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If it should ever come to a question of extinguishing, the one which enunciates the highest code of morals, and the purest life of self-sacrifice, will survive the other. At present most medial utterances and teachings, as compared with those of freethinking undogmatic Christians, do not shine, as a rule. But they have an advantage over the utterances of the majority of common-place orthodox preachers, who put creed before works, and broach dogmas long outgrown by the average male intellect of the age. Spiritualism is the only thing which is likely to put new life into the declining influence of the pulpit, and to reanimate the dry bones of modern theology.

Probably, as time goes on, those Christians who live the life but are intellectually free from orthodox dogma, will be found working in tolerable friendliness with Spiritualists.

At present, pulpit orators do not know what to do with miracles. If they throw them overboard, as they are fast throwing overboard the doctrine of eternal punishment to meet the growing intelligence of their flocks, it would at present be a sad blow to the faith of the more steadfast believers in traditional revelation. If, on the other hand, they cling to miracles, they alienate those scientific minds which can accept nothing outside the reign of law. Therefore, it will be an immense gain to the various churches, if they recognise so-called miracles as facts occurring under spiritual laws at present imperfectly understood, and if they show that they are able to prove the reality of the phenomena by evolving them in this materialistic age. By so doing, those who are physicists and nothing more, will be beaten with their own weapon, the positive method of experimental research.

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SPIRITUAL INFLUENCES.

BY CATHERINE WOODFORDE.

"You necessary film, continue
to envelop the soul:
About my body for me, and your
body for you, be hung our
divinest aromas."—*Walt. Whitman.*

There are few Spiritualists who have received any education or development of the spiritual in advance of the natural man, that are not more or less alive to the sensations of what are conventionally called "influences." Influences, in the nomenclature of Spiritualism, have come to signify the spiritual atmospheres or auras given forth by individuals, and surrounding them and the places they have inhabited for longer or shorter periods. Thoughts, feelings, emotions, and actions, which spring from the impulses of thought, thus imprint their character upon the atmosphere, and may be sensed by individuals who are possessed of sufficient psychic refinement to perceive such subtle emanations. Thus, any person, whose spiritual senses have become so cultivated, perceives upon entering a room, or house, the influences given forth by the inmates; that is, the character of their inner natures; not according to the masks men learn to wear in society, but the real truth of the hidden life within. An individual passing through a room, a chance associate, any and all give forth these insensible outbreathings of the inner life. Even a letter may convey to the quickened perceptions of its receiver facts supposed by the writer to be concealed. The hypocrisy of kind words does not conceal the changed heart, when the writer of a letter to an old and loving friend, whose spiritual perceptions are delicately susceptible, hopes to dissemble an alienated and chilled affection. The words of soft and tender seeming become as a thin veil drawn over the bitter truth. In short soul-development demands truth as its right; shams and pretences are seen through at once, and if the heart has expected love, it draws back sickened and tortured before the false and hypocritical pretences of a love already changed or dead; it refuses to accept a stone for the bread it craved, a serpent for a fish.

So much is it the custom in the world to mask the real intention, that the wary or worldly-wise are ever looking behind and beneath the fair exterior for the hidden reality. But in ignorance of the fact that the spirit within makes its true self felt in spite of the veil of the body, men continue to practice deceptions, flattering themselves they

succeed, when they are probably the only ones deceived.

No one is insensible to influences, for they continually force themselves upon our consciousness in our association with others, whether congenial or otherwise. The body is but the clothing of the spirit, by and through which it expresses its individuality upon the material plane of existence, and it is the spirit really in others which *our* spirits feel; and by the spirit we have cognisance of what is secretly agreeable or unpleasant to us. This accounts for the peculiar sympathies and antipathies we involuntarily experience in the world, whether we have heard of Spiritualism and psychical influences or not.

Although this power of perceiving psychic emanations is inherent in all, yet it may become developed to the extreme of a painful susceptibility, or remain deadened in the grossness of materiality. The more spiritually refined we are the more susceptible we become to these effluences of the inner nature; but, there are infinite grades of this susceptibility, as there are infinite grades of refinement. Some persons may perceive only slightly the auras proceeding from inverted or degraded states of thought and life, while to others, greatly before them in refinement of soul, they are spiritually miasmatic, acting as a poison, and cause insufferable torture. The presence of certain individuals has been known to act like an emetic upon highly sensitive mediums, and there are certain evil influences which produce violent cramps in the limbs. Where there is an atmosphere of contention and discord, sensitives suffer from depression and uneasiness, and clairvoyants sometimes see hideous, grinning faces.

If earthly circumstances compel a bodily presence with beings who are repellant to us, the spirit refuses to live in such companionship, draws itself back, and presents externally an aspect of disdain, or coldness; and if the torture be great, of anger, and hatred. It is from no lack of charity we find them unendurable; but the spirit within perceives that which is abhorrent, and arms itself with all its positiveness to repel. There are many secret reasons for these subtle attractions and repulsions acting differently upon different individuals; but we may find some of our friends possess a power of compensation to which we can lay no claim; or a spirit of grander charity which forgives, excuses, and suffers without sign, for the sake of doing good.

If the psychic development has been such as to fit one for medial work, under the supervision and direction of higher spiritual beings, the avoidance of hurtful influences, especially if proceeding from another medium, must be carefully observed, or the capabilities for work will be entirely destroyed. If you have attained high refinement of soul, you cannot safely sit at *séances* with mediums developed upon a lower plane. The coarser mediums will eat up, or absorb, all the finer soul-auras, and as they possess nothing sufficiently refined to give back in return, you are left in a limp, exhausted and wretched state, requiring sometimes days for recuperation. Many mediums waste away their more refined auras by being careless as to their associates. As they are more or less negative and susceptible, they also take on (because in companionship they unconsciously assimilate) the lower and grosser states of companions who are spiritually unrefined. The effects are seen in a deterioration in the manifestations given through them. Oftentimes mediums are ignorant of the laws which regulate their own well-being, and expose themselves unconsciously, desiring to do that which is kind and obliging to others; and it is only after acute and prolonged bodily sufferings, during which they find themselves out of harmony with their guides, and unfitted for work, that they learn what is injurious to them. It is because of the deleterious effect of certain influences that complete isolation from all human contact is at times essential, when any of the higher spiritual work is to be done; or when certain processes of development are gone through, either for personal spiritual advancement, or to fit the medium for new public work.

All mediums accustomed to work for the public, feel more or less acutely and painfully the adverse thoughts of those to whom they, for the time being, minister by their medial gifts. There are some mediums so sensitive that sitting in a conscious state in a circle, they feel every unkind, impertinent, or disbelieving thought levelled at the manifesting spirits; every rude touch upon drapery or materialised hand, flies to them, giving a sharp pain as if of a blow.

The effluences from an uncongenial circle, cause feelings of intense irritation in all the sensitives present, and the manifesting spirits frequently display the same annoyance. The waves of influence thus set in motion must expend themselves in some way, and violence, coarseness, the very opposite to gentle refine-

ment are exhibited in the manifestations, leaving those who desire and can appreciate something higher in a dissatisfied and depressed state.

Very sensitive persons feel influences, either good or evil, from long distances. Loving, kind thoughts from a distant friend waft on the soul like balmy breezes, refreshing and invigorating. But should the sweet, nourishing auras of love become changed under some insidious evil influence, the difference is quickly felt. A subtle, unmistakable spirit-telegram is sent forth and received, and the pitying eyes of angels might well weep over the silent grief of the receiver. To gentle tender hearts which live upon the love they receive from all about them, these are shafts of death. There are certain purified souls to whom a blow of this kind, a sudden undeserved change in the affection of one tenderly loved, causes a kind of spiritual death as certain as a stab would kill the mortal body. If love feeds the soul, so coldness, hard thoughts, dislike or hatred, poison it; but then such feelings poison the breast which harbors them, and evil influences sent forth return upon the sender. Every tear of the soul's agony which we have caused another to shed, must one day fall like a scaring iron upon our own souls.

How often do we see a circle previously united and harmonious, dissolved and broken up before the insidious and baleful influences of a single individual carelessly introduced. The evil, separating influences surrounding the new-comer, soon set to work poisoning minds against each other, and that which was beautiful enough to give joy to the hearts of angels, falls into heart-breaking ruins.

There are few of us, perhaps, who have not felt the suffocating influence of thoughts which have been directed, it may be for hours, against ourselves. We come into the presence of one, perhaps of our own household, who has taken offence at something; to whom we have innocently become, for the time being, secretly obnoxious. Our companion is enveloped by a thick web which his brooding thoughts have been diligently weaving between him and us. We feel stiff and constrained; our sportive remarks are arrested on our lips; a cloud rapidly gathers over our bright and sunny mood, and we instinctively shrink within ourselves, relapsing into silence. Presently, not willing to have harmony so cruelly destroyed, we venture a timid remark. It is answered coldly, and snubbingly. A

sense of irritation insensibly creeps over us, and we must be perfect masters in self-control if we do not ourselves give way to temper. After this fashion do our secret thoughts go forth and poison the atmosphere, affecting some persons as powerfully as if we spoke them. Thoughts may not always be read; but the spirit feels a something which chills, repels, and hardens, and if we are very negative and susceptible, the more positive mental state of another will be induced upon us as if it were our own. If a friend is estranged and thinking ill of us, we actually begin to feel as if we were exactly what our friend is unjustly thinking us to be. It weighs upon us like a nightmare, a pall of darkness; shake it off we cannot; and we wonder why we feel so unnatural, why we act so unnaturally, but we are powerless to break through the spell. Our friend's adverse thoughts have completely psychologised us.

The influences of neighbourhoods are sensibly felt as one walks along the streets of a city, and the nature and character of the inhabitants penetrate through the walls of their abodes. A public-house will poison the air for some distance around, and one may feel a peaceful calm in the shadow of a church.

As the external air is to our lungs wholesome or unwholesome, pure or impure, so to our souls are the spiritual atmospheres we inhabit. By our evil natures, or the evil natures of others, these may be rendered destructive of soul-life. If we neglect to "cleanse first that which is within the cup and platter," we must necessarily be surrounded by an unwholesome moral atmosphere: the pure and good must avoid us if they would remain untainted. Every thought or feeling gives forth an aura, purifying, or poisoning the spiritual atmospheres about us, as effectually as health or disease of the body. Indulgence in anger, hatred, suspicion, hypocrisy, deceit, jealousy, lasciviousness, intemperance, selfishness in every form, will gradually transform our souls into the hideousness of devils; whilst the cultivation of their graceful and beautiful opposites will render us fair and comely as the angels. According to the state of our souls within, do we hold spiritual rank: either low, in the close, unwholesome atmospheres of spiritual poverty, disease, and death: or high, in the pure, health-giving air which is breathed also by the angels. But to attain this state we must be *pure within*: we must live as if we stood before the very eyes of God,—without a

single veil between us and the searching rays of Truth.

On the material plane of life we have images of what is angelic and beautiful, to contrast with the painful ugliness of their opposites. If it were not for the sweet wholesome influences given forth by the purified on this earth, life, except for the degraded and lost, would be impossible. But this is the field of discipline, and struggle: we come here for purification; hence, externally the good and the evil, the pure and impure, are mingled indiscriminately, for the saving influence they may have upon each other. Evil, by the exhibition of its hideousness, horrifies and repels, or, by the bodily sufferings it causes, teaches a wholesome lesson of warning. On the other hand the beauty of good fascinates the soul, which awakening to a sense of sin, begins to long for something better, and like a beckoning angel urges to conflict with the selfhood, and final victory.

The wholesome, sweet influences on this earth, to the sum total of which we may all contribute, are to the soul like pure air from the mountain tops, or zephyrs from summer gardens, laden with fragrance. In the astral light surrounding us, angel eyes behold correspondences of the good or evil states we encourage; hence, there is a correspondence in the delightful or disagreeable effects upon other souls, of the good or evil influences we give forth. We do most certainly carry our heaven or hell with us through life, and though some of us may possess only a "mild hell," yet whatever it may be, there are some beings on the earth sufficiently spiritualised to feel the influence of every "pet devil" we carry about with us; and if they possess clairvoyance they may see the ugly correspondential forms: they may even perceive them by evil odors, or by discordant sounds, for "sound, color, perfume, and form are contained in the astral light, of which they form a part."

In external life we would probably shrink from giving a blow; and some of us, in our self-righteousness, think we are leading lives of charity; but we permit ourselves some few small malignities, coldnesses, towards long-tried faithful friends, and other sins against brotherly love. With a stern will, which never thinks of self-sacrifice, we take our stand upon what we think is right, although to other eyes our judgments may be most unjust; and we care not that a heart may be wrung with sorrow, a life darkened and saddened by the

course we pursue, we do not even trouble to enquire, but we uncompromisingly hold on to our chosen line of conduct. We may feed the hungry, and clothe the naked in other ways than by alms-giving; but we never stop an instant in this daily selfish routine of our lives, to ask ourselves if there is a single life on earth upon which our loving influence should have been shed which has not received it,—if in all respects we “have done unto others as we would have them do unto us,”—if there is anyone wronged by the hand withheld, which should have been outstretched? It is necessary that our good intentions should be carried out in act: then individuals to whom we mean a kindness, perhaps reparation for offences, should consciously receive it, although we never reach the full, accomplished fruition of good. We give forth, without ever reflecting upon it, cold, hard, repellant, injurious influences, because we are self-centred, and self-satisfied, when the god of self should be toppled down from its pedestal, and the god of love to all men be elevated in its place. Jesus said—“Inasmuch as ye did it not to one of the least of these, ye did it not to me.”

Love is the divine sweetener of life, and of individuals, and the secret of all goodness. If we would give forth sweet influences, we must live a life of charity to all men: we must “exhale love,” as the roses their fragrance.

“Give me exhaustless,—make me a fountain,
That I exhale love from me, wherever I go!”

Walt. Whitman.

THE PROSECUTION OF AN AMERICAN MEDIUM BY A SPIRITUALIST.

The report we printed last week from *The Daily News*, gave the evidence of Mr. Maddocks fully, but abbreviated that given by Dr. Mack. We quote the following more complete summary of the latter's evidence, from *The Daily Telegraph* of January 29th:—

Mr. James M'Geary was called, and said: I am what is termed a healing doctor, and am known in America as “Dr. Mack.” I am now living at 37, Upper Baker-street. I was at the camp meeting in August last, at Montague, Mass. The prosecutrix was introduced to me as Madame Heurtley. She made certain communications to me with reference to Mr. and Mrs. Fletcher. After some time she left the camp meeting, to visit Mr. and Mrs. Horn, at Saratoga. She gave me a power of attorney to act for her. I joined Mr. and Mrs. Horn and Mrs. Hart-Davies in the train. We conferred together, and our plans were altered. Mrs. Hart-Davies and myself returned to Montague, and obtained a warrant to search for some property she alleged she had been deprived of. I went in company with a sheriff to the hotel where the defendant was staying. Mr. Fletcher was not there. I saw Mrs. Fletcher, and told her I had come for Madame Heurtley's money, jewellery, and other property. She said she did not know what I meant. I

told her I had a power of attorney to act. She was disposed to argue the question, but I told her I wanted an answer, yes or no. She referred me to her husband, but I told her I did not know where he was. She said he was in the breakfast-room, having returned that morning. I saw him, and stated my business. He asked to see the power of attorney. I showed it to him. He read it carefully, and I then advised him as a friend to give up the property to avoid scandal. He then said he was tired of the “darned” stuff, and that he would willingly give it up, as he didn't want it any longer. We then left the room, and he accompanied me to his wife's room. He asked her where the things were. A few of the jewels were produced. I think this was on August 20th. He handed me over the property mentioned in the list (produced). He made out the list, and I signed it. He then stated that he could not give any more jewels, as they had been removed to his wife's mother's house in Lawrence, Mass. I had annexed to the search warrant a list of the jewellery belonging to Mrs. Hart-Davies. Fletcher said he did not know what Madame Heurtley really wanted, because there were some things she had given to him. I told him that I did not know anything about that, but the sheriff was outside with the list, and he would let him know what she wanted. I opened the door and told the sheriff there was no need for his services, but if he would kindly let Mr. Fletcher see the list he would then know what jewellery to send for. Mr. Fletcher thereupon prepared an order for the bearer to receive the property at Lawrence. I gave the order to the sheriff. On the following day he returned with a box, which I received at the railway station, and passed to Mr. Rondi. He took it to the hotel and placed it in my room. I invited Fletcher to come and see if it was all right, and requested him to select the jewellery belonging to himself and wife, from that belonging to Madame Heurtley. He did so, and handed me two lists. (Other lists of property were produced.) When he handed the property over to me he said he was very sorry there was any misunderstanding in the matter, but that if Madame Heurtley had applied for the things personally he would have given them to her. The next day (Aug. 21) I made a further demand, as Mrs. Hart-Davies was not satisfied and wanted more property. He said the fact of Mrs. Hart-Davies having demanded her goods had been spoken of, and he must consult a solicitor. Wishing to avoid a scandal, and, having obtained all I could, I returned with Mrs. Hart-Davies to Boston, where the property was deposited in a bank. She then placed the whole matter in the hands of Mr. Ives, solicitor, who instructed two detectives, Messrs. Wigan and Wood. A search-warrant was obtained to search the defendant's mother's premises at Lawrence. A search was made without success. From Lawrence I went back to Boston, and left the matter in the hands of the detectives, from whom I received an invitation to accompany them to Mrs. Fletcher's house, at the corner of Davis-street and Washington-street, Boston. Several other officers went with Detective Wood and myself, and upon entering a bed room on the third floor we saw Mrs. Fletcher. In the room where she was a quantity of property was recovered by the police. A quantity of clothing was found with the initials of Mrs. Hart-Davies upon it. Mrs. Fletcher was not alone in the room, and I was assaulted by her companion. They were both arrested by the police. We were advised to go to Lawrence for some more property. A search-warrant was procured, and I went with the officer to Mrs. Fletcher's mother's house. I saw Mr. Fletcher there, and advised him to give up the property.

I told him his wife was arrested. He said, "My God! my God! what will she do; what will be the next?" He asked how long we would give him to restore the rest of the property. I told him the matter was not in my hands, and that he must consult Madame Heurtley and the officers. He then stated that there were two large trunks filled with her goods at Barnard's Hotel, Greenfield, Massachusetts, and that he would accompany the officers and deliver them up. I have every reason to believe he did not do so. He was arrested the next day at Boston. Subsequently other property was found, and handed to Mrs. Hart-Davies. The proceedings against the defendant and her husband lasted for some time, both sides being represented by legal gentlemen. Propositions for an arrangement were made by Mr. Fletcher, and the day upon which these propositions were declined I was arrested on the charge of obtaining the goods by false pretences. It being further alleged that I was about to leave the States, I was bound over in the sum of 40,000 dollars. I took advice on the subject, and came to this country to see after the property. Mrs. Hart-Davies followed me. Upon my arrival here I consulted the officials at Scotland-yard, and when Mrs. Hart-Davies arrived the matter was placed in the hands of Mr. Abrahams. Acting under his advice we went with him to 22, Gordon-street, Gordon-square, and was present while Mrs. Hart-Davies removed her property.

A PRESENTIMENT OF PRESIDENT LINCOLN BEFORE HIS ASSASSINATION.

We have received a copy of *The Waverley Magazine* (Boston, U. S. A.), ably edited by Mr. Moses A. Dow. It contains the following narrative:—

Mr. Stanton told the following about Lincoln:—

On the afternoon of the day on which the president was shot, there was a cabinet council at which he presided. Mr. Stanton being busily engaged, did not arrive until late, indeed they were waiting for him, and on his entering the room, the president broke off in something he was saying, and remarked,—

"Let us proceed to business, gentlemen."

Mr. Stanton then noticed with great surprise that the president sat with an air of dignity in his chair, instead of lolling about in the most ungainly attitude, as his custom was, and that, instead of telling stories, he was grave and calm, and quite a different man.

Mr. Stanton, on leaving the council with the attorney general, said to him,—

"That is the most satisfactory cabinet meeting I have attended for many a long day. What an extraordinary change in Mr. Lincoln!"

The general replied,—

"We all saw that before you came in. While we were waiting for you, he said, with his chin down on his breast, 'Gentlemen,

something extraordinary is going to happen, and that very soon.'"

To this remark the general observed,—

"Something good, sir, I hope."

The president answered, gravely,—

"I don't know—I don't know! But it will happen, and shortly too."

The general said,—

"Have you received any information, sir, not yet disclosed to us?"

"No," answered the president, "but I have had a dream, and I have now had the same dream three times; once on the night pending the battle of Bull Run; once on the night of such another," naming a battle not favorable to the North.

His chin sunk on his breast again, and he sat reflecting.

"Might we ask the nature of this dream, sir?" said the general.

"Well," said the president, without lifting his head or changing his attitude, "I am on a great, broad, rolling river, and I am in a boat—and I drift and drift—but this is not business," suddenly raising his face and looking around the table as Mr. Stanton entered. "Let us proceed to business, gentlemen."

Mr. Stanton and the attorney-general said, as they walked on together, it would be curious to notice whether anything ensued on this, and they agreed to notice. He was shot that night.

F. S. WESTON.

BOLSOVER CASTLE.

"O'er all there hung a shadow and a fear;
A sense of mystery the spirit daunted,
And said, as plain as whisper in the ear,
The place is Haunted!"—*Hood*.

The most delightful book published in England last year, be the second what it may, is Mr. Louis Jennings's *Rambles among the Hills*, a worthy successor to his other charming book *Field Paths and Green Lanes*. Few men know more of the sequestered remote nooks of this fairyland of ours than he, and in his sixth chapter he declares that of all the houses he has seen Bolsover Castle, in Derbyshire, is the most weird and ghostly—a place of mystery, where the spirit of the past still holds unbroken sway. To enter its strange portals is to step back suddenly into the shade of vanished centuries. Built by William de Peveril, the son of William the Conqueror, eight hundred years and more of strange eventful history have gathered round this grim and lonely castle. From the days of John, when it was stoutly defended against the Barons, to the time of the Commonwealth,

when it was captured by Cromwell, sieges and battles have surged around its walls. It is now ruinous and mouldering, and when Mr. Jennings visited it last year, and after passing through crumbling gateways, rapping without answer at many doors, and penetrating at last into a gallery, all unroofed and desolate with ten lofty windows, large and stately enough for a church, and still seeing no one, the mysterious influences of the place began to steal into his blood. At last after much knocking and hammering, an old woman came up panting from some region below, and guided him into an ancient hall, vaulted, with stone pillars, and mouldering portraits on the walls, of men and women who lived and died three hundred years ago, and thence on through other ancient rooms, panelled and vaulted, and everything in them very old. One of them was called "Mary Queen of Scot's prison;" for in this weird house too was poor Mary a prisoner. "There was an aspect," writes Mr. Jennings, "about all these rooms which I have never seen elsewhere, and which I cannot describe. 'It looks like a haunted house,' said I to the woman. 'You would say so if you lived here,' she replied, but at that moment she said no more. She opened a little door, and remarked, 'This bed-room is called Hell.' Truly an uncommon name for a bed-room, but it was an uncommon room, with mutilated paintings on the ceiling and walls, and a spectral appearance all round. 'Very strange noises are heard here at night,' said the old woman, 'but we do not mind them, they are heard all over the house.' As I passed back through the rooms they filled me with a feeling which I cannot explain. It may seem that I am drawing an over-coloured picture, or taking a page from Mrs. Radcliffe's novels; but it is not so, I truly describe what I saw, and how it impressed me, and I only know that from the moment the outer door was closed, an influence which I have never felt within any walls before came over me, and comes back perfectly clear and fresh to my recollection whenever I think of Bolsover Castle."

"We went down stairs," Mr. Jennings goes on to say, "below the house itself to the cellars and passages which are said to be the remains of the Norman structure. There was a high vaulted roof to the chamber now used as a kitchen, and an ancient stone passage connected it with a sort of crypt, beneath which, as the old woman said, and I can neither verify nor disprove her account, but am content to take it as

I received it—is a church never opened since the days of William de Peveril, son of the Conqueror. Our voices had a hollow sound; my footsteps awakened echoes from every corner. There must be some large empty space beneath the stone floor, but what it was used for in other days no one seemed to know. They say it has never been opened or examined. 'This,' I said in jest, 'is where all your voices and ghosts come from.' But the old women answered very seriously. 'It is, sir, and when the family are here, the servants will not come down except by twos and threes. Oh, many people have seen things here besides me. Something bad has been done here, sir, and when they open that church below they'll find it out. Just where you stand by that door, I have several times seen a lady and gentleman—only for a moment or two; for they come like a flash. When I have been sitting in the kitchen, not thinking of any such thing, they stood there—the gentleman with ruffles on, the lady with a scarf round her waist. I never believed in ghosts, but I have seen *them*. I am used to it now and don't mind it. But we do not like the noises, because they disturb us. Not long ago my husband, who comes here at night, and I, could not sleep at all, and we thought at last that somebody had got shut up in the castle, for some children had been here that day. So we lit a candle, and went all over it, but there was nothing, only the voices following us, and keeping on worse than ever after we left the rooms, though they stopped while we were in them."

No wonder Mr. Jennings felt the influences of this gruesome Castle, although evidently a smart wide-awake man, and, to judge from his looks, not at all tinctured with dreaminess, and quite a stranger to Spiritualism. Now for a suggestion. Let a deputation or committee of Spiritualists, including a medium or two, and some clairvoyants, instead of pottering at dark *séances* in London drawing-rooms, and going through the old weary monotonous experiences of touches, strokings, tappings, tambourine-clatterings, gleams of floating faces, stupid parleys spiced with stupid jokes, all leading to nothing, betake themselves to Bolsover Castle, explore the haunted rooms with their spiritual eyes and ears wide open, and hold vigils in the ghostly kitchen over the mysterious buried church. Let the clairvoyant eyes be intent and the medial perceptions all at full strain, and then let them return and recount their experiences, which ought to be worth hearing.

W.

A TRADITION OF THE CAMPBELLS OF INVERAWE.

That enlightened Churchman, Dean Stanley, has contributed to a recent number of *Fraser's Magazine* some researches of his own in relation to the history of the Campbells of Inverawe, with which an element of a spiritualistic nature is intermixed. That at or about the moment of death, the spirit of the dying person can in some cases make itself visible to either the waking or dreaming senses of a distant friend, is a fact proved by numerous well attested examples, many of which are set forth in the book *Spirits Before our Eyes*. Dean Stanley states that the following narrative was given him in the autumn of 1877, in the dark woods of Roseneath, by the parish clergyman:—

"In the middle of the last century the chief of the Campbells of Inverawe had been giving an entertainment at his castle on the bank of the Awe. The party had broken up and Campbell was left alone. He was roused by a violent knocking at the gate, and was surprised at the appearance of one of his guests, with torn garments and dishevelled hair, demanding admission. 'I have killed a man, and I am pursued by enemies. I beseech you to let me in. Swear upon your dirk—upon the cruachan or hip where your dirk rests—swear by Ben Cruachan*—that you will not betray me.' Campbell swore, and placed the fugitive in a secret place in the house. Presently there was a second knocking at the gate. It was a party of his guests, who said, 'Your cousin Donald has been killed; where is the murderer?' At this announcement Campbell remembered the great oath which he had sworn, gave an evasive answer, and sent off the pursuers in a wrong direction. He then went to the fugitive and said 'You have killed my cousin Donald. I cannot keep you here.' The murderer appealed to his oath, and persuaded Campbell to let him stay for the night. Campbell did so, and retired to rest. In the visions of that night the blood-stained Donald appeared to him with these words: '*Inverawe, Inverawe, blood has been shed; shield not the murderer.*' In the morning Campbell went to his guest, and told him that any further shelter was impossible. He took him, however, to a cave in Ben Cruachan, and there left him. The night again closed in, and Campbell again slept, and again the blood-stained Donald

appeared. '*Inverawe, Inverawe, blood has been shed; shield not the murderer.*' On the morning he went to the cave on the mountain, and the murderer had fled. Again at night he slept, and again the blood-stained Donald rose before him and said, '*Inverawe, Inverawe, blood has been shed. We shall not meet again till we meet at Ticonderoga.*' He woke in the morning, and behold it was a dream. But the story of the triple apparition remained by him, and he often told it amongst his kinsmen, asking always what the ghost could mean by this mysterious word of their final rendezvous.

"In 1758 there broke out the French and English war in America, which after many rebuffs ended in the conquest of Quebec by General Wolfe. Campbell of Inverawe went out with the Black Watch, the 42nd Highland regiment, afterwards so famous. There on the eve of an engagement, the general came to the officers and said, 'We had better not tell Campbell the name of the fortress which we are to attack to-morrow. It is Ticonderoga. Let us call it Fort George.' The assault took place in the morning. Campbell was mortally wounded. He sent for the general. These were his last words: 'General, you have deceived me; I have seen *him* again. This is Ticonderoga.'"

Dean Stanley then enters lengthily into family matters relating to the Campbells of Inverawe, and the researches he made in connection therewith at Ticonderoga in America. He adds:—

"There are three final touches to the fatal story added by the inheritors of the tradition. The first is a slight variation from the story as first communicated to me. On the night before the battle Campbell went out to explore the village, and traversed the bridge, or one of the bridges, that spans the rapids of the descending river. It was a storm,* and he wore in consequence a grey overcoat. On the bridge he saw a figure approaching him also in a grey surtout. The face was hidden or imperfectly seen, but on the breast he saw a wound, with blood streaming down over the grey coat. He approached it and extended his hand. The figure vanished away. He knew that by the laws of second sight it was the shadow of himself.† He inquired of the inhabitants of the village what they called it. They answered 'Carillon.' He asked again whether there was

* It was not clear whether the oath was by Ben Cruachan, or by 'cruachan,' the hip where the dirk rests. 'Cruachan' is the hip or haunch of a man.

* In the story as told to me it was a 'snow-storm.' But snow in July on the American lakes is only to be paralleled by such a miracle as caused the erection of S. Maria Maggiore on the ground covered with snow in July in the streets of Rome.

† Compare *Waverley* and *The Legend of Montrose*.

no other name. They answered 'Ticonderoga.*' On this he made his will, and he conjured the officers, if he fell, to search out his body. On the morrow took place the fatal conflict. They sought everywhere, and at length they found him wrapped in his overcoat, the wound in front, and the blood streaming over the grey coat, as he described the figure to his brother officers.

"The next story must be told in the words of the actual inheritor of the name, Campbell of Inverawe, the grand-nephew† of Duncan Campbell. His tale is as follows:—

"About forty-five years ago an old man was carrying a salmon for me up to the Inn at Taynuilt.‡ When I offered him money for his trouble he declined, saying, 'Na, na, mony a fish have my forbears carried for yours.' So of course we had a crack together about old times, and he told me that his ancestors had been in charge of the stall nets at the mouth of the Awe for generations—that his grandfather was foster-brother to Macdonnochie (the Gaelic patronymic of the Laird of Inverawe, 'the son of Duncan.') Then followed the story. His father, a young lad, was sleeping in the same room with his father, but in a separate bed, when he was awakened in the night by some unaccustomed sound, and behold there was a bright light in the room, and he saw a figure in full Highland regimentals cross over the room and stoop down over his father's bed, and give him a kiss; he was too frightened to speak, but put his head under the coverlet, and went to sleep again. Once more he was roused again in like manner, and saw the same sight. In the morning he spoke to his father about it, who told him it was Macdonnochie he had seen, who came to tell him he had been killed in a great battle in America. And sure enough, said my informant, it was on the very day that the battle of Ticonderoga was fought, and the Laird was killed.

"There was a third story told, something of the same kind:—

"As two ladies, a Miss Campbell and a Miss Lindsay, were walking in the neighbourhood of Inverawe, they saw a battle in the sky, and recognised many of those who fell, amongst them their two kinsmen. They came home

and told the marvel to their friends. A note of the event was taken, and it was found to correspond in every particular with the historical account of the attack on Ticonderoga, and to have been seen at, or nearly at, the same time as the battle took place.

"Such is this singular Highland story, which needs a Walter Scott to adjust the proportions of the natural and preternatural which have so inextricably blended together."

SPIRITUALISM INTELLIGENTLY CRITICISED.

A correspondent has forwarded us for publication, the following extracts from a private letter:—

A careful dispassionate investigator of Spiritualism myself, there are few phases which it has assumed and few consequences good or bad which have resulted to different minds from accepting its verity, with which I have not in some way become familiar. I have seen the dull materialist become a believer in immortality, and life assume for him a new and higher interest. I have known those amongst the sober-minded and well-balanced who from their studies and experience of the phenomena, have grown in wisdom and charity. And I have seen the saddest results of enthusiasm, in the breaking up of households, the severance of ties of affection, and a blind abandonment of accepted laws of morality. Some of these latter cases were of people eager to welcome the sympathy and countenance of the departed, as well as the free indulgence of their lower passions. Others have been enthusiasts who having given up their God-given right of private judgment, have blindly followed in the downward path of degradation.

I say thus much to be known as no churlish sectarian, or one given to unconditional praise or blame.

The error of some new inquirers has been pure credulity, the credulity of a loving nature craving for the sympathy of the dear departed. They too readily translate the desire that certain things shall be true, into a conviction that they are so. These must learn that no one can cast aside the responsibility laid on him for his own actions, or safely entrust the direction of his life to any other person. Counsel, reproof, encouragement, help,—these are well, but what we do with them is our own proper business and our own proper responsibility. To forget that every man and woman is a son and daughter of God, and as such a "medium"

* Perhaps in the story of General Abercrombie giving the wrong name, Carillon was the *alias*. Another version describes the false name as being Fort Hudson.

† He died suddenly in the course of this year 1880. It may be worth remarking that whereas Sir Thomas Dick Lauder represents Campbell's son as perishing in the battle, their kinsman states that 'his son Alexander was a captain in the same regiment and severely wounded,' but that 'he reached Scotland and died at Glasgow, where he was buried in the Greyfriars Cemetery.'

‡ Taynuilt is on the Awe, nearly opposite Inverawe.

for the reception of light *suited to the individual*, is a fatal error—is to become a slave of superstition and a victim of the cunning and selfish, whose “inspiration” is of their like in the other world.

That “likes seek their like” is so commonly accepted a saying as to need no proof here. Low and undeveloped natures here will surely attract their likes in the seen and unseen worlds, and as “mediums” they will show themselves accordingly, exercising their craft for selfish ends over the too credulous. But it does not need to be harsh in judgment of persons who so deceive. They may have no plan of deception subtly devised and pursued; they may simply be persons of undisciplined passions and covetousness, who find the power of easy deception too much for their resistance. They find enthusiastic and unreasoning people offering themselves a ready prey, and they prey on them accordingly. The fault is on both sides.

With a wide charity for all, however they may differ with me in opinion—a charity founded on a deep sense of the fallibility of human judgments, and a respect for individual rights of conscience—I have ever resisted firmly and decisively all attempts to control my life, all claims for a slavish obedience to any human will. I preferred, many years ago, the cruelest alternation, and I have never, in the deepest grief, repented of my course. And now when the past time recurs to me, all the wrongs it presents are softened, and veiled by the teachings of a wider and deeper experience. I see how people are misled by imperfectly apprehended facts into giving these a scope and power beyond their proper claims, and how easy it is to pass from religious fervour into idolatry. This palliates, though it does not excuse, the persecution public and private, which comes of faith turned into fanaticism.

Shady mediums find no longer in America the harvest they reaped when the phenomena of Spiritualism were new. Long familiarity with the phenomena, and free discussion, have eliminated a mass of absurdities from current opinion, on which charlatanism once grew fast. In the Old World adventurers find easier prey.

LAST Tuesday night, Mr. E. T. Bennett's motion to exclude reporters permanently from Council meetings at 38, Great Russell Street, did not find a seconder. Many resignations of membership of the Association had been sent in within the last month or two, one of them from the editor of this journal. Messrs. Tietkins and Rendi resigned their seats on the Council.

Correspondence.

[Great freedom is given to correspondents who sometimes express opinions diametrically opposed to those of this Journal and its readers. Unsolicited communications cannot be returned; copies should be kept by the writers. Preference is given to letters which are not anonymous.]

MESMERISM.

Sir,—I have a young man here as sensitive as Didier. I can send him to sleep as sound as a church in a minute, but I cannot make him do any of the strange things which Didier performed. Will some mesmerist be kind enough to explain this? After he drops asleep he seems like a lump of wood; but I cannot produce that kind of mesmerism which makes so much sport. S.

Church Gresley, Feb. 7th, 1881.

THE HAUNTED HOUSE AT WILLINGTON.

Sir,—I think it may interest some of your readers to have their attention called to the story entitled “The Haunted House at Willington,” in the second volume of Mrs. Crowe's well-known *Night Side of Nature*. I believe they will be interested, because it may not be known to everyone that, (so far as I know, that is) this house is still in existence, and is still haunted. My mother and myself visited it in 1870, and we then found that the ground floor and some of the rooms on the first floor, were inhabited by a farmer and his family. The haunted, or second floor, was entirely unfurnished, as no one would be found willing to occupy it. We did not ascend into the attics, from whence also come some of the apparitions, and I must confess to having refrained from doing so from an intense feeling of nervousness, a feeling which made so strong and so painful an impression upon me, that I know of few things which even now could induce me to enter the house again.

As the apparitions seen are very terrible, and as I understand that one gentleman had a very serious illness in consequence of seeing one of them, I do not wish to advise anyone to go there, who would not do so from the most serious of motives. I have heard that it is the custom of some fearless Spiritualists to attend haunted houses for the sake of helping the weary spirits who are believed to haunt them. I thought it might be interesting to these persons to be reminded of these occurrences. The house at Willington was the property of a Quaker gentleman, who, with his family, resided in it for some years, but who was compelled finally to leave it owing to the disastrous effects of the sounds and apparitions upon his children. Some of the members of the family are still living, but I have never been able to refer to them for particulars, as I understand the subject is too painful to them for any discussion.

Willington is between North Shields and Newcastle-on-Tyne. I have always wondered at the present indifference of people to this most well authenticated of ghost stories, as my mother tells me that in 1840, when William Howitt's account of it first came out, there was a great excitement produced. The occurrences themselves have been going on in this house since 1800, the date of its building, but the owner of the house found an old book which stated that the noises and apparitions had gone on for 200 years in another house which stood on the same site as the present one.

Abel Grange, Leeds.

EMILY S. FORD.

A CASE OF DISTRESS.

Sir,—May I ask space to call attention to the case of a Spiritualist in distress which has lately come prominently under my notice. A Mr. Horseley, a Newcastle Spiritualist, called on me, during my secretaryship

at B.N.A.S., in a state of great destitution. He came to London with his wife, some two years ago, by advice of his spirit-guides—as alas! so many mediums have done before and suffered as he has—expecting to make a name as a trance speaker. But the desperate struggle for existence, such as a man's must be who drops unknown into the great London world, is not as we all know conducive to the development of medial power. Work failed him,—he is a journeyman tailor—a trade which becomes very slack at certain seasons. His health gave way, until at Christmas he wanted the means to buy even bread. I found out from Mr. H. A. Kersey, Secretary of the Newcastle Spiritualist Society, that the facts of the story were true, and through his kindness and that of a few other friends to whom I hereby tender most earnest thanks, I was able to relieve his immediate necessities. But I have failed to obtain him work, trade has been so bad that it seems impossible for a stranger to get it. Mr. Horseley has done his best, tramping for miles in search of employment, walking from London to Windsor on one occasion, but in vain. I have been advised that the best that can be done for him and his wife is to send them back to Newcastle, where they have friends who though poor could assist them somewhat, and where, being known, they would stand a better chance of gaining a living.

To do this, to clear up their small debts, pay their fares and leave them a little to start with, would cost £10, and I appeal to the generosity of the Spiritualistic £10, and I appeal to the generosity of the Spiritualistic need. To do this, to clear up their small debts, pay their fares and leave them a little to start with, would cost £10, and I appeal to the generosity of the Spiritualistic need.

I know the constant calls that all in the cause have upon their purses, and how hard it is to help even when the need is recognised, but one of our number has fallen on evil days, and I think we are bound to do our utmost for him. This has been a fearful season for the poor, it has been so much easier to die than to live, and their sufferings have been so vividly before our eyes that I dare confidently appeal to the kindness and compassion of your readers to help to save two lives from sorrow and darkness, perhaps from death.

Subscriptions which will be duly acknowledged, may be sent to Mr. Palmer Thomas, 3, Murray Street, Camden Square, who has kindly promised to assist me in administering the funds, or to myself.—I am, Sir, yours respectfully,

C. A. BURKE.

88, St. Stephen's Avenue, Shepherd's Bush, London, W.

February 8th, 1881.

SPIRIT IDENTITY—DISQUIETING SPECULATIONS.

Sir,—Thousands will no doubt read with amazement and some discomfort of mind Colonel Olcott's avowal, which lately appeared in your columns, that even after witnessing some 500 materialisations at the Eddys', he is not a "Spiritualist" in theory, he does not believe in "the agency of departed ones." What then in the name of all that is bewildering does he believe in? Occultism! Occult indeed! The author of *Art Magic* and *Ghost Land* devoted a whole life to occultism—in India too—and found nothing beyond Andrew Jackson Davis after all. A strange discrepancy with the President of the Theosophical Society! But the latter may be right after all. Spiritualism expands the faculty of belief to an alarming extent. I am quite frightened sometimes to think how much I can take in or at least dare not deny; and fear my mind must be going. No sooner has one comfortably settled down, after eighteen years' philosophical doubt and perplexity, into the settled conviction that "it must be the spirits of the departed," and feels a right to a quiet undisturbed creed for a little while before one "goes hence and is

no more seen"—or is seen as it happens—than Colonel Olcott comes with his disagreeable occultism, "tales of travellers and stories of the Arabian Nights," forsooth, to throw cold water on one's enthusiasm and beckon to some horrid yogism.

Do, Mr. Editor, if possible, throw a little light upon this matter, or if too much trouble for you, invite "M. A. Oxon," or some other of your contributors to do so. You must have the *Theosophical Journal*, *Isis Revelata*, and Colonel Olcott's books all at hand, and can easily help poor outsiders to some notion, however imperfect, what it all means.

In conclusion, allow me, dear sir, as I have not seen you for ten years, when we met at Gerald Massey's lectures, heartily to congratulate you on the true English pluck with which you have always kept to the fore in spite of circumstances, which must have sorely tried your temper.

I am exceedingly glad you are so liberal in giving admittance to all sorts of opinions. Perhaps you will permit me to say how much I profited in the way of psychological speculation by Mr. Podmore's most extraordinarily honest confessions in his interesting paper read before the B.N.A.S. If he turns to Professor Bain's chapter on "Belief" in *Mental and Moral Science*, I think he will find a clue to his own and others' singular changes of opinion on Spiritualism and much beside. I myself date a new era of light to my own mind from Mr. Podmore's revelations.

S. E. BENGOUGH.

66, Riederel Strasse, Darmstadt.

CHRISTIAN Spiritualist *séances* are going on at 38, Gt. Russell St., preceded by administration of the Sacrament.

LAST Saturday, at a private *séance* with Mr. Husk as medium, at Mrs. Woodforde's, 4, Keppel Street, Russell Square, London, Mr. Husk had been unwell in the day, and it had a curious effect on the manifestations. At long intervals the phenomena were powerful for a few minutes, then ceased abruptly.

A SECULARIST CONVERT:—Mr. James Holmes, of 6, Albert Cottages, Watling Street, Leicester, informs us that he was till recently a Secularist lecturer, and one of the Vice-Presidents of the National Secular Society. He says that having investigated Spiritualism with other unbelievers, and subsequently declared his conviction of its truth, he is now prepared to lecture for Spiritualist societies. Recently, at a public meeting at Leicester, under the presidency of the Rev. J. Page Hopps, he announced his belief in Spiritualism and described the phenomena he had witnessed. Some members of the Leicester Town Council took part in the subsequent discussion.

THE MYSTERY OF A HAUNTED HOUSE:—A correspondent says of a reputed haunted house:—"The cause which put it under the control of evil spirits was as follows: It was at one time inhabited by a man and his aunt; the latter was believed to possess a considerable sum of money, and the man murdered her cruelly to obtain possession of it, but found the rumour was false and she had none. He too afterwards died in a dreadful way. The angry and disappointed spirits of the murderer and his victim now haunt the scene of the crime, and have probably drawn other evil influences within their sphere, and hence have arisen the ghostly stories current of the house."

Answers to Correspondents.

J.K.—Your second article on Yogi Practice is in type.

If a paragraph in a letter in the *Banner of Light* of January 22nd, is intended to apply to us, there is no truth in it. We have nothing to do with the Fletcher prosecution in any way, but our sympathies in the matter were published before it began.

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 Zöllner'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.

Mr. C. C. MASSEY'S PREFACE:—Professor Zöllner 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 Zöllner's Polemic—Items relating to the English Translation.

PROFESSOR ZÖLLNER'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.

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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.

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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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APPENDICES.

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