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

On opening my *Spiritualists* after a temporary absence, I find an attack upon our fort, from a gentleman whom I had deemed one of its staunch defenders. Mr. J. A. Campbell, is, I find, desirous to change the term Spiritualism into that of Psychonomy, not only because he likes it, but because "it links us pleasantly to the heavenly science of those—

"Who see the stars' untroubled ways
And the divine of endless days."

I should have thought that that was the very reason for retaining the old name. The late deeply lamented Serjeant Cox thought in his latter days to change the name of the Psychological Society to that of the Pneumatological Society, simply because, in seeking for the soul, he had found the spirit. But this is no reason why we, having already found the spirit, should give it up, and take the latter and inferior name.

In social life it is not thus. The man who guides a factory or a farm is called the head. Those who work for him are called the hands. These are the two noblest parts of a man. Those who have read Bell on *The Structure of the Hand* will acknowledge that it is not derogatory to any workman to be called a hand; but it would be an insult to heads or hands either to call them by any inferior member of the body; and surely the men whom we call heads and hands may, and often do, interchange their labours.

In order to guide Mr. Campbell in his terms let me refer him to his own article. He says:

"When St. Paul began his Epistles, he found ready to his hand these two words, *Psuche* and *Nous*. The first he adopted as it stood. The second he changed, in order that he might give utterance to the mightier conceptions of Christianity." The word so used is, as Mr. Campbell rightly says, *Pneuma*, which is translated Spirit. "That" he tells us, "was the paraclete of early Christianity, the fire of pentecostal prophecy."

But surely this is no reason for us to turn our term Spiritualism into that of Psychonomy.

If Mr. Campbell would repudiate Spiritualism and spirits, and call the study of it and them Psychonomy, because all is not so bright as we could desire, God, who made spirits whether they turn to good or to bad, does not do so. Neither does God give them up, however bad they may be, and call them merely souls; that is to say, on the supposition that St. Paul is, as Mr. Campbell says, "a representative of the New Testament writers." It was a *Pneuma* not a *Psuche*, a spirit, not a mere soul, who obsessed and tore the afflicted boy of whom we read in the 9th chapter of St. Mark. It was a spirit, though an unclean spirit, who obsessed the man found in the synagogue of Capernaum. The spirits of the antediluvian men, to whom Jesus preached for their amendment, were not insulted by being called *Psuches* (souls), but *Pneumas* (spirits) and thus it is throughout; and how often in the New Testament do we read of unclean *spirits*. On what ground then would Mr. Campbell assume the term Psychonomy, and cast aside Spiritualism, as if it only appertained to high Spirituality?

Mr. Campbell is, I think, doubly wrong; wrong not only in seeking to lower the term Spiritualism to that of Psychonomy, but equally wrong in his futile attempt to lower the study of the soul to the level of that of other sciences. I must say I think he spoke very presumptuously when he said, "We must acknowledge frankly her (*i.e.* his handmaid Psychonomy's) true position, as a member of the great family of biological science, to be neither more nor less sacred than Physiology or Morphology."

Surely He did not think thus who emphatically declared, "What is a man profited if he shall gain the whole world and lose his own soul? or what shall a man give in exchange for his soul?" His soul, his *Psuche*, not his *Pneuma*, not his *Nous*. The fact is, man is a Trinity. The spirit of God cannot be separated from the soul of a spirit in or out of the flesh while the soul exists. It may be unheeded, but it is still the *Pneuma* of God, and there it remains hanging on by the goodness and will of God, to the most depraved, however much it is despised. It is still the light that lighteth every one that cometh into the world, put it as we will under a bushel. It is still the *Pneuma*, the breath of God, the fire of pentecostal prophecy, the fire of modern Spiritualism, abuse it though we may.

No one shows more plainly than St. Paul, whom Mr. Campbell calls "the representative

of New Testament writers," how this real spirit of God, who has made us, and not we ourselves, gives to men His *Pneuma*, the spirit, and yet how useless is the very *Pneuma* itself, however great the gift, if we do not profit by it. St. Paul says, "If I pray in an unknown tongue, my *Pneuma* prayeth, but my *Nous* is unfruitful." That is, my mind, my understanding is unfruitful: "What is it then? I will pray with the spirit, and I will pray with the *Nous* or understanding also." "Else," as St. Paul seasonably adds, "how shall the unlearned in the tongue understand?" Does not then St. Paul here plainly demonstrate how little worth to us is even God's greatest gift, that of his own *Pneuma*, unless we make good use of it, in other words unless it is made available for good purposes by the *Nous* or understanding, and as St. Paul himself says, "Quench not the spirit." If ye live in the spirit, walk in the spirit. And it is the fault of all bad spirits, in and out of the flesh, that, having in their possession the very *Pneuma* of God, they do not use it for good. Spirits in and out of the flesh, good or bad, are all the offspring of God.

Here also we see that, although St. Paul, in some sense, dropped the term *Nous* for that of *Pneuma*, yet he could not do without the former, for the former alone shows us how to make profit of the great gift of the latter. So then, praying with the spirit of God, without the understanding, may be but a dull thing after all; and yet St. Paul calls it giving thanks well, and so indeed it must be, for it is using somehow the very spirit of God, and is therefore true Spiritualism.

But would Mr. Campbell put this praying with the spirit without the understanding, such Spiritualism as that is, above some of our trance addresses? And while, to be consistent with his own showing, he must acknowledge the former as pneumatological, would he pronounce the latter as solely and purely psychonomical? I never heard Mr. Fletcher lecture but once, and then he did not deliver any set discourse, but for nearly two hours the whole time was taken up in answering a dozen or more written questions given him on the spot by different individuals of the assembly, and this he did not only pneumatologically, so to speak, but nousologically also, soundly and sanely, spontaneously, and as far as my poor judgment went, I must add, wisely; utterly as he was unprepared, I verily believe, for any one of them. His eloquence was an uninterrupted flow only equalled by his zeal, and he corrected

but one word during the whole evening. And can this be mere psychonomy? Is there a single barrister, a single divine, in England, who would in his normal state, being as utterly unprepared, have answered such a diversity of questions more understandingly, more pneumatologically or so spontaneously, or prayed God, as St. Paul would have had him, with more earnestness that "our whole spirit and soul and body might be preserved blameless" than he did? I think not. Was not then this a better fruit of the *Pneuma* than speaking in an unknown tongue? Was not this then Spiritualism, since that was?

Mr. Campbell says: "*My* definition of religion—the binding link with that which is above us—has roused much indignant criticism; yet that is, after all, what it does mean!" I had always thought that there was something more. I had imagined that the following was "after all" the true definition of religion: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul (thy *psuche*), and with all thy mind (thy *nous*), and with all thy strength; this is the first commandment." We may remark, by the way, that here nothing is said about the study of the *psuche* "frankly acknowledging her true position as a member of the great family of biological sciences, neither more nor less sacred than physiology or morphology." Having given us the *first* definition of religion, the Great Teacher goes on to define the second: "And the second is like unto it. Thou shalt love thy neighbour as thyself. On these *two* commandments hang all the law and the prophets;"—as Valpy interprets it, "hang our whole religious and moral code." I am glad to see that Mr. Campbell has, in a subsequent letter, in some sense acknowledged his error, when pointed out to him, in having left out the second definition of religion, though it still rests that Christ keeps the two commandments separate, while Mr. Campbell does not. The two, in the great definition, are kept so separate that I almost doubt whether Mr. Campbell is right when he says that, "Universal brotherhood depends upon the *recognition* of Divine Fatherhood." Why, even Mr. Bradlaugh may acknowledge an universal brotherhood, and think that he is led by it. Probably he does.

In answer to Mr. Campbell's assertion that, if a ladder is to be fastened between heaven and earth, its grounding must be in the house of God, I say, can it be otherwise? What good thing cometh not from God? But, since God has made us and all things, and not we

ourselves; and, since evil exists, evil too must have its good purpose. So I say not, "If a ladder is to be fixed," but I say a ladder has been fixed, not only in the days of Jacob, but before him, even when the earth was a chaos or a burning, whirling mass. It was fixed in ancient days, even when God sent, as he does now, lying spirits into the world, and led men into temptation to try their faith. And it is fixed now when the same thing accrues not only to Spiritualists but to the world at large.

It is true that we have but in rare cases found the full heights, as yet, that we have sought and would seek; though I really believe that "pure angels," to use Mr. Campbell's words, have come to us, and sometimes unbidden.

Have we not, however, in many cases found the heights for which we are fitted? Have we not also found dear old friends and relatives again? I think so, often coming unbidden and unsought for. This is a bright characteristic of the new influx. This is, indeed, much. For, in the drama of life and death, all cannot be leading stars, or Christ's words could not be true:—"Many are called but few chosen." Only remember how frequently these words were on His lips; how they crowned His most remarkable apothegms!

Still, modern Spiritualism, if nothing else does, gives us all eternal hope which mere Psychonomy could not do.

SPIRITUALISM AND THE CHURCH OF ENGLAND.

BY A. J. PENNY.

In *The Spiritualist* for May 21st Mr. C. C. Massey entered upon a subject at once important and obscure—the justice or injustice of religious hostility to Spiritualism; and his treatment of this difficult subject opened so many avenues of thought that I have waited to report those by which my mind arrives at some few conclusions upon it, knowing my own inability to see all round the question, and in hopes that some one better qualified for the discussion would take it up. My remarks are now offered with unfeigned diffidence; and with all the more hesitation that I can neither agree wholly with Mr. Clifford nor Mr. Massey: the one seems to me to be strangely at fault in knowledge of human nature, when from such an influence as the study of Spiritualism, or to put it more plainly, direct communication with spirits, he could expect any definite result of moral benefit; human nature not being a machine into which you can put a series of ideas and expect to

find a consequent outcome within a few years ; and the other mistaking the most essential character of religion when he says, "the fact that we are not ephemeral is the foundation of religion." Faith in the fact, as I understand such faith, would make it impossible to religion to attempt to prove what only a belief in God as the origin of man's being, and the source of all revealed truth, can place beyond doubt. To the satisfaction of reason it could never be proved, because it is drawn from a life of which reason as yet cannot take cognisance.

People must have sunk deep in all the coarser interests of external life, be they the interests of wealth or of poverty, before the witness of immortality in the inner life, the offspring of Deity within, could be so far stifled as to leave any doubt in the mind as to a future, an eternal future, after death. No multitude of voices, or faces, or forms of those who have undergone dissolution could add the slightest increase to the conviction of this in thousands of minds, whom the inner world concerns as much, if not more, than that in which the body moves. It is a mere common-place to enlarge upon the luxury of the age ; or upon its terrible obverse, the awful amount of hopeless destitution which is an ever-growing shadow behind the glare of England's prosperity. It is just these two extremes which have made it more difficult in our day to believe in God, more easy to imagine that man is a perishing creature like his fellow beasts ; to which grade modern science has found it quite possible to reduce him.

Fifty years ago De Toqueville predicted just what has come to pass,* reaction from excessive pursuit of material luxury has given an impetus to every *supra* or *infra* mundane research ; and if there is an overruling Providence in anything, there surely is in this, and those who on religious grounds avoid *séances* as wrong, or on prudential ones as dangerous, cannot question the Divine power which overrules even sin and folly for some ultimate good. Either attitude of mind as

regards Spiritualism appears to me less strange than contemptuous refusal to believe the multiplied proofs of spirit agency which are so common now-a-days, because the Bible records so many incidents of precisely the same nature, though with quite another purpose, and in very dissimilar scenes.

If Mr. Massey will look to the last six verses of the 19th chapter of Leviticus, he will see why they who feel *seeking* communication with spirits forbidden, can no more make light of the prohibition in verse 31, as obsolete, than of those which follow. But though differing from him on that point, I am quite ready to admit that nothing can defeat the shallow arguments of a materialist, so well as the carefully sifted and now fully accredited facts of Spiritualism ; the question remains whether being cured of the debasing illusions of materialism is clear gain if the creed that takes their place is drawn from the information of spirits who are possibly hostile, and more than probably mendacious. In this quality E. Swedenborg himself assures us they surpass embodied human beings.

Every religion in all times and in all parts of the Globe has, I believe, recognised powers of darkness at enmity with man, but it is now the fashion to deride that assumption, and to consider any notion of a mighty spiritual foe, with legions of subordinates in his willing service, as an outworn superstition. As this is not the place for justifying my belief in "Holy Writ," I will only observe that if there be such a foe, his followers could not more successfully advance his designs than by promulgating the favorite modern doctrine of spiritual progress after death, *without any conditions or any preparatory discipline*.

Mr. Massey admits that "to some extent" there are dangers. Supposing he had a very bitter and unscrupulous enemy bent on doing him all possible mischief, the risk of letting such a one have free access to his rooms, to his most private papers, to all the penetralia of home, would appear, I fancy, a risk of considerable extent, and yet what is it compared to that of yielding inmost personality to the control of *we know not who*—of making ourselves for the time being a passive tool for *we know not what purpose* ? Spiritual guardians are no doubt able to keep us from much that is inimical, but—to carry on the figure—the nearness of policemen and firemen to our homes when occupied by suspicious, if not criminal characters, goes no way towards proving such occupation "not a disorderly or aberrational

* "L'âme a des besoins qu'il faut satisfaire ; et quelque soin, que l'on prenne de la distraire, d'elle même elle s'ennuie bientôt s'inquiète et s'agite au milieu des jouissances des sens. Si l'esprit de la grande majorité du genre humain se concentrent jamais dans la seule recherche des biens matériels on peut s'attendre qu'il se ferait une réaction prodigieuse dans l'âme de quelques hommes. Ceux là se jetteraient éperdument dans le monde des esprits de peur de rester embarrassés dans les entravés trop étroites qui veut leur imposer le corps. Il ne faudrait donc pas s'étonner si au sein d'une société qui ne songerait qu'à la terre on rencontrait un petit nombre d'individus qui voudraient ne regarder que le ciel. Je serais surpris si chez un peuple uniquement préoccupé de son bien être, le mysticisme ne faisait pas bientôt des progrès." — *De Toqueville sur la Démocratie*.

inroad." With that part of his paper where Mr. Massey says, "that there is a great deal of anti-Christian sentiment among Spiritualists not the result of spiritualistic teaching," I find myself entirely in agreement; and I believe that instead of joining in a loud cry of blind abhorrence to Spiritualism, Christians and churchmen had in wise humility studied the phenomena of this perplexing subject, and the particular deficiencies in "orthodox" teaching which make its new lights so attractive, they would have learned much priceless knowledge which they lack, and lost far less of the influence which it is now almost impossible to regain. But while they have maintained that arrogant frame of mind which persists in saying "we see," as if only they could see aright, most fruitful and faith-preserving truths have escaped their perception. Thousands of minds less impervious to new ideas have accepted these with delight; and having satisfied themselves that they *were* truths which the orthodox continued to denounce as either delusions or diabolical snares, the growth of so-called infidelity was almost inevitable. That there is such a state of mind as infidelity no one will deny, but that which is branded with the epithet is really in very many cases an unsatisfied hunger for an adequate faith proportioned to the width of modern thought.

Let us be honest, and let those who are most attached to the English Church try rather to draw attention to short-comings that may be rectified, than to deny that they exist. The Church of England, exactly harmonising with the taste of English people, has always aimed at fixity—at a decorous restraint of thought and enquiry within certain bounds prescribed more than three centuries ago: this has been secured, but the mind of the human race expands; what seemed a sufficiently ample horizon for thought on its spiritual side, even a hundred years ago, is now felt to be an artificial screen. Every other sort of knowledge has had its growth, its discoveries, its hope of more, but our Church offers no expansion of thought on points where thought struggles most eagerly for further flight: not only so, but it has tried to silence everyone who witnessed new gleams of light from the spirit world—without exception, as history testifies; everyone who could tell anything of worlds unseen which the Church in its monotony of safe, brief, and scanty teaching—as to invisibles—had *not* told, was dubbed a "fanatic," a "dreamer," "unsound," "unsafe," and consequently those who could not quench their

thirst for deeper knowledge in orthodox channels, have left ecclesiastical limitations behind them as outgrown childish raiment, not discovering, as Mr. Massey says, that in this process "their negations go too far." It is a pity, but a fact that this arid restriction to those "received ideas" which our forefathers judged to be safe and sound, on mysterious themes, where only revelation and ever new revelation can give us an approximate idea of reality, has led a host of thoughtful people to reject the more essential doctrines of Christian faith, which no length of time can invalidate or even modify.

I have already exceeded due limits, or I would fain point out a few samples of very precious truths gained from the study of spirit life, either through the reports of seers, or by involuntary mediumship. Had our Church mastered these as thoroughly as the decrees of ecclesiastical councils in early ages, had she been less careful to secure arrest of all speculation as to world's outside human experience, I do not think an "Establishment" would be so much desired as a guarantee for future support.

The Cottage, Cullompton.

A LECTURE ON CURATIVE MESMERISM.

On Monday evening Mr. J. Cameron, Edinburgh, delivered a lecture on "Curative Mesmerism" in St. Margaret's Lecture-Hall, Dunfermline. He mentioned that the term was derived from Mesmer, a physician of Vienna. The late Professor Gregory described the fundamental fact of mesmerism to be "that the nervous system of man is susceptible of being acted on by that of other men." The mode of mesmerising was explained as consisting of making *passes* or strokings with the hands, *gazing* into the eyes of the subject, and *breathing*—the *passes* and *breathing* being performed both with contact and at a distance.

After an allusion to the persecution of Mesmer by his professional brethren, both in Vienna and in Paris, to which he had been driven, the lecturer referred to the Royal Commission appointed by the French Government in 1784, which admitted the facts but denied the theory of a fluid which had been maintained by Mesmer. Another commission reported more favourably in 1831, that, "considered as a physiological or curative agent, mesmerism ought to find a place in the circle of the medical sciences." After this the visit of Baron Dupotet to Britain was the means of converting Dr. John Elliotson, who, in 1843, established a quarterly journal (*The Zoist*), which for 13 years advocated the claims of mesmerism. He also in 1850 instituted the London Mesmeric Infirmary, where hundreds of cures were effected during the sixteen years of its existence. Its office-bearers included such men as the Earl of Dunraven; Lord Houghton; Sir Francis Goldsmid, Bart., M.P.; Rev. George Sandby; Lieut.-Col. Sir Wm. Topham; The Dowager Lady Molesworth; Dr. Whately, Archbishop of Dublin, &c. Mention was then made of the late Dr. Esdaile's painless operations in surgery at Calcutta during the mesmeric sleep, before the discovery of ether or chloroform. These consisted chiefly of removing tumours, some exceeding

100 lbs. in weight. The late Marquis of Dalhousie, Governor General of India, attested the reality of these operations, and established an hospital for the purpose of prosecuting the system. The Scottish Curative Mesmeric Association was also mentioned, in connection with which many hundreds of cures were effected gratuitously by operators who had received instruction in classes taught by Messrs. Davey and Jackson. This Association was presided over by the late Professor Gregory, with vice-presidents, General Sir Thomas Macdougall Brisbane, Bart., and Sir George Scott Douglas, Bart. Associations were also formed in Glasgow, Leith, Berwick, Paisley, and Alloa. Some interesting phreno-mesmeric experiments closed the meeting.—*Dunfermline Journal*.

SPIRITUALISM IN THE PROVINCES.

STAMFORD—PARK-GATE—COVENTRY.

Spiritualism in the provinces at this time of the year does not seem to make much headway, the summer weather and the holidays militating against the success of meetings everywhere. I have lately visited, among other places, several new fields of work, and held public meetings where none have before been attempted. At Stamford, on the borders of Lincolnshire, I found several warm-hearted and earnest Spiritualists, notably Mr. C. Chapman and the Messrs. Reedman. This little town, numbering about ten thousand inhabitants, is a good recruiting ground for the Church. In fact, the only noteworthy feature of the place is its six large churches with their spires towering towards the sky. There are as many chapels too, and as a consequence the people are not very far advanced, but stick closely to their orthodox teachers, and are well content to tread the same path that their forefathers did before them.

Mr. Chapman, however, does not approve of stagnation in this go-ahead age, and having a nice garden a little way from the town, he has erected a small summer-house upon it capable of holding some fifty or sixty persons, and laid down a good-sized lawn in front. Here, for some time past, he has invited his friends to hear lectures upon total abstinence, vegetarianism, anti-vaccination, and cognate themes, and lastly he has introduced the subject of Spiritualism. Two lectures were delivered by my guides there on July 25th, in the open air, and quite a goodly audience of two or three hundred persons assembled to hear. At the conclusion of the meeting it was almost impossible to get the ground cleared, so much interest was manifested.

At Park-Gate, near Rotherham, I was called upon to hold two public meetings in the Temperance Hall. I found a number of hard-working earnest and enthusiastic miners here, who have had a large experience of the phe-

nomena, having developed many phases of mediumship among themselves. The public services were eminently successful. The chair was taken by a gentleman who candidly avowed, that though not a Spiritualist, yet he was satisfied there was more in it than popular prejudices would allow people to suppose. He related an incident which had come under his own observation some twenty years ago. A relative who had suffered from an incurable (so the doctors said) internal disease, had been prevailed upon to attend a *séance*. The medium, under control, described the condition of the sufferer and prescribed for her, and upon trying the medicine she was perfectly cured; she is to-day in good health, and owes her life to the medium—or rather spirits—who prescribed. The lectures were attentively listened to by large audiences, and I hear that many who were inclined to ridicule are now admitting that they were mistaken, and had no idea so much could be said in favour of Spiritualism.

At Coventry, too, I was recently brought into contact with many strangers, and all declared they were greatly benefitted by the utterances of my guides.

The cause, however, makes little progress in those towns where societies exist. So little real interest is displayed by the members of these bodies, that few of them are financially solvent; in fact so moribund is the condition of many of them, that a "revival" is needed, or else they must inevitably become things of the past.

E. W. WALLIS.

MR. CECIL HUSK'S MEDIUMSHIP.

Last Tuesday night, at a *séance* held at Mrs. Woodforde's, 4, Keppel Street, Russell Square, London, Mr. Husk was the medium. About eight visitors were present. The manifestations were of the usual description through his mediumship, but rather powerful and prolonged. Direct voices, the ring test and the chair test were given in the dark; and while the hands of the medium were held by sitters on both sides of him, he several times shot on and off the top of the table with great rapidity, chair and all. Two or three times a light was struck, that he might be seen seated in his chair on the table, with the sitters near him still holding on. Playing musical instruments flew about the room like bats, sometimes touching the sitters gently in their flight; finally, chairs and other furniture were piled in the dark upon the top of the table, till the legs of the uppermost chairs were touching some of the globes of the chandelier; indeed, in the light the chairs had

to be removed from contact with the chandelier by two persons with great care, to avoid smashing the gas globes.

Although such manifestations are well known, and occur over and over again, we publish them frequently because every number of *The Spiritualist* falls into the hands of new inquirers, unacquainted with the elementary facts of Spiritualism. But as regards those who have had more experience, there is a lack of variety in the manifestations at present going on in England. Our four best London mediums obtain nearly the same class of manifestations, and the phenomena in daylight which once took place with precision and comparative certainty through the mediumship of Mrs. Mary Marshall and Mr. Home, are now unknown, unless as exceptional occurrences. Darkness also increases tenfold the difficulty of unravelling the philosophy of the manifestations, and altogether an influx of new phenomena is required, to stimulate the interest of the more experienced workers.

HEALING MEDIUMSHIP.

BY E. ROYCE.

The reluctance one naturally feels to obtrude personal matters upon public notice has hitherto prevented me from giving that testimony to Mrs. Olive's powers as a healing medium, which I have long felt I owed it to her to publish; and now that you request such as have been benefitted through her mediumship to certify you thereof, I believe that simple justice—to say nothing of gratitude—to her, demands that I should testify to the great benefit I have received through her treatment.

Without enlarging unnecessarily on details, I must state briefly, that for many years I have suffered from affection of the spine—"spinal irritations," "congestions of the spinal cord," etc., etc., the doctors variously called it; this, combined with complete nervous prostration, induced first by over-study, and increased by a severe shock, rendered me for months at a time almost helpless; utterly unable to bear any excitement without attacks of palpitation and violent shivering fits, with loss of sensation and power in my limbs. Different doctors in town and country tried the usual remedies of blisters, lotions, and "counter-irritants," with small success; often months without any improvement at all. Though they exercised the utmost patience and skill, they seemed unable to discover the cause, and finally after trying

every drug in the pharmacopœia, gave it up, hoping in time that nature would effect what medicine failed to accomplish. I grew slowly better, but was still unable to walk, except a very little way, and always with much pain. Last August another attack left me as prostrate as ever, with a prospect of months of struggle to regain my strength.

While I was in this condition Mrs. Olive came to pay us a long-promised visit, and though I knew her as a medium, I was not aware of her healing power, and had not the slightest idea of her being able to relieve me. At our first *séance*, one of her controls announced himself as a physician, a Doctor Forbes, and began by describing my condition accurately, the causes which led to it, what measures had been tried, and why they had failed; he also asserted his ability to relieve me considerably if I would follow his instructions. Though I disbelieved this, his accurate knowledge of my sufferings, and reasonable account of their cause, made me willing to try if his skill in prescribing were equally good; and also induced me to try the effect of the "Magnetism" or "Mesmerism," he volunteered to give me. With this object we had three *séances* a-day. Mrs. Olive entranced, and the doctor controlling her, made mesmeric passes over the heart, spine, and head, for about half-an-hour at a time. In three days the numbness which had affected the whole of the left side gave place to a pleasant sensation of warmth, and the feeling returned to it; the heart, which had been beating at over a hundred, which the slightest movement increased, grew steadier, and various other slight improvements took place. This encouraged me to persevere, and to take the medicines which "the doctor" insisted on as necessary. Always subject to sleeplessness, in fact never knowing what a good night's rest was, you may imagine the thankfulness with which I found this disappearing, and with which I enjoyed the new sensations of quiet sleep. We continued the *séances* for a month, carefully following the directions given, and at the end of that time the improvement was such as I never dared to hope, greater than under the ordinary treatment I should have gained in twelve months. From that time to this I have been getting gradually stronger, sleeping like a child every night, able to walk as I have not done for seven years; the constant pain in the spine is much easier, and there has been no numbness or loss of feeling in my face and limbs, even during

the late severe winter. In fact, it is ten years since I had so much feeling in my left side, so that now I am like a new creature. The alteration in my countenance is so great that even strangers remark it, and all my friends are astonished, though of course they look very incredulous over the means used.

I should like to add a few additional particulars about those means, having taken especial care to make accurate observations during the month Mrs. Olive remained with us, in the hope of verifying one of the many theories which are advanced in explanation of these entranced mediums.

First, the intelligence controlling appeared in voice, manner, and mode of speech, entirely different from the medium, and with all due respect to the knowledge and ability of the latter, it was evident that she was utterly ignorant of many subjects upon which "the control" could converse with the ease of familiarity. Secondly, the intimate knowledge "he" shewed of incidents, and thoughts, and events, which it was utterly impossible she could have obtained. This I tested in many ways. He always was perfectly aware of all that had transpired during the intervals between his visits, (though the medium knew nothing) and would tell me how I had been feeling, what I had been thinking, what I had been doing, and often lectured me for it, particularly if I did not carry out all his directions minutely. I may add here that after the medium had left, and instructions were given to a friend in London to be sent to me, "he" knew whether they were carried out to the letter; and on one occasion, owing to a mistake of mine about the medicine, "he" sent a message to tell me that I was not taking the right number of drops, at the right times.

Being convinced by numerous tests that his individuality was distinct from that of the medium, I took pains to discover his identity with the person he claimed to be, but this, always a difficult task, I have been unable to prove hitherto, not having had any knowledge of him in earth life, and not being able to ascertain from friends facts which could satisfactorily settle it. Probably there may be some amongst your readers, who, having known Doctor Forbes when on earth, may be able to satisfy themselves on this matter.

Those who may choose to test their theories respecting trance-mediumship will find it difficult to believe in "statuvolence," "unconscious cerebration," or any other self-mystification they may favour, if they will take the

opportunity Mrs. Olive affords and visit her, and contrast her medical ignorance with his professional skill. I have had much experience of doctors, but I never met with one who, without a single question, could tell me what was the matter, who could designate the remedies and describe their effects, and moreover who could relieve the intense pain so speedily as "the doctor" who claims to control Mrs. Olive; and under God, I shall ever feel grateful to her for a measure of health and strength I had never even hoped to enjoy.

I cannot close without also saying that the "kindly feeling" you noticed between Mrs. Olive and her patients is invariably manifested towards them, and forms an additional pleasure in receiving the treatment she so charmingly prescribes.

I trust your readers will pardon the necessarily egotistical style of this article, which nothing but a sense of duty has impelled me to write.

Albert House, Marlborough, Wilts, July 27th, 1880.

THE UNSEEN UNIVERSE.

In the last number of *The Truthseeker* the Rev. J. Page Hopps says:—

"One of the greatest services rendered by modern Science is its singularly vivid presentation of the fact that all our senses are extremely limited in their range,—a fact which is all important in our enquiry into the possibility of an unseen Universe. It is a common and very natural mistake, that we see all there is to see, and hear all there is to hear. We have all our lives been accustomed to the five tiny windows through which all sensations come, and we inevitably fancy that they are adequate: but a very decided effort ought to be made to overcome the delusion—very natural, I repeat, but very misleading—that we now see and hear and touch all that there is to be seen, heard and touched. Our five senses are all we have, and they measure only our poor range; they do not measure the boundless reaches of being far far beyond our ken. We can easily imagine that our senses might have been four instead of five—that the sense of smell, for instance, might have had no existence. In that case, we should have had no conception of odour; and, though the subtle causes all existed around us now, we should for ever have been oblivious of them. Why may it not be that the lack of some sixth sense is hiding from us some still more subtle reality? From everything that *grows* there are physical emanations, and, as our sense of smell is acute or dull, we perceive these as odours. Why may

there not be from everything that *thinks* and *lives* moral and mental emanations? and why might there not be a sense that would detect and distinguish these? Nay, may not the rudiments of that sense be actually active in our unaccountable feelings and instincts of attraction and aversion? and why may we not conclude that it is this very sense which has made some sensitives thought-readers and seers? Here again, we are on the very threshold of spirit-life; and the great suggestion is forced upon us, that when we get beyond the hidings of the body we shall develop mental, moral and spiritual senses that will enable us to see and know one another in our inmost selves, and as we really are. Very wisely has Isaac Taylor said:—

‘The ancient philosophy supposed there to be four elements, or perhaps a fifth; but we now reckon fifty.* and in like manner, as we now think of five species of perception, hereafter we may become familiar with a hundred, or a thousand. The senses, such as they are under the present animal organization, in no instance go further than to give us information concerning the last product of certain combined qualities or conditions of matter. Thus, for example, we perceive colours, but we know nothing (by the sense of sight) of that state of the surfaces of bodies, the effect of which is that they imbibe some of the elements of light, and throw off others. . . . It is conceivable that this INNER FORM of matter as it is termed, may, as well as the external species, be perceptible, so that the specific cause of solidity, fluidity, crystallisation, decomposition, colour, taste, smell, musical relations and other states, movements and transitions of matter, may be as immediately perceptible as are now the ulterior products of those states. . . . Instead of looking only at the dial-plate of nature, and of noting the hands and figures, we should be admitted to inspect the wheel-work and the springs.’

“The greatest of all illusions, then, is the common illusion that we see, hear and touch, all that might be visible, audible and tangible. The truth is that we are all living as on the outer rim of an unfathomable realm of existence, and that all our faculties are adjusted to that narrowed range. Beyond that limit we feel and know that tremendous forces and a multitude of objects exist, of which we are able to perceive only a minute part.

“In the next lecture I shall give several illustrations of this limited range of our ordinary senses; but may now just name two very simple ones. When we look from a little distance, at a bush of sweet brier, we see nothing between it and us, but we smell its fragrance; and if we reflect upon it we may be sure that all the distance between it and us must be pervaded by something which we call the odour. The probability is that if we could see that something, the million vibrating points

of fragrance, like countless waves of coloured lights, would be even more delightful to the eye than is the odour to nerves of smell . . . But all this is on the mere surface of our earthly globe, on which we creep like tiny creatures; and the thin veil of atmosphere folds us in, at once our preserver and our prison; and what there is in the infinite beyond we know not, only the more we know the more we see there is to know; and the more is the seen dwarfed in comparison with the unseen. What we call the solid globe itself is really a tremendous assemblage of atoms inconceivably small—so small that no eye could see, no instrument reveal them: and all these millions of myriads of atoms are not at rest, but in endless motion, so that the solidest granite rocks themselves are tremulous with ceaseless vibrations at the very heart of every atom of them. What we call the vacant air is filled with light and sound, and the subtlest flashing forces, flooding every tiniest space with music and beauty and ever flowing energy. ‘The air’ says one, ‘is filled with visions that we cannot see, tremulous with music that we cannot hear: of the great world-drama we can behold still but one act, and of all the melodies of that great orchestra our ears perceive a single tune. But shall we deny the music of the spheres because it lies an octave higher than our dull senses; or doubt of ‘the light that never was on land or sea’ because our scanty spectrum will not shew it? So true is this that it would only require a readjustment of our senses to make these a new heaven and a new earth to us, and to demonstrate, even in our common streets, that ‘things are not what they seem.’”

THE seventh anniversary meeting of the Batley Carr Society of Spiritualists will take place next Sunday. At 2.30 p.m., Mr. John Lamont will deliver an address.

THE new book, Professor Zöllner's *Transcendental Physics*, translated by Mr. C. C. Massey, will be published on Monday next. There has been a little unavoidable delay.

MR. W. J. COLVILLE, the trance medium, has abandoned the idea of returning to England for the present, and is making arrangements to lecture in California early next year.

A PIC-NIC under the auspices of the Newcastle Spiritual Evidence Society, will be held next Tuesday afternoon at Stella Park, Mr. J. Cowen, M.P., having granted the use of the grounds for the occasion.

PSYCHE:—Psyche, from whom the Psyche Club takes its name, was a nymph married by Cupid, who retired with her into comparative seclusion. Venus, with the instinct of an indignant mother-in-law, put Psyche to death for robbing the world of her son, Cupid; but Jupiter in the cause of justice, then conferred upon Psyche the gift of immortality. Artists represent Psyche with the wings of a butterfly, to signify the lightness of the human soul.

*Now over sixty.

THE ADVENTURES OF MR. MATTHEWS.

Mr. F. O. Matthews—the medium who was recently imprisoned for three months because of the actions of ignorant people at Keighley, who were totally destitute of all knowledge of psychology—thus narrates his adventures in Wakefield prison. We quote the narrative from *The Herald of Progress*, a new weekly paper just started at Newcastle in connection with Spiritualism:—

“When I went to court to surrender myself for trial, a gentleman came to me—a perfect stranger. He told me he was a lawyer, and had come from London to help me in any way he could, and although I was unknown to him, on the evidence of his friends he believed me to be an honest medium. But of course a lawyer had been engaged for me by the Spiritualists of Keighley, so his services were not required. In my defence it was argued that my case could not come under the Vagrant Act of George IV., as it was not shown that I had used any subtle means, either with cards, dice, crystal or anything else to deceive Her Majesty’s subjects; but the magistrates answered there is the word “*otherwise*.” I don’t know what the definition of the word *otherwise* may be, but I know it gave me three months’ hard labour. During the journey from Keighley to Wakefield, special attention was paid to me lest I should be suddenly spirited away. We arrived at our destination, and after an entry had been made in the prison books “what I was in for,” I found myself in a long passage where there were about thirty persons waiting their turns to go through the process of being weighed, bathed in cold water, donning their prison clothes, and conducted to their cells. While waiting my turn, I was asked by some ‘what I was in for,’ ‘had I been there before,’ and one said ‘Aye, mister, it’s not often we get a parson in here.’ I gave him to understand I was not a parson, so by way of giving me some advice, he said:—‘I’ll tell thee what, mister, whatever you do eat all you get! do what you are told, turn a deaf ear to everything, and take no notice of the shouting of the officers.’ I said ‘You must be an old hand that you know the moves so well?’ ‘Aye, mister,’ he answered, ‘I have been in and out this 25 years.’ Well, my turn came; I was weighed, washed and fitted out with a prison suit and got a medal, number 190! We were then inspected by about 100 officers to see if any of them might recognize us. When I was put into my cell it was nearly dark, and shortly afterwards my supper was handed in, but I

thought there must have been some mistake and that I had got starch instead of gruel. In the morning I was told to get up, scrub out my cell and make the place look decent, as the parson was coming round; when he did come he merely called in through the grating ‘do you want anything?’ but I could not see him carrying anything to supply me with, so I answered ‘no.’ On being now settled down in my cell, my work was handed in. I had often heard of oakum, but I there got practically acquainted with it. On the following week I was set to make mats—cocoa matting—I found the work hard, not being used to it, and my hands being soft they were all blistered and cut, but like the nigger I had to grin and bear it! There is one thing I have now learned—the trade of mat-making, and if you cannot keep me at work on the platform, I can turn it to account! So the first month passed over in perfect solitude and making mats,—it is solitude indeed, for you hear no voice except that of the prison officials, and the clergyman on Sundays. Prisoners are not allowed to see each other’s faces for when they do meet each has to turn his face to the wall. And more things prisoners are not troubled with looking at—and those are clocks and looking-glasses. If a prisoner does get a look at his face it will be by means of the polished bottom of his gruel tin. My religion was also a thing that troubled them. On each cell a card is fixed, upon which is entered the particulars respecting the prisoner—his crime, time of imprisonment, religion—and when asked what my religion was, I answered, ‘A Spiritualist.’ The officer said, ‘I *can’t* put that down, you surely belong to some church, or shall I put you down a dissenter?’ I answered ‘No, it is for being a Spiritualist that I am here, so if you put me down anything else, I’ll deny it before the governor in the morning,’ so, of course, he could not do anything but enter me as such. The clergymen were very kind in their way, and tried to persuade me that I was in error, but I told them that they need not think to turn me from Spiritualism, for I came in there a Spiritualist, for being a Spiritualist, and I meant to go out a Spiritualist. I was then moved to the old prison, which was the most horrid place I ever was in in my life, it was cold, damp and dark, and what made it worse my cell was situated in a bend of the wall, where never a ray of sunlight could enter. The bed varied from the bare boards five nights in the week, to the luxury of a mattress the other two, but with good conduct and length

of time, the luxury of the mattress was increased to six nights, and boards only one. The food also varied, the bread was coarse but wholesome. 'Prophet' used to tell me that it was coarse and open enough for one to walk through it with an open umbrella. I used to think of Dr. Nichols' 6d. a day, but I'll be bound to say our board did not cost 4½d. a day. As you will see, I managed to struggle through with my hair on; most people wonder how that happened, as it is understood that it has to be cut off; but I learned from my friend and fellow-prisoner, of 25 years experience, that according to law I could keep it on providing it were kept clean. Prisoners are clothed according to their crime,—a wife-beater has a sort of harlequin-looking dress on with yellow stripes, others have a kind of grey suit. The one I wore was the same as for petty assaults—a kind of blue, and knee breeches. Thus I laboured on, and acting on the kind advice of the officers, I did my best to make things as comfortable as possible. Towards the end of my time I was transferred to the sorting room, where all the material for mat-making is weighed and sorted; here the labour was comparatively light, and I may state that the officers treated me with as much kindness as duty would allow."

SPIRITUALISM IN LANCASHIRE.

On Sunday, the annual conference of the Lancashire District Committee of Spiritualists was held in the Central Hall, Bolton. Representatives were present as follows: Bolton, Mr. Hargreaves, Freehold; Rochdale, L. Firth; Bury, J. Singleton; Liverpool, R. Chatham and H. Morris; Manchester, the Misses Blundell; Hyde, W. Johnson; Heywood, J. Wilde. A number of friends was also present on each occasion.—The committee met at 11 o'clock in the morning, when Mr. Chatham was called to the chair. The accounts were duly examined, and followed by a conversation on a few subjects. The speakers were Messrs. Johnson, Morris, Hatton, Singleton, and Morse (London); and among the suggestions made was one that one penny per head should be levied on each member in the different circles in the county, for the purpose of raising a guarantee fund, whereby speakers might be engaged to attend meetings in several towns. It was understood that the suggestion should be acted on.—In the afternoon, Mr. Morris, of Liverpool, presided. Mr. W. Johnson, Secretary, read the accounts for the past six months. These showed a balance owing to the treasurer of £3 12s 3½d. On the expenditure side of the account-sheet was a sum of £63 13s. 8d. for mediums' fees, railway fares, &c.; spiritual papers, 17s.; which with other items, brought the cash expended to £77 1s. 3½d. The balance sheet having been approved, Mr. Johnson was re-elected financial secretary for the ensuing twelve months; Mr. Charles Parsons, general secretary; and the following were elected the Executive Committee: Messrs. Lamont (Liverpool), and Fitton (Manchester); the Misses Blundell (Manchester); Messrs. Wilde (Heywood),

Hartley (Reddish), Hargreaves and Smith (Bolton), Allen Hall (Manchester), and Howard (Bury). The auditors, Messrs. Firth and Sutcliffe, of Rochdale, were re-elected, and finally Mr. Singleton was re-appointed treasurer.—Mr. Johnson said the Spiritualists were at present scattered, without a proper union, and that it would be far better if they were brought together in one centre, that they might know each other's opinions, and he would suggest something that might be acted upon in a practical manner. He accordingly moved that the conference, having in view the better utilization of the medium-speaking capabilities of the movement, also the combination of the various forces, suggests that a general conference of Spiritualists in the United Kingdom be held at Manchester during the month of September, to take into consideration the best means of propagating Spiritualism. The motion as proposed was agreed to, a sub-committee being appointed to make inquiries as to the feasibility of the plan, and make arrangements if necessary.—In the evening Mr. J. J. Morse gave an address on "The Immortality of the Soul," after which questions were asked.

Correspondence.

MISS K. S. COOK'S PRIVATE FREE SEANCES.

Sir,—The *séances* given free by invitation of Miss Cook and myself, at 33, Museum Street, Bloomsbury, will in future be held at her residence, 53, Eleanor Road, Hackney, twice weekly; she having frequently suffered such severe colds in consequence of travelling backwards and forwards in winter times to and from her home; which has involved doctors bills, &c. I am sorry for this change from so very central a position; but I see it is unavoidable. CHARLES BLACKBURN.

Parkfield, Didsbury, near Manchester.

THE COMPLIMENTARY SOIREE.

Sir,—May I be allowed to correct an error in your report of the Fletcher Soirée? I was not in any sense Chairman of that Meeting. When the Committee did me the honour, some weeks ago, to ask me to preside, I replied that ill-health and hard work would prevent, even if I were a suitable person. The credit throughout of arrangement and every detail belongs to Mrs. FitzGerald, Mrs. Maltby, and Mr. D. FitzGerald, and I have no part in it, save that of a well-wisher. The report reads as if I had accepted an honourable duty, and had failed to discharge it.

W. STANTON-MOSES, M.A.

21, Birchington Road, Kilburn, N.W.

[Mr. FitzGerald described Mr. Stanton-Moses as "the Chairman," whose unavoidable absence he regretted.—Ed.]

THE MIDLAND DISTRICT SPIRITUALISTS COMMITTEE.

Sir,—The above Committee will hold its eighth quarterly conference in the Lecture Hall, Silver Street, Leicester, on Sunday August 8th. Committee meeting at 10.45 a.m. Conference at 2.30 p.m. Public meeting at 6.30 p.m., when the guides of Mr. Wallis will lecture upon "Spiritualism, the Religion of the Humanity of the Future." Collection at the close. Spiritualists from the surrounding towns are especially desired to attend the conference, as important business must be considered, and arrangements be made for an active campaign during the coming autumn and winter. R. HARPER, *President*. E. WALLIS, *Hon. Sec.*

SIGNOR DAMIANI arrived in London from Italy early this week.

NEXT Sunday evening Mrs. Cora L. V. Richmond will give an inspirational lecture at the Goswell Hall, London, on "England and India." Early next week she leaves for the north of England.

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.

PLATE II :—Leather Bands Interlinked and Knotted under Professor Zollner's Hands.

PLATE III :—Experiments with an Endless Bladder-band and Wooden Rings.

PLATE IV :—Result of the Experiment.

PLATE V :—Result of the Experiment on an Enlarged Scale.

PLATE VI :—Experiments with Coins in a Secured Box.

PLATE VII :—The Representation of Test Circumstances, under which Slate-writing was obtained.

PLATE VIII :—Slate-writing Extraordinary.

PLATE IX :—Slate-writing in Five Different Languages.

PLATE X :—Details of the Experiment with an Endless band and Wooden Rings.

PREFACES.

TRANSLATOR'S PREFACE :—Professor Zollner and his Works—The Value of Testimony considered—Sources of Fallacy—How can Medial Phenomena be Explained?—The Value of Scientific Authority—Mr. A. R. Wallace's answer to Hume's *Essay on Miracles*—Spiritualism an Aggregation of Proven Facts—The Attack upon Henry Slade—Spirit Messages—Slade's

Career after leaving England—Professor Zollner's Polemic—Items relating to the English Translation.

PROFESSOR ZOLLNER'S PREFACE (Dedication of the Work to Mr. William Crookes) :—Workers in a New Field of Research—Thoroughness of the Labours of Mr. Crookes—The Moral Necessity of the Strife about Spiritualism—The Immortality of the Best Works of Human Genius.

CONTENTS.

CHAPTER I :—Gauss's and Kant's Theory of Space—The practical application of the Theory in Experiments with Henry Slade—True Knots produced upon a Cord while its ends were in view and sealed together—The principles involved in the tying of knots in Space of One, Two, Three and Four Dimensions—Berkeley's Theory of Vision—The Conception of Space derived from Experience—Kant on Spiritual Existence.

CHAPTER II :—Henry Slade's first visit to Leipsic—Professor Fechner's observations of the movements of a Magnetic Needle in proximity to Madame Ruf, a Mesmeric Sensitive—Professor Erdmann's observations of the Phenomenon—The Experiment repeated with Henry Slade—The Observations of Professors Braune, Fechner, Weber and Scheibner—A Spirit Apology—Destruction of a large Screen by Spirits—Experiments with a Compass—Apparition of a Living Hand—Experiments with a Bell and lighted Candles—Slade and the Grand Duke Constantine—Testimony of the Hon. Alexandre Aksakof—A Test Experiment in Slate-writing—Impartation of Permanent Magnetism to an Iron Needle by Medial Power.

CHAPTER III :—Permanent Impressions obtained of Temporarily Materialised Hands and Feet—A proposed Chemical Experiment—Slade's Abnormal Vision—Physical Impressions in a Closed Space—Enclosed Space of Three Dimensions, open to Four-dimensional Beings—The Muscular Power of a Spirit Hand—A Test with Flour—Experiments with a Polariscope—Flight of Objects through the Air—A Clue to Research

CHAPTER IV :—Conditions of Investigation—The Knowledge of our Ignorance—Unscientific Men of Science—Herr Virchow's Precept and Practice—"The Martyrology of Mediums," a book of the Future—Slade's reply to Professor Barrett—A Medium's enunciation of the First Rules of Experimentation in Natural Science.

CHAPTER V :—Production of Knots in an Endless String—Further Experiments—Experiments of the same Nature in London—A Dining Table Floating in the Air in Daylight—Manifestations in the House of a Physician—A Medium in Seclusion—The Imposition of *a priori* Conditions—The Apparition of a Pale Hand for Three Minutes—The Knotting together of Leather Bands beneath the Hands of the Author—Professor Weber's Experiences with a Spirit Hand—Disappearance and Reappearance of Ponderable Objects—A Book Vanishes and Reappears—A Table Vanishes; it Reappears in Mid-air.

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