rise into it and live and have his being therein. Like attracts like, and the nature of the things we approach affects our own nature. But you say, if by approaching such as are impure, spirits become tainted with impurity, how is it that purer spirits descend from the spheres and communicate with those who are on the earth and full of impurity?

"Well, I will tell you. My communion with you does not originate within my own self, you see; my coming to you is not being prompted by any impure propensity which might blend with your impurity. But we are all ministering spirits doing our Father's will. We are all fed by our Heavenly Father, the bountiful source of life and knowledge, and our food is knowledge. Whatsoever I tell you and teach you, I am told and taught myself and receive from those above me, from God's angels. But they give it to me to be communicated to you, and as it passes through me, I myself gain that same knowledge, and thus, while I am teaching you and helping you, I am myself taught and advanced a step upon the ladder of progress. Your impurity does not affect me, because the purifying influence from above is more powerful.

"Then again some of you will say; A spirit!

Oh, a spirit! How can a spirit do such paltry tricks as moving a table, lifting a chair, and such like pranks? But if you see such things done, if you see a chair moving without any visible agency, does not that compel you to acknowledge the existence of an unseen power? That is why certain spirits come to you and produce physical manifestations. I cannot easily come and talk to you, as I do to-night, in such promiscuous circles as you have had of late. I am full of love. I love you all, and I can only come where there is love around me as there is now in this harmonious company. Yes, my dear friends, I love you, and I rejoice to come among you in a circle like this, full of love and sympathy, to talk to you of the spiritual knowledge I have gained. True, you have knowledge of your own. There are among you learned and wise men. But what is your earthly knowledge compared with our spiritual knowledge? Why, earthly knowledge availeth you nothing when you enter the spirit-world. Our knowledge is different in kind from your knowledge. I cannot explain that to you. I cannot demonstrate it, because there is nothing here I could compare to our spiritual things. Progress with us does not depend upon earthly material knowledge, but only upon doing good. The one grand principle which ought to be your guide to and preparation for spiritual life is this: Do unto others as you would be done unto. Everything you do will cling to you for ever. You are like a living tree; if a leaf is withered, that leaf will continue withered though the tree may produce new leaves, fresh and green all around the withered leaf. A bad deed is such a withered leaf sticking to you. You may live on and do good and produce green leaves above and around the withered leaf your good deeds and thoughts may encircle, and envelope, and hide the withered leaf, but there it is, it will not fall off. Do whatsoever you will, you cannot remove it. Hide it from the superficial observer by ever so thick a covering of green, you will never get rid of it. And oh! what pangs of conscience such a withered leaf will call forth!

"I am very happy. I have no such withered leaves upon me. It is about fifty years since I passed away, and I was a mere child when I left earthly life, having never had a chance of doing an evil deed and being as yet a young sapling, green all over from top to bottom. That is why I progressed quickly, and rapidly rose to higher spheres. I am happy to come among you and talk to you to-night,

and I shall rejoice to come to you again. I am glad the mediums will stop with you a little longer. While the earthly-minded keep aloof, and while you meet in the same spirit of love and sympathy as to-night, I will come to you again. I love you all. Good night! Good night! God bless you!"

Scarcely had the spirit ceased speaking when I was asked to write down the address. I said, it would be difficult to remember. It lasted a good half-hour, and remarkable was the change observed in Mr. Herne's features when, after a few slight convulsions and tremblings of arms and hands, he recovered consciousness and opened his eyes.

It was noteworthy that we had not met that evening for any manifestations at all. It was a social gathering of friends in no way prepared for a *séance*. So much the greater was our surprise and delight to be favored with such a spiritual communication

Hamburg, Germany.

A CASE OF APPARENT INJUSTICE.

The Times of last Tuesday contains the following paragraph, under the appropriate title of "Alleged Fortune-Telling":—

"At the Leicester Borough Police-court, yesterday, an extraordinary case of fortune-telling came on for hearing. A woman named Eliza Kenney was charged with unlawfully pretending to tell fortunes. Mr. J. B. Fowler defended. It appeared from the evidence of two young women, named Brown and Streetham, that they visited the house of the defendant in Leicester, and asked her whether she would tell them their fortunes. She told them to call again, and they did so, when the defendant said, 'I suppose you want to know about your future husbands.' After some preliminaries, she pretended to fall into a mesmeric sleep. A number of questions were then asked about a soldier in India, whom the defendant characterised as deceitful. Other questions, chiefly relating to the probabilities of the marriage of one of the young women, were put to the defendant, and were answered by her. After the fortunes of both witnesses had been told, the defendant made a charge of 3s. 6d. each, which was paid. It, however, turned out that the questions which were put to the defendant were of purely imaginary things, and that the girls had been instructed to visit Kenney by the police. For the defence, Mr. Fowler stated that the woman had been servant to two doctors, who had found that she was possessed of second-sight. He submitted that the prosecution had

failed, because the defendant never pretended to tell fortunes, but only to answer questions while in a trance, and that to support the charge it was necessary to prove that she had defrauded or deluded the witnesses, which clearly she had not done. The Bench fined the woman 40s. and costs, with the alternative of one month's imprisonment."

Now it is a fact, as clearly established as the presence of the sun at noon-day, that individuals do commonly enough pass into trances, and hold rational conversations not known to them in their normal consciousness, or remembered only as a vague dream. It is also true that in that state, they commonly enough give precise details, with accurate proper names and dates, relating to the past career of persons present whom they had never previously heard of in their lives. The late J. W. Edmonds, Judge of the Supreme Court, New York, testified in a pamphlet how his daughter while in such a trance condition, would hold a sustained conversation in Greek with natives of Greece. In her normal state she did not understand the language. Furthermore, the question has been raised whether persons who in the presence of such sensitives, tell untruths either because of natural perversity, or as common informers, or because paid to say what is not true by Her Majesty's Government (to the improvement by example of the morals of the people), bring lying spirits about the medium, so that said common informers, and said government, are all swimming in the same boat.

In this particular case the solicitor stated that two doctors testified that the alleged sensitive *is* a sensitive, in so far that she possesses the faculty of second-sight, as certified by two doctors, who do not, however, appear to have given their testimony in court, so far as can be ascertained from the report. We should be glad to print the second-sight facts they have observed. Meanwhile, the scientific problem at the root of the matter has been relegated to policemen, paid women, and police magistrates, who, if they be government authorities on scientific problems, ought at once to leave Leicester, in order to sit in judgment on the Royal Society, and to take charge of the Royal Observatory, as well as the Meteorological Department of the Board of Trade.

This continuous relegation of psychological problems to incompetent authorities on scientific matters, is bringing the law and the government into contempt among the vast numbers of people who understand the ques-

tions at issue. Assuming the accuracy of *The Times* report, the attention of Mr. Gladstone and the Home Secretary ought to be called to the matter.

A TRANCE LECTURE.

Last Saturday an inspirational address on the subject of Body and Spirit, was delivered by Mrs. Tappan-Richmond, at St. James's Hall, Regent Street, London. In the course of the lecture, Mrs. Richmond said that men were now slaves to the senses; materialism and material worship abounded everywhere, worship itself also had become a plea for sensation. But a reaction must follow. Something therefore was rising within man, claiming a loftier allegiance than worshipping at the throne of dust. Life could not be predicated upon matter, and was not evolved from it, yet the belief in spiritual life and spiritual powers, was often said to be the outcome of ignorance. Did ignorance cause Wesley to talk of angelic presences? Did ignorance cause the Augustine monk to light the fires of the Reformation? Did ignorance give rise to the Christian religion, when in the midst of the splendours of material power, it announced a spiritual instead of a material Divinity? Did ignorance inspire the divine Socrates with the news of immortality, or induce the dreams of Pythagoras about eternal life? Did ignorance inspire Dante and Milton to speak of angelic beings? If so, then every age had been an age of ignorance, and every inspired word but tradition. Was it tradition which now produced the voices from the spirit world by the firesides of her hearers, proclaiming the immortality of man? The speaker then proceeded to argue that it was of no use to seek for spirit through matter, and she devoted a portion of her address to the subject of personal selfishness.

At the close of the lecture, various questions were put by listeners to the entranced speaker.

Q. Do spirits go to other planets as well as to spirit spheres?

A. That depends upon the degree of their exaltation. Swendenborg and others have visited other planets, but earth-bound spirits keep near the earth.

Q. Does earth contain the worst people to be found on any earth?

A. We hope not, although it is undoubtedly one of the youngest of the undeveloped planets.

Q. Does not the rapidity of progress in the next life depend upon the condition of the spirit on leaving the body?

A. The spiritual state of every human being on leaving earth, determines its position in the next life, and the rapidity of its subsequent growth. The cultivated and aspiring spirit will rise fastest.

Q. Is there any truth in the doctrine of the reincarnation of the spirit on the earth?

A. It is a sublime law of the Universe that the soul must conquer the earth: in what way, depends upon its own condition. It is our opinion that some will have to return many times, before they can get free from the earth.

Q. Was the earthly body of Christ capable of endless life, if it had not met with a violent death?

A. His organic body was subject to the laws of such organisms, but it was also subject to spiritual laws, which might have perpetuated it had it been necessary.

Q. What was the condition of man when he was created?

A. Look at a baby and you will find a type of man in every age. We do not believe in the physical theory of evolution, but think that man was created a little lower than the angels.

Q. Can you give any evidence of the existence of angels at all?

A. If the questioner can find no evidence of their existence by looking within, we cannot give it.

An inspirational poem on "The Birth of the Soul," a subject chosen by the audience, was then delivered, after which the Rev. Sir William Dunbar, Bart., proposed a vote of thanks to the speaker, and the proceedings closed.

During the evening Mr. Ward presided at the harmonium. There was a fair audience, and among the listeners was Professor Barrett, who brought up the discussion on Spiritualism at the Bristol Association meeting at Glasgow.

A MON ESPRIT.

I kiss these lips of yours so pure, so cold,

Dear spirit, bending o'er my pillow low,
They thrill me with a love ne'er sung, ne'er told
Nor felt in mortal commune here below.

My darling! your sweet presence through the hours—
The calm and solemn hours of blissful night,
Fills all my lone life, as the fragrant flowers
Sweeten through summer days the amber light.

Look with the dreamful rapture of your eyes
Full into mine:—as in the years good by:
Their hue is like the blue of evening skies
When tender purple shadows o'er them lie.

Cast o'er my face the glory of your smile,—
I lived for it alone in days of yore—
It's sweetness now seems half divine, the while
As human and as loving as before.

Speak with the old loved music of your voice,
In murmured melodies as long ago:
Sweet sounding as when limpid streams rejoice,
Flowing where tangled beds of lilies grow.

Raise my soul upward—keep me ever pure
That walking in the shadow of your grace,
From evils rendered by your care secure;
So I may gaze unblushing in your face.

While you are ever with me night and day,
As palpable as mortal form to me,
I fear no ill, for you will guide away
Through all the dangers of life's seething sea.

Mon ange, we know no separation here,
Nor shall we ever in our final goal:
In this my double life upon this sphere
We have begun our union of the soul.

E. WILDING.

MR. EGLINTON IN MUNICH:—So far as we can make out, Mr. Eglinton has been very badly treated in Munich. He went as a foreigner who did not know the language, and asked that at his *séances* he should be, as usual, held hand and foot. What more could he offer? Under these conditions he gave satisfaction except in one instance, and if he then disjoined hands in the way stated, those in charge of him were false to their trust in not saying so at the time. It was not honourably open to them to give the alleged details subsequently, and in his absence, when they were necessary to bolster up what appears to be a theory. The same old-fashioned theory has often been mooted in England against one or two mediums, but on close observation proved to be false.

THE ENGLISH TRANSLATION OF PROFESSOR ZÖLLNER'S EXPERIMENTS.

LIST OF ENGRAVINGS.

FRONTISPIECE:—The room at Leipsic in which most of the Experiments were conducted.

PLATE I:—Experiments with an Endless String.

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Journal. Publication Office, 713, Sanson-street: J.
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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.